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G.O. No. 99, 29th August 1916

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I. A. V.

Epigraphy

Recording, with remarks, the signature of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

67367 16.6.81
प्रदर्शित संख्या दि 16.6.81
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केन्द्रीय पुरातत्व प्रत्यक्षालय

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GOVERNMENT OF MADRAS

HOME DEPARTMENT

(Miscellaneous)

Read—the following paper : —

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Public Department (through the Superintendent, Archæological Survey, Madras).

Dated—Ootacamund, the 15th July 1916.

No.—415.

I have the honour to submit my *Annual Report* for the year ending 31st March 1916.

In compliance with the orders conveyed by G.O. No. 531, Public, dated 21st March 1916, a table of contents has been added. Also in the column "Language and alphabet" of appendices B and C, indications are given, where necessary, of the probable palæographic period of those records in which are found only astronomical details and regnal years without further specification of the era and the cyclic year.

PART I.

OFFICE ROUTINE.

During my absence on privilege leave for three weeks and eight days (G.O. Nos. 708 and 834, Public, dated 5th and 28th May 1915, respectively) the current duties of the office were discharged by my Senior Assistant Mr. G. Venkoba Rao. The latter was granted 15 months' privilege leave for study in order that he might avail himself of the last chance of appearing for the B.A. examination under the old by-laws of the Madras University and complete the B.A. degree. The Tamil Epigraphical Student Mr. G. V. Srinivasa Rao, B.A., who had finished his probation of two years, was confirmed in his post on 3rd September 1915. Mr. T. Raja Rao, Kanarese Epigraphical Student, appointed on 25th August 1914 (page 2, paragraph 3 of G.O. No. 1260, Public, dated 25th August 1915) resigned his post on the

12th November 1915 on the score of ill-health and hard work on tours. The place which has thus been vacated by him and which has to be filled up by a Kanarese graduate with a fair knowledge of Sanskrit still remains vacant though it has been advertised in the *Fort St. George Gazette*, the Bellary and South Canara District Gazettes and the *Madras Mail*. Evidently the Student Epigraphists whose pay is fixed at Rs. 50—5—75 are not satisfied with the emoluments and prospects offered by the department, compatible with the hard work which they have to do on tours extending from three to four months in a year and the strain to which they are subjected, of transcribing hundreds of inscriptions, putting up abstracts of contents, checking or entering corrections on proofs and often fair-copying manuscripts for the Press. The Government have been addressed on the subject of bettering the position of the Student Epigraphists (my letter No. 136, dated 21st February 1916). In order again, to relieve the senior staff of a part of their duty, viz., proof-reading and fair-copying manuscripts for the Press, by which more time and attention could be made available for the preparation of transcripts of inscriptions and collation of historical results, this office has recommended to Government the appointment of a proof-reader and a typist clerk (my letter No. 133, dated 19th February 1916). It is needless to add that in the interests of the office and the scientific nature of its work, the Government must relieve the senior staff from attending to duties which could easily be discharged by a reader.

The tour clerk was absent on privilege leave for three months from 30th September 1915 and an outsider was appointed in his place.

The special establishment sanctioned for drawing up the Ephemeris ceased to exist on 31st October 1915. Diwan Bahadur L. D. Swamikannu Pillai, under whose able direction this voluminous and useful work has been prepared and completed, has kindly promised to instruct my office personally, as to how to apply the Ephemeris in calculating the dates of inscriptions.

PUBLICATION.

2. The publication of *South-Indian Inscriptions* has been fairly progressing. The frequent changes in the personnel of the staff at headquarters during tours and privilege leave arrangements and the supply to scholars of historical notes collated from inscriptions, often requiring much reference and study, have partly contributed to the delay in the issue of Part V of Volume II which as stated on page 2 of my last report, was then already in galley-proof. The Index of Volume II (of 535 pages) which is included in it, is now under revision and it will be possible to submit the bound-proof to Government at an early date.

A good portion of the manuscript for Part III of Volume III has been made ready for the Press and it is hoped that this and the material for the volume of Telugu and Kanarese inscriptions referred to on page 2, paragraph 2 of my last report, will also be sent to the Press in 1916.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. The Aśōkan Edict at Māski in the Hyderabad State mentioned in paragraph 6 on page 4 of my last report, was inspected by me (accompanied by the clerk and the photographer) in July 1915, with the permission of Government (vide G.O. No. 946, Public, dated 16th June 1915) and a detailed report with the full text and translation of the Edict was submitted on 10th August 1915. The Government of His Highness the Nizam having, however, desired to publish the report under its own auspices, the report was forwarded to that Government and has since been issued as No. 1 of the Hyderabad Archaeological Series.

An Andhra inscription of great interest and importance has been discovered at Myākadoni in the Adoni taluk adjoining the Raichur district, where the Aśōkan Edict referred to in the previous paragraph was found. I started from Ootacamund on 25th December 1915 to decipher this ancient record *in situ* and availed myself of the opportunity for also securing copies of some inscriptions at Hulibīḍu (Alur taluk, Bellary district), Sidhout and Joti (Cuddapah district) which had been brought to my notice by the Archaeological Superintendent.

The following is the diary of my travelling for the year :—

1915.

July 15th to 17th.—Ootacamund to Raichur and thence to Hutti.
 „ 18th and 19th.—Hutti.
 „ 20th.—Hutti to Maski.
 „ 21st to 26th.—Maski.
 „ 27th and 28th.—Maski to Hutti.
 „ 29th and 30th.—Hutti.
 „ 31st.—Hutti to Raichur.
 August 1st.—Raichur.
 „ 2nd to 4th.—Raichur to Ootacamund.
 December 25th and 26th.—Ootacamund to Bangalore.
 „ 27th to 3rd January 1916.—Bangalore.

1916.

January 4th and 5th.—Bangalore to Adoni.
 „ 6th.—Adoni to Myākadoni.
 „ 7th and 8th.—Myākadoni
 „ 9th.—Myākadoni to Adoni *via* Pedda Tumbalam.
 „ 10th.—Adoni.
 „ 11th.—Adoni to Hulibidu *via* Kammarchōdu and back.
 „ 12th.—Adoni to Guntakal.
 „ 13th.—Guntakal.
 „ 14th.—Guntakal to Cuddapah.
 „ 15th and 16th.—Cuddapah.
 „ 17th.—Cuddapah to Sidhout *via* Joti and back.
 „ 18th and 19th.—Cuddapah to Madras.
 „ 20th.—Madras.
 „ 21st and 22nd.—Madras to Ootacamund.

Supplemental tour of the Assistant Superintendent to meet the Director-General.

1916.

February 4th and 5th.—Ootacamund to Madras.
 „ 6th and 7th.—Madras.
 „ 8th and 9th.—Madras to Ootacamund.

TOURS OF THE ESTABLISHMENT.

4. The Senior Assistant Mr. G. Veukoba Rao together with the office photographer, started on 8th September 1915, after the final proof of the report for 1914-15 had been passed, in order to examine a Pallava temple and inscription at Panamalai in the South-Arcot district. He thence proceeded to the Ambāsamudram taluk of the Tinnevely district for conducting a regular villagewar survey but had, however, to be recalled on 3rd December 1915 on account of urgent work at headquarters before he had hardly finished two *firkas* of that taluk. A few inscriptions at Anniyūr near Panamalai were also secured by Mr. Venkoba Rao. Among these, it may be noted, is a Telugu document of the time of the Vijayanagara king Krishnarāya which mentions a gift by the famous Telugu poet *Āndhrakavitāpitāmaha* Peddiraja, son of Allasāui Chokkarāja. Mr. P. Visvanatha Aiyar, the photographer, branched off from Panamalai and toured independently from 16th September 1915 to 24th October 1915 visiting some places in the Tinnevely district noted in my programme for 1916. He brought with him 33 photographs, 4 sketches and 49 estampages of inscriptions. In addition to his legitimate office work on tours, either with the assistants or with myself or independently, the photographer was by request of the Local and Municipal Department permitted to accompany Mr. H. V. Lanchester the Town-planning adviser to Government on his tour (16th February to 8th March 1916) to Vizagapatam, Adoni, Guntur, etc., took 60 photographs and supplied that gentleman with two copies of bromide-prints of each of these photographs (G.O. No. 540, Local and Municipal Department, M. Mis., dated 18th March 1916).

Referring to Mr. Visvanatha Aiyar's work Mr. Lanchester writes to me "I take this opportunity of expressing my appreciation of Mr. Visvanathan's energy, intelligence and unfailing courtesy during my tour."

Mr. C. R. Krishnamachari, B.A., the Telugu Epigraphical Student, finished the villagewar survey of the Narasaraopet taluk in the Guntūr district and during a period of nearly four months' touring in that taluk he has visited no less than 205 villages (including hamlets) and copied 185 inscriptions. He has further made an important discovery of two Sanskrit Pallava copper-plate records of about the 5th-6th century A.D. and of another of a family of chiefs who ruled at Amarāvati in the 12th century A.D. After necessary correspondence with the owners and the Collector of Guntūr I hope to acquire these ancient documents by gift or by purchase, for the Government Museum, Madras. On the information supplied by that ever enthusiastic student of Epigraphy, M.R.Ry. J. Ramayya Pantulu, Deputy Collector, Guntūr, Mr. Krishnamachari copied a very interesting inscription on the top of the so-called Telegraph Hill at Bezwada, which confirms the antiquity of the tradition that Bezwada with the surrounding forest tract was the spot at which the legendary combat between the epic hero Arjuna and the god Śiva, related in the *Mahābhārata*, is believed to have happened. A few other inscriptions were also copied at the villages Konḍanāyanivaram (Gannavaram taluk, Kistna district) and Santarāvūr (Bapatla taluk, Guntūr district), before Mr. Krishnamachari returned to headquarters on 8th January 1916.

As stated already the villagewar survey of the Adoni taluk, Bellary district, was started by Mr. T. Raja Rao who went there on 30th July 1915. He had finished two of its *firkas* by 11th November 1915, when he returned to headquarters and resigned his appointment. Later on, from 22nd January 1916 to 31st March 1916, the remaining *firka* of Yemmiganur was completed by the acting Kanarese Epigraphical Student Mr. G. V. Rangarajayya. The 192 villages and hamlets, visited by both of them have yielded but a poor collection of 78 inscriptions excluding scraps and damaged fragments. Still the discovery of the Āndhra inscription already referred to and of an important Chālukyan copper-plate found by Mr. Rangarajayya, combined with the few interesting records of the Rāshtrakūṭa and the Western Chālukya dynasties are indeed valuable and the time spent in examining this corner of the Presidency has not proved altogether unprofitable.

The 15 villages visited by the Junior Assistant Mr. K. V. Subrahmanya Aiyar in the second part of his tour, noted on page 3 of my last Annual Report and the 205 inscriptions copied by him on that occasion, had not been included in that report for want of time to paste, tabulate and examine them. They are now incorporated in appendix B. Mr. Subrahmanya Aiyar again, and the Tamil Epigraphical Student spent each about two months on tour in the Chingleput, South Arcot, Tanjore, Rāmnād and Tinnevely districts and copied 271 inscriptions after examining 21 villages. Their collection which consists of ancient Pallava, Chōla and Pāndya records includes among others one document of absorbing interest which supplies detailed information about a temple hospital (ஆதலசாலை) of the time of the Chōla king Virarājēndradēva of the 11th Century A.D. (below page 118, paragraph 16).

5. It will thus be clear that most of the touring of the year under review, was directed to the villagewar survey of the taluks. Messrs. Subrahmanya Aiyar, Srinivasa Rao and Visvanatha Aiyar were the only three that were deputed to carry out the sanctioned programme of 1915-16. They had not sufficient time for completing the programme and have been able to examine or copy inscriptions at only 30 villages mentioned therein. Mahēndragiri in the Ganjām district was inspected by the Archæological Superintendent and excellent photographs of the important record on one of the temples there, have been supplied to this office. The remaining 24 villages of the programme of 1915-16 have been repeated again for 1916-17. Thus of the 40 villages and three taluks submitted herewith for the ensuing winter tour 16 villages are new. These latter were kindly brought to my notice by Professor Dubreuil of Pondicherry. Though it may not be possible to work out the programme entirely, still on finishing the inspection of the three taluks mentioned herein, it is hoped that as many places as time will permit, will also be visited. The object, however, in including more villages than could be worked out, is

apparently to collect together the important places with inscriptions brought to my notice from time to time, so that they may not be lost sight of. Three of the villages Nos. 21, 22 and 23 mentioned by Professor Dubreuil are situated in the French territory of Pondicherry and I request that the Government will be pleased to obtain the necessary permission of His Excellency the Governor of Pondicherry, for securing the inscriptions of those places.

THE YEAR'S WORK.

6. Apart from the *South-Indian Inscriptions* and the Report on the Aśōkan Edict at Māski referred to in the previous paragraphs, the main part of the work turned out by the office during the year consisted in the drawing up of the *Annual Report*, correcting and checking its proofs at the different stages and the final submission of the advance copy on 1st August 1915. The tours, as noted above, commenced early in July 1915 and closed with the end of March 1916, with the result that during the year under review about 450 villages were inspected and at 149 of these, inscriptions were secured. No less than 174 estampages of the collection had to be rejected (not being included in the appendices), owing to their very fragmentary nature. Further, two hundred and thirty-two inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk have been reserved for examination next year, until copies of all the remaining records of the taluk will have been secured.

7. Appendix A includes seven copper-plate records examined during the year and appendices B and C give detailed extracts of the 824 stone inscriptions examined and transcribed. Also eleven Arabic and Persian inscriptions collected in the Adoni taluk have been kindly examined for me by G. Yazdani, Esq., M.A., Epigraphist to the Government of India for Muhammadan inscriptions, and are included in appendix D. Mr. Visvanatha Aiyar's collection of photographs and sketches appear in appendices E and F and the usual contribution on the dates by Diwan Bahadur L. D. Swamikannu Pillai forms appendix G. Three photo-litho plates, viz., one of the Andhra inscription at Myākadoni and two of the Pallava inscriptions at Mahābali-puram and Paṇamalai, are inserted in Part II for illustrating the writing of these old records.

Tentative transcripts of all the inscriptions included in the appendices A, B and C have been made and in some cases historical notes have also been prepared. Index tickets for the collection of the last year were drawn up; and the transcripts have been distributed into the several files, dynastically and chronologically.

Copper-plate No. 1 of 1913-14 from the Kistna district and Nos. 2 and 3 of 1914-15 from the Guntūr district have been deposited in the Madras Museum with the consent and permission of the owners, obtained, where necessary, through the respective Collectors. No. 12 of 1913-14 acquired by purchase has also been forwarded to the Superintendent, Government Museum.

8. While thus the work of the year mainly consisted of collection and publication on the one hand and the report on the other, a good amount of miscellaneous work was also accomplished. This included (1) detailed notes supplied to the settlement officer, Chittoor, on 25 bundles of inscriptions, of which he sent estampages to me prepared by his own special staff; (2) short accounts, based on inscriptions, of the constitution of village assemblies to the Hon'ble Mr. Kesava Pillai, of the history of Bezwada to Mr. D. V. Hanumanta Rao, Chairman, Bezwada Municipal Council, of the villages Tirukkāttupalli, Śendalai, Niyamam and Palamānēri to the Hon'ble Sir P. S. Sivaswami Ayyar; (3) translations of certain inscriptions to F. J. Richards, Esq., I.C.S., and Epigraphical notes to the Archæological Superintendent on the records brought to my notice by him and (4) the interpretation of a few 'Pyu' inscriptions and writings on votive tablets forwarded by Mr. Taw Sein Ko, Superintendent, Archæological Survey, Burma.

I am glad to submit that in the discharge of the work briefly described above the several members of my staff have rendered willing and intelligent help in their respective spheres. They have also contributed to the advance of Epigraphy in general, by preparing the following articles for the *Epigraphia Indica*:—Mr. G. Venkoba Rao on "the Dāṇḍapalle plates of Vijaya-Bhūpati", Mr. K. V. Subrahmanya

Aiyar on "the Śendalai Pillar Inscriptions" (in Tamil poetry of about the 9th Century A.D.) and Mr. C. R. Krishnamachari on "the Penāṅgalūru grant of Tirumala I". An article on the history of the Kākatīyas contributed by Mr. K. V. Subrahmanya Aiyar to the pages of the *Madras Christian College Magazine* is also of general interest.

My book on *South-Indian Images of Gods and Goddesses* was passed through the press finally and has been submitted to Government for printing and issue.

CONSERVATION.

9. Under this head I beg to bring to the notice of Government the following monuments with the request that they may be inspected by the Archæological Superintendent and included in the list of preserved monuments. (1) and (2) are early and interesting epigraphical records and their preservation may not involve any additional cost to Government. It is, however, expected that their inclusion in the list and their periodical inspection by the Superintendent would ensure their safety from the hands of mischievous people :

(1) The Myākadoni boulder bearing on it an Āndhra inscription of about A.D. 150 (appendix B No. 50J and plate I facing page 112 below).

(2) Inscribed pillar with images (representing the scene of Arjuna's penance and fight for the *Pāśupata* weapon), planted on the top of the Telegraph Hill at Bezwada.

(3) The Pallava temple of Tālagiriśvara at Paṇamalai (South Arcot district), with the inscription of the Pallava king Rājasimha engraved on a belt of granite round its base (Plate III facing page 114 below).

(4) The temple of Śiva at Rāyachūṭi in the Adoni taluk (Bellary district) and the Chandramaulīśvara and Rudrakōṭīśvara temples at Brahmadēśam (North Arcot district). The rock-cut temples, beds and Jaina images at Mēlachchēri, Kāvakādu, Tonḍūr and Tirakkōl in the South Arcot district and at Śendāmaram, Malaiyadi-kurichchi and Tirumalaipuram in the Tinnevely district deserve also to be inspected and included in the list of Monuments.

10. The following additions were made to the office library during the year under report :—

Indian Review, Volume XVI (3 to 12).

Do. Volume XVII (Nos. 1 and 2).

Indian Antiquary, Volume XLIV (March to December 1915).

Do. Volume XLV (January 1916).

Epigraphia Indica, Volume XII (Parts III to VI).

Epigraphia Zeylanica, Volume II (Part III).

The Journal of Indian Art and Industry, 128 to 131.

Annual Report of the Director-General of the Archæological Survey of India for the years 1911-12 and 1912-13 (Part J).

Annual Report of the Archæological Survey for 1914-15, Southern Circle.

Do. do. Eastern "

Do. do. Western "

Do. do. Frontier "

Do. do. Burma "

Annual report of the Superintendent of the Muhammadan and British Monuments, Northern Circle, 1915.

Annual Report of the Superintendent, Hindu and Buddhist Monuments, 1914.

Reports of the Archæological Survey of India—Cunningham, Volumes I to XXIV.

Report on Indian Education for 1913-14.

The Madras Medical Register for 1915.

A descriptive Catalogue of the Telugu manuscripts in the Government Oriental Manuscripts Library, Madras.

A Catalogue of Prehistoric Antiquities at Adichchanallur and Perumbair—Alex. Rea.

List of Sanskrit and Hindi manuscripts for 1913-14.

Do. do. for 1914-15.

List of photo-negatives prepared in the office of the Superintendent, Hindu and Buddhist Monuments, Lahore.

A Catalogue of the Museum of Archæology at Sarnath—Daya Ram Sahani.

Classified Catalogue of the Library of the Archæological Department, Frontier Circle.

The Elements of Hindu Iconography—T. A. Gopinatha Rao, Volume I (Parts I and II).

The Three Turki inscriptions from Kashgir.

Ancient India as described by Megasthenes and Arrian—McCrindle.

Indian Chronology—L. D. Swamikannu Pillai.

South Indian Bronzes—O. C. Gangoly.

Indian Prehistoric and Protohistoric Antiquities—Bruce-Foote.

Loan Exhibition of Antiquities—Coronation Darbar, 1911.

Kalidasa, Volumes I to IV—Dr. Foulkes.

Sukranitisara, Volume I—Dr. Oppert.

Sankaracharya's Sarvasiddhanta Samgraha—M. Rangacharya.

Monumental Remains of the Dutch East India Company—Alex. Rea.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1915-16.

Expenditure.

						RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	5,503	4	8
Establishment	..	..	..	..	..	8,180	3	8
Temporary Establishment for Ephemeris	..	..	..	..	..	560	0	0
Assistant Superintendent's travelling	..	..	..	..	..	701	4	0
Establishment travelling	..	..	..	..	..	1,940	2	9
Contingencies	..	..	..	..	..	2,409	12	9
Famine batta	23	14	5
Total	19,318	10	3

Receipts.

By sale of photographs	20	0	0
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12. Stone inscriptions copied at the following places are registered in appendices B, C and D:—

I. *Anantapur district*.—Konakondla.II. *North Arcot district*.—Brahmadēsam, Kalattūr, Kīlpulam, Kīlputtūr, Kīlvīdi, Poyyanūr, Tirakkōl.III. *South Arcot district*.—Anniyūr, Kaḍattūr, Māmbalappattu, Mēlachchēri, Panamalai, Śrīmushnam, Tondūr, Vikravāṇḍi.IV. *Bellary district*.—47* villages in the Adoni taluk, Hulibīḍu and Kam-marchōḍu.V. *Chingleput district*.—Mīnjūr, Mēlūr, Nāyar, Śēganmāl, Taiyūr, Tiru-mukkūḍal, Tirppukkūḷi.VI. *Coimbatore district*.—Guḍimaṅgalam and Tirumuruganpūṇḍi.VII. *Cuddapah district*.—Jōti, Sidhout.VIII. *Guntūr district*.—66† villages in the Narasaraopet taluk, Santarāvūr.IX. *Kistna district*.—Bezwada, Koṇḍanāyanivaram.X. *Kurnool district*.—Cheruvu Belagallu.

* One hundred and forty-five other villages were also examined but contained no inscriptions.

† One hundred and thirty-nine other villages were also examined but contained no inscriptions.

XI. *Malabar district*.—Cannanore, Kalpatti Agraharam.

XII. *Rāmnād district*.—Śannavanam, Tirukkalākkudi.

XIII. *Salem district*.—Mallasamudram, Maṅgalam, Paruttippalli, Sittalundūr, Tiruchchengode, Tottipālaiyam.

XIV. *Tanjore district*.—Eṭṭiyattali.

XV. *Tinnevelly district*.—Dārukāpuram, Eṭuvādi, Kārisāttān, Malayadik-kurichehi, Pāraippatti, Śāyamalai, Sugandalai, Teṇmalai, Tirumalaipuram, Vallanād, Vallanād-Agaram, Valliyūr.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy,
Southern Circle, for the field season of 1916-17.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattār	South Arcot	Reported to contain old temples with inscriptions.
2	Brahmadésam	Do.	Reported to contain inscriptions
3	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
4	Kalluppatti	Madura	Reported to contain ancient inscriptions.
5	Dadapuram	South Arcot	Reported to contain inscriptions.
6	Eṇṇoyiram	Do.	Do. do.
7	Iyimpālaiyam	North Arcot	Do. do.
8	Kaṇḍamaṅgalam	South Arcot	Reported to contain old temples with inscriptions.
9	Kāṭṭuvāppālaipatti	Salem	Stone in a field containing an inscription.
10	Kiliyanūr	South Arcot	Reported to contain old temples with inscriptions.
11	Kōhūr	Tanjore	Old temple containing inscriptions.
12	Mahābalipuram	Chingleput	Copy a newly discovered inscription.
13	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
14	Muppnār	Do.	Do. do.
15	Olagapuram	Do.	Do. do.
16	Ponnéri	Salem	Stone on the roadside contains an inscription.
17	Ramatirtham	Vizagapatam	Inscription on a Jaina image.
18	Salem	Salem	Old inscription on a boulder in the reservoir.
19	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
20	Śanāmpattu-Villivākkam	Do.	Reported to contain old temples with inscriptions.
21	Tirukandji	French Territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil of Pondicherry.
22	Tiruvandarkoil	Do.	Do. do.
23	Tribhuvani	Do.	Do. do.
24	Vipparu (west)	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.

1	Ambal	Tanjore
2	Avaḷūr	South Arcot
3	Āyal	North Arcot
4	Bhadraachalam	Gōḍavari
5	Korukkai	Tanjore
6	Kōvilpattu	Do.
7	Kōvil Tirumālam	Do.
8	Kuhaiyūr	South Arcot
9	Nayināmalai	Trichinopoly
10	Paravipuram	South Arcot
11	Perumolai	Tanjore
12	Sembēdu	South Arcot
13	Tirumakkōttai	Tanjore
14	Tirumānūr	Trichinopoly
15	Tirumakkūḍal	Do.
16	Vellūru	South Arcot
17	Vṛiddhachalam	Do.

C.—Detail Survey of inscriptions talukwar.

Guntūr district—Guntūr taluk.

Anantapur district—Madaksira taluk.

Tinnevelly district—Ambasamudram taluk.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposed of the original.	Where and by whom to be published.	Remarks.
1	The trustee of the Venkatesvara temple at Nandyal (Kurnool district).	Vijayanagara	Vrapratapa Śrīraṅgarāya-deva-Maharāya, ruling from Penugonda.	Śaka 1589, Sarvajit, Vaisakha, śu. 15.	Telugu	Returned to the owner.	South-Indian Inscriptions.	Registers that, for the merit of Hazarati Khana Khana-Sahēbulvaru, the <i>nāḍigēru</i> , <i>sthāla-pāṭṭaṇa-rādīs</i> , Peda-Nandyāla-śīma <i>karāṇams</i> of the <i>śāhī-śīma</i> , granted to a included in Pedakapūṭi-śīma, granted to a certain Timmaya, the son of <i>chapparam-dāsari</i> Saruvaya, specified contribution of fees from the several professional communities of Nandyāla and from about 70 villages of the same śīma for conducting the <i>chappuram</i> -service of the god Venkatesa.
2	Do.	Do.	Do.	Do.	Do.	Do.	Do.	This is a duplicate of No. 1 with a difference in the order in which the several villages are mentioned and in the amounts of contributions.
3	M. R. Ry. Jarubula Venkateswarlu, village munsif, Santaravuru, (Bapatla taluk, Guntūr district).	Pallava	Maharāja Vijaya-Skandavarman (II).	33rd year of reign; Heman-ta-paksha, <i>trītiya trayā-dāsi</i> .	Sanskrit (in Telugu).	The plates will be acquired for the museum.	Do.	Records that the king gave to Gōḷasarma of the Kaśyapa-gōtra, the village of Oṅgōlu in Karumla-rashtra as a <i>brāhma-dēya</i> with the 18 kinds of exemptions.
4	Do.	Do.	Pallava-Dharma-Maharāja Simhavarman.	4th year of reign; Vaisakha, <i>śukla paksha, pūrṇamī</i> .	Do.	Do.	Do.	Registers that the king gave on the occasion of the <i>grahara</i> (eclipse), the village of Oṅgōlu in Karumla-rashtra, to a certain Dogaḍarman who was a resident of Kuṇḍūr and belonged to the Kaśyapa-gōtra.
5	M. R. Ry. Javvadi Nagayya, Edavalli (Narasaraopet taluk, Guntūr district).	Kōṭa	Mahāmaṇḍalēsara Manma, Manma-Kēta or Kōṭa-Kēta, (i.e. Kēta II), 'lord of the city of Dhanyakakāka.'	Śaka 1162, Magha, <i>Ardhodaya</i> .	Sanskrit and Telugu.	Do.	Do.	Registers that the king made a gift of the village Edavalli which was 300 <i>khaṇḍukas</i> in extent, dividing it equally among the Brahmanas of both the Shaṭṣaṣara country and the Vengi country. Gifts of land in the villages were also made to certain temples.
6	The priest of the Mukhalingswamin temple at Muktesvarām (same taluk and district).	....	....	Śaka 1712, Saunya, Ashadha, śu. 15.	Telugu	Returned to the owner.	....	Registers that, for the daily worship and offerings of the god Purusa-vēdēśvarasvamin at Chennupalle, the <i>kāpus</i> and <i>karāṇams</i> of that village, with the sanction of the <i>Mahārājāsī</i> Hanarabul-Kumpini (i.e. the Honourable East India Company) according to the <i>śanaś</i> of the prosperous Mr. Rao and with the consent of <i>Rājāsī</i> Guṇṭupalli Narasingarāyanigara gave 4 <i>gorras</i> of land together with their own <i>śēlagameras</i> .
7	M. R. Ry. Rama Reddi, village munsif of Dayyandinne (Addoni taluk, Bellary district).	Western Chalukya.	Vinayaditya Satyaśraya	Śaka 614, expired; 12th year of reign current; Ashadha, full-moon, summer solstice (<i>dakṣiṇīyana</i>).	Sanskrit (in Kanarese).	The plates will be acquired for the museum.	South-Indian Inscriptions.	Registers that, at the request of a certain Marḍḍakari, the king while camping at Talayakhēṭa-grāma, made a gift of 200 <i>navarṇas</i> of land on the eastern and southern sides of the village of Ujohad in Nalavadi-rashtra, to four Brahmanas. Talayakhēṭa is stated to have been situated near to the north bank of the river Tagara.

B.—Stone inscriptions copied in 1915 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
87	On the south wall of the central shrine in the Muruganatha temple at Tirumuruganpundi (Avarasi taluk, Coimbatore district).	Kongu-Chola ..	Vikrama-Choladeva ..	14th year ..	Tamil ..	Gift of a flower-garden to the temple of Aludaiyar Tirumuruganpundi-Nayanar by Solasingadevan. Mentions the temple of Sol[?]varanandaiya-Nayanar.
88	On the same wall ..	....	....	....	Do.	Built in on the right side. Records the gift of a land and a house-site to a private individual.
89	Do. ..	....	Kongaripmaikondan ..	....	Do.	Built in at the end. Gift of a village in Virajola-valanadu to the temple of Tirumuruganpundi-Aludaiya-Nayanar in Vadaparaisara-nadu.
90	Do. ..	Kongu-Chola ..	Vikrama-Choladeva ..	3+1st year ..	Do.	A portion at the right end has been lost. Gift of money (<i>palaiyadai-achchu</i>) for conducting the spring-festival (in the month of Vaigasi) and worship in the same temple.
91	On the east and north walls of the same shrine.	....	....	Dhatu, Purattadi, 6.	Do.	Gift of land (as a <i>mappadu</i>) to a devotee, for executing repairs to the temple. Mentions a tank called Alayaviradagondan-kulam.
92	On the north wall of the same shrine ..	..	....	Iavara ..	Do.	Registers the assignment of certain privileges and services in the temple, to three dancing girls (<i>devaradiyar</i>).
93	On the west wall of the <i>marudapa</i> in front of the same shrine.	Kongu-Chola ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarajendradeva.	27th year ..	Do.	Damaged. Gift of money for providing 50 pots of water daily, for the sacred bath of the god in the same temple, by a native of Sevur in Vadaparaisara-nadu. Mentions the coin <i>Anai-achchu Svyakki-palaiyalagai</i> .
94	On the same wall ..	Do.	V[ra?]rajendradeva ..	[?]0ch "	Do.	Built in at the end. Gift of money (<i>Siriyakki-palaiyalagai</i>).
95	Do. ..	Do.	chakravartin Virarajendradeva. Tribhuvanachakravartin Virarajendradeva ..	Lost ..	Do.	Built in. Seems to register a gift of land to the same temple.
96	On the west and south walls of the same <i>marudapa</i> .	Do.	Virarajendradeva ..	*+ 9th year ..	Do.	Damaged. Gift of money for oil with which to bathe the god and goddess on Saturdays.
96A	On the same walls ..	Do.	Parakesari-Abhimana-Chola ..	12th "	Do.	Registers that some special privileges of honour were conferred on certain temple servants.
97	Do. ..	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Choladeva.	Do. ,	Do.	Gift of money for offerings by Siruppuayan <i>alias</i> Pugalivendan, a merchant of Aiyypolai in Vadaparaisara-nadu, to the temple of Aludaiyar Tirumuruganpundi-Udaiyar.
98	Do. ..	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarajendradeva	29+6th year ..	Do.	Fragment. Mentions Mutasamakattu <i>alias</i> Amattamargandan-terinda-Kaikola and Ilayasamakattu <i>alias</i> Virarajendran-terinda-Kaikola.
99	Do. ..	....	Tribhuvanachakravartin Kongarimaikondan	15 + 1st "	Do.	Gift of the village of Tenkarai Niyamam <i>alias</i> Virarajendranalir in Vadaparaisara-nadu, for worship and repairs, to the shrine of Tirukkamakotta-Nachohiyar in the same temple, for the merit of Andakkai.
100	On the south wall of the same <i>marudapa</i> ..	Kongu-Chola ..	Virarajendradeva ..	29 + 6th "	Do.	Unfinished. Refers to (the temple of) Manjiyur-Aludaiyar.

V. B. Narayana.

B.—Stone Inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall	....	Kōṇṇerimalkondāṇ	[5]th year	Tamil	Registers a gift of corn (<i>kaṇḍu</i>) by a native of Palladam <i>alias</i> Adirāḍāṇaḷḷor in Vayarakkal-nāḍu, for a flower-garden. Sembiyan Uttaramantri is one of the signatories. Mentions the grain measure <i>Paṇḍakēṣari</i> .
102	Do.	Koṅgu-Chola	Tribhuvanachakravartin Choḷḷadeva.	3rd "	Do.	Gift of paddy for feeding <i>tapasins</i> . Provision is also made for the years containing an extra month (<i>adhikamāsa</i>).
103	Do.	Do.	Raḷḷaḷeśarivarmaṇ <i>alias</i> Tribhuvanachakravartin [Vira]-Choḷḷadeva.	18th "	Do.	Incomplete and damaged. Gift of land for offerings to the shrine of Kāṭṭapala-Piḷḷaiyar in the same temple. Mentions Rajapuram in Tt-nāḍu.
104	Do.	....	Kōṇṇerimalkondāṇ	....	Do.	Incomplete. Seems to make provision for offerings.
105	Do.	....	Kōṇṇerimalkondāṇ	....	Do.	Damaged and stones missing. Records that two-thirds of the taxes levied from Kulottungaśola-maṅḡalam were assigned to the temple of Arinaśi-yāṇḍar and one-third to the temple of Tirunurugāṇ-pāṇḍi-Mahadeva, for offerings.
106	Do.	Koṅgu-Chola	Uttama-Choḷḷadeva	Lost	Do.	Built in at the beginning and damaged. Seems to register a gift for offerings.
107	Do.	Do.	Kulottunga-Choḷḷadeva	13th year.	Do.	Gift of money (<i>paṇḍiḷḍai</i>) for a lump, by a native of Paḍakkopalli in Vāḍaparīśāra-nāḍu.
108	Do.	Koṅgu-Paṇḍya	Vira-Paṇḍyaḍaḷ[va*]	3rd	Do.	Gift of land by purchase, for offerings to the god Ugarayāṇḍar.
109	Do.	....	....	4th + *	Do.	Much damaged. Gift of money to Ugarayāṇḍar.
110	Do.	....	....	3rd	Do.	Damaged. Seems to record a gift of corn (<i>kaṇḍu</i>) by the people of Sittirameḷi-periya-nāḍu and Pūluva-nāḍu in Vāḍaparīśāra-nāḍu.
111	Do.	Koṅgu-Chola	Virarajendradeva	29 + 3rd	Do.	Gift of money for a lamp by a dancing girl residing at Kōḷumam.
112	On the north wall of the same <i>maṇḍapa</i>	Do.	[Ra]jadhiraḷa Uttama-Choḷa	* [2] + 1st	Do.	Damaged. Gift of land in Viramaśolaḷaṇḍu.
113	On the same wall	....	Kōṇṇerimalkondāṇ	....	Do.	Refers to the setting up of the image of the goddess records a gift of land for offerings probably to the same. Mentions the grain measure called <i>Paṇḍakēṣari</i> .
114	Do.	....	Kōṇṇerimalkondāṇ	20th year	Do.	Gift of paddy for offerings. This paddy had to be deducted from the dues which the assembly of Nallor <i>alias</i> Amarabuyangara-ṭṭarvedimaṅḡalam in Viramaśolaḷaṇḍu and the residents of Veḷḷanar had to pay to the king. The word <i>Rajakesari</i> is engraved at the top of the inscription.
115	Do.	....	Do.	...	Do.	The royal gift referred to above, is herein communi-cated to the assembly and the residents concerned.
116	Do.	Koṅgu-Chola	Kulottunga-Choḷḷadeva	9th year	Do.	Built in at the end. Gift of gold for offerings to the god Kūṭṭaṇḍeḍa in the same temple.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
117	On the same wall	Koṅgu-Chōla ..	Rājakeśarivarman <i>alias</i> Tribhuvanachakravartin Vi[rā*]rājendradēva.	27th year ..	Tamil ..	Gift of money (<i>Āṇai-achēhu Siriyakkipalāṇḍāḍai</i>) for providing 60 pots of water for the sacred bath of the god.
118	Do.	Do. ..	Rājakeśarivarman <i>alias</i> Virarājendradēva	29 + 7th "	Do. ..	Records that Vanarājadēva one of the feudatories (<i>śamanṭar</i>) made provision for offerings to the god on the day of <i>Śivarātri</i> .
119	Do.	Do. ..	Vikrama-Chōladēva	13th "	Do. ..	Records a gift of money for offerings by a native of Karaiyan-Adikkilṭalam in Vadaparisaṛa-nādu.
120	Do.	Do. ..	Rājakeśarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva	29 + 1st "	Do. ..	Gift of money for cake-offering to Tirumuruṅgaṇḍi-Nayanar on Sundays, by a native of Rājapūram in Naraiya[nūr]-nādu.
121	Do.	Do. ..	[Vi]krama-Chōladēva	4th "	Do. ..	Gift of money for a twilight lamp by a native of Rājapūram.
122	Do.	Do. ..	Tribhuvanachakravartin Kōṇerim[ā]kon-ḍaṇ.	3rd "	Do. ..	Incomplete. Records an order of the king restoring to two Brahmanas certain hereditary rights in the temple which they had lost during the time of the king's younger brother (<i>tambimār</i>).
123	Do.	Koṅgu-Chōla ..	Vi[rā*]rājendradēva	44th "	Do. ..	Gift of money for four lamps
124	Do.	Do. ..	Tribhuvanachakravartin Kōṇerim[ā]kon-ḍaṇ.	....	Do. ..	Incomplete. Seems to refer to the setting up of an image of the goddess in the temple of Tirumuruṅgaṇḍi-Āṇḍaiyar for the merit of Āṇḍakkaṇ Jayangondaśoṭi-Āṇḍaiyar.
125	Do.	Koṅgu-Chōla ..	Vikrama-Chōladēva	11th year ..	Do. ..	Gift of money for a lamp to the same temple by a Brahmana named Saivapurandara-chakravartin, attached to the temple of Vallalagaṇḍar at Yīngaiyūr in Pandurāi-nādu.
126	On a pillar of the same <i>maṇḍapa</i>	Do. ..	Do.	14th "	Do. ..	Damaged. Records a gift of money by Āḷaiyanāch-ohi-Āṇḍi one of the ladies of the king's <i>vēḷam</i> .
127	On another pillar in the same place	Do. ..	Virarājendradēva	29 + 5th "	Do. ..	Records the gift of the pillar by a native of Kiran-devaṅḍi who was one of the <i>puravēri</i> officers of the king.
128	Do.	Do. ..	Vikrama-Chōladēva	3rd "	Do. ..	Gift of money for a lamp by a merchant of Śevūr in Vadaparisaṛa-nādu.
129	Do.	Do. ..	Virarājendradēva	29 + 3rd "	Do. ..	Records that the pillar was the gift of a merchant of Karaiyan-Adikkilṭalam.
130	On the south wall of the enclosure round the same <i>maṇḍapa</i> ; inside.	Koṅgu-Paṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadēva.	25th "	Do. ..	Damaged. Gift of land and a house-sito. Refers to the assembly of Adikkilṭalam and to an inscription engraved on the sacred temple (<i>tirumalai</i>) of the god by the residents of Perumpalājanam.
131	On the south and east walls of the Mayah-gupṇmūlaivaliyammaṇ shrine in the same temple.	Do. ..	....	....	Do. ..	Damaged. States that certain dancing girls (<i>dāva-raṭṭiyār</i>) made a gift of money to the temple and in return acquired the right of rendering certain specified services in the same temple.
132	On the north wall of the same shrine	Koṅgu-Paṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadēva.	4th year ..	Do. ..	Records that the paving of the floor of the Ardhamaṇḍapa of the shrine of the goddess Irugunūṇḍi-maṅgaiyar in the temple of Tirumuruṅgaṇḍi-Āṇḍaiya Nayanar, was made by a native of Adippuliyūr in the Chōla country (<i>Sōla-maṇḍalam</i>).

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
133	On a pillar of the <i>mandapa</i> in front of the Madavāśvara temple in the same village.	....	....	....	Tamil ..	In modern characters. Registers the construction of the Maha- <i>mandapa</i> and the renewing of the walls of the Madavi-śvara temple by a native of Nilakkottai.
134	On the north wall of the shrine of Kuppi- <i>du-Pillaiyar</i> on a rock near the same village.	Koṅga-Chola ..	Vikrama-Choladeva ..	12th year	Do. ..	Damaged. Gift of money probably for offering sandal paste.
135	On the south wall of the Choleśvara temple at Gudimangalam (Udamalpet taluk, same district).	....	Tribhuvanachakravartin Koṅṇamaikondaṅ.	15th year, Ādi	Do. ..	Fragment. Seems to have registered gift of privileges to the Kappalas of Teji-Koṅgu.
136	On a stone set up in a field near the same village.	Vijayanagara ..	Vīrapratāpa Vīra-Ach'yutarāya-Maharāya ..	Śaka 1458, Durmukhi, Arpaśi 27, <i>avēdāsi</i> , Wednesday, Uttara- <i>phalguni</i> .	Do. ..	Gift of the village of Palaippādikkalpalai <i>alias</i> Poriyaṅgalam in Ten Poṅṇālūrka-nadu, to a chonlry for feeding Brahmanas, by the Chola <i>Mahāmandāśvara</i> Valsiyyudava-Mahārāja, son of Cheṇṇaiyadeva-Mahārāja, for the merit of the king.
137	On a slab lying near a bridge in the same village.	....	....	Dundubhi, Kartti-gai, Thursday, <i>pañchamī</i> , Uṭṭa-rāśadhā, 15 <i>iṣṭi</i> Śaka 1455 (mis-take for 1445) Svabhānu, Karttika 23, <i>paurnimā</i> , Sunday.	Do. ..	In modern characters. Registers the gift of a field to a Brahmana, by a private individual on the occasion of his marriage.
138	On a slab set up in the courtyard of the Sirgaṇṇatha temple at Sittalundur (Tiruchengode taluk, Salem district).	Vijayanagara ..	Vīrapratāpa Kṛṣṇarāya-Maharāya, 'who was pleased to take every country.'	Śaka 1455 (mis-take for 1445) Svabhānu, Karttika 23, <i>paurnimā</i> , Sunday.	Do. ..	Damaged at the end. Seems to register a gift of land at Sittalundur by Sama-Nayana, an agent of Triyambaka-Udayar who was ruling over Kyinār-cholavaḍi in Muḷvay. Mentions Elagarai-Pandurāi-nadu.
139	On four pillars of the <i>mandapa</i> in front of the Atanuramman temple in the same village.	....	....	Dundubhi, Āni 22, Friday.	Do. ..	In modern characters. Registers the gift of these pillars by private individuals who belonged to the villages of Puḷiyampatti, Olagappampalayam, Devdipalayam and Samappalayam.
140	On a slab set up in the Kalkkoḷa-street at Tiruchengode (same taluk and district).	Vijayanagara ..	Vīrapratāpa Kṛṣṇarāya-Maharāya ..	Chitrabhānu, Āvaṇi 20.	Do. ..	Sama-Nayana, son of Maṇikka-Nayana, an agent of Triyambaka-Udayar, son of Tipparasa-Udayar, who was governing Muḷvay, appears to have founded a quarter called Samasamudram at Tiruchengode and to have fixed the taxes payable by the cultivators and merchants that settled in it. Tiruchengode is called the <i>paṇṇaiyū</i> of (Subrahmanya) the son of Attaṇṇarāyaṇudaiya-Tambrāṇar and was situated in Kilkarai Pandurāi-nadu, a sub-division of Elagarai-nadu.
141	On another slab set up near the tank in the same village.	....	....	Vyaya, Vaiyaśi 24	Do. ..	In modern characters. Records the gift of a lead-rest (<i>sumat-taṅgi</i>).
142	On the west wall of the <i>mandapa</i> in front of the central shrine of the Bhaniśvara temple at Parutippalli (same taluk and district).	....	....	Nandana, Masi 19.	Do. ..	Do. Registers the <i>dēvādāna</i> -gift of a tank for the merit of the agents of Tirumalai-Nayaka, to the temples of Vanāśvara and Adinarāyaṇa-Perumal at Parutippalli.

Agglutinins.

பிப்ரவரி.

Victrola Co.

Major Division:

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
143	On the same wall	Sāluva ..	Dharmarāya-Maharāya, son of Sāluva Nara-singarāya-Maharāya.	Śaka 1420, Kala-yukta, Mēēba, Paurāṇi, Hastia, Sunday.	Tamil ..	Narasana-Nāyaka-Udaiyar is stated to be an agent of the king and actually ruling (<i>prithivīdīpampanam</i>) for him. Registers a <i>dēvadāna</i> gift of the village of Suviratapuram, for the merit of Narasana-Nāyaka-Udaiyar by Viṭṭamarasar his agent, to the temple of Bhānappiśvara-Nayinār at Parutippalli in Parutippalli-nādu in Kunṇathurppariyū surrounding Muḷvay, in Koṅgu <i>alias</i> Viraśōḷa-maṇḍalam.
144	On a pillar in the same <i>maṇḍapa</i> ..	Koṅgu-Paṇḍya	[Sundara]-Paṇḍyadeva	24th year ..	Do. ..	Registers the gift of the pillar by Tillai-alaganambi of Parutippalli <i>alias</i> Rājāsirūha-chaaturvēdiman-galam.
145	On another pillar in the same place ..	Do.	[Sundara-Pa]ṇḍyadeva	Do. ..	Do. ..	Registers the gift of the pillar its capital and the beam, by a private individual of Miṇṇamoli in Parutippalli-nādu.
146	Do.	Do.	Sundara-Paṇḍyadeva ..	Do. ..	Do. ..	Registers the gift of the pillar by a native of Parutippalli.
147	Do.	Do.	Do	Do. ..	Do. ..	Do.
148	On the west wall of the Śiṅgaḷinatha shrine in the same temple.	Koṅgu-Chola ..	Vīrarājendra[deva] ..	23rd year ..	Do. ..	States that Adiyaman Nāduvilnagan, one of the Paṇḍi-vēṭṭuvus, ruling Parutippalli in Nāḍaḷvar-nādu renovated the stone temple.
149	On the south wall of the same shrine ..	Do. ..	[Rājendra]-Chola[deva] ..	Lost ..	Do. ..	Damaged. Gift of a land to the temple of Śrīkailāsamuḍaiya-[Nayanar] at Parutippalli in Nāḍaḷvar-nādu.
150	On the south wall of the central shrine in the Adikōśava-Perumal temple in the same village.	Hoysala	Sāraḷ[ḍhauma]ḷaḷakravartin Vira-[Rama]na-[tha*]ḍeva.	19th year ..	Do. ..	Registers the gift of the gate-post of the Archamāṇḍapa of the temple of Sittiramoli-Viṇṇagar <i>alias</i> Adikōśava-Perumal at Parutippalli <i>alias</i> Rājāsirūha-chaaturvēdiman-galam, in Sela-nādu.
151	On the same wall .. ..	....	....	....	Do. ..	States that one couch, one <i>dēvapanaṇi</i> , one <i>bēviḷḷai</i> and one <i>seṇḍai</i> were presented by a merchant of Vali-kaṇḍapuram, to the same temple.
152	On the south wall of the same shrine ..	Hoysala	Sāraḷ[ḍhauma]ḷaḷakravartin Vira-Rāmanatha-deva.	19th year ..	Do. ..	Registers the gift of the entrance-posts of the central shrine of the same temple, by a native of Kach-chippalli.
153	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Koṅgu-Paṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Paṇḍyadeva.	15 + 5th ..	Do. ..	Damaged. Gift of land to the same temple by one of the <i>maḍais</i> of Parutippalli.
154	On the west, east and south walls of the Aḷaganachohiyammai temple in the same village.	Vijayanagara ..	Devarāya ..	....	Do. ..	Fragment. Seems to record the building of the central shrine from the foundation to the eaves.
155	On the same walls	Do.	Vijaya-Bakkarāya, son of Harihara-Maharāya.	Sarvadhari, Aṇi	Do. ..	Mutilated. Refers to the same.
156	On a slab set up in a field near the same village.	Koṅgu-Paṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍya.	1[9]th year ..	Do. ..	Registers the gift of the village of Adirapuram for offerings, to the temple of Vēḍanayaka-Perumal at Tirunārāyanapuram in Karai-nādu, by the residents of Puvaiyā-nādu on the occasion of Māṣi-śivudai.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157 <i>Chola</i>	On a slab set up near the Aḷaganach- obiyamman temple at Mangalam (same taluk and district).	Chola (<i>Chola</i>)	[Parakēsa]varman <i>alias</i> [Rajendra]-Chola- dēva.	* 8th year	Tamil	Damaged. Registers the gift of the village of Mah- galam as a <i>dēvadāna</i> to the temple of Rajasēkhara- Iṅvaramudaiya-Mahadeva built by Kōṅḷaṇḍar of Mudalinayappalli <i>alias</i> Jayāṅḡḍasōḷapuram in Vallavaraiyar-naḍu. Proclaims that the property of those who steal away the cattle from this <i>dēvadāna</i> or otherwise cause any injury to the village shall become the property of the god. Fragment. Provides for offerings, lamp and wor- ship. Mentions Parutippalli and Mallasamudram.
158 <i>Chola</i>	On the south wall of the central shrine in the Cholēsvara temple at Mallasamu- drām (same taluk and district).	....	....	....	Do. .. ..	....
159 <i>Chola</i>	On detached stones built into the east, north and south walls of the same shrine and the <i>maṇḍapa</i> in front of it.	Chola (<i>Chola</i>)	[Rajendra-Chola]	Lost	Do.	Mentions the temple Ulagalandā-Viṇṇagar.
160	On the Nandi- <i>maṇḍapa</i> in front of the same shrine.	....	....	Bahudhanya ..	Do.	In modern characters. Registers that this (Nandi- <i>man- ḍapa</i>) was (constructed by) a certain Krishṇasēṭṭi.
161	On the <i>dhevajastambha</i> of the same temple	....	....	Kalayukta ..	Do.	Do. Gift of this (<i>dhevajastambha</i>) by a private individual.
162 <i>Chola</i>	On the rock called Pondakkal-Perumāl- malai near Totṭipalāiyam (same taluk and district).	....	....	Raudri, Purat- tasi 21.	Do.	Refers to a gift by a private individual.
163	On the north and west walls of the central shrine in the Svayambhunathasvamin temple at Kilputtur (Wandiwash taluk, North Arcot district).	Chola (<i>Chola</i>)	Kulottuṅga-Chōḷadēva	6th year	Do.	Unfinished. Gift of land by purchase, to the temple of Aluḍaiyar Tirukkumārīsvaramudaiyar at Iruk- kalampuṭtur in Poiṇṇir-naḍu a sub-division of Ven- kuṇṇa-kōttam which was a district of Jayāṅḡḍa- sōḷa-maṇḍalam, by Nalayiravaṇ Sivalaiyaśan- dolan Sōṅḡḡai Ammaiya [p]pan.
164	On the south, east and north walls of the same shrine and the <i>maṇḍapa</i> in front of it.	Do.	Parakēsaivarman <i>alias</i> Tribhuvanaśakra- vartin Vikrama-Chōḷadēva.	5th "	Do.	Registers a previous grant of land made in the fourth year of Vijayalāiyadēva, for offerings and worship, to the same temple.
165	On the south wall of the same <i>maṇḍapa</i> ..	Do.	Bajakēsaivarman <i>alias</i> Tribhuvanaśakra- vartin Kulottuṅga-Chōḷadēva (II).	7th "	Do.	Salō of land as <i>dēvadāna</i> , to the same temple.
166	Inside the same <i>maṇḍapa</i>	Vijayanagara ..	Achuyaiyadēva-Maharaya	Vikari, Tai, Friday.	Do.	States that Kiluppar set up the image of Dakahina- mūrti for the merit of Aḍappa-Mallappa-Naḷya*] kkar and made a grant for its worship.
167	On the west wall of the central shrine in the Venkaṭēśa-Perumal temple at Tiru- mukudal (Madurantakam taluk, Chingleput district).	Chola	Parakēsaivarman <i>alias</i> Rajendra-Chōḷadēva	11th year	Do.	Registers a gift of 113 sheep to the temple of Venkaṭkūṭar at Tirumukudal in or near Nirkūṇ- ṇam the northern hamlet of Madurantakam-chatur- vēdimarigalam a <i>tuṭṭiyar</i> in Kalatūr-kōttam a district of Jayāṅḡḍasōḷa-maṇḍalam, by a native of Akkaramaṇḡalam.
168	On the same wall	Do.	Do.	Do.	Do.	Gift of 90 sheep for a lamp to the temple of Mahā- Vishnu in the same village by a native of Ven- kaṭūr <i>alias</i> Amaninārāyana-chaturvēdimarigalam a <i>brahmadēya</i> in Maṇṇi-naḍu, a sub-division of Vaḍagarai Rajendraṅḡa-viḷḷanadu.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall	Chola ..	Parakéśarivarman <i>alias</i> Rajendra-Choladēva	5th year	Tamil ..	Gift of 90 sheep for a lamp to the temple of Tirumuk-kudal. Alvar in Madurantake-ohaturvedimanga-lam which was a free village (<i>taṇṇiyār</i>) in Jayan-gondasōla-mandalam.
170	Do.	Do. ..	Do.	9th "	Do. ..	Gift of 90 sheep for a lamp to the same temple, by the head-man of Kamavūr Kilīñalūr which was the northern hamlet of Vanavannabadevi-ohaturvedi-mangalam a free village (<i>taṇṇiyār</i>) in Amūr-kōttam.
171	On the west and south walls of the same shrine.	Do. ..	Rajarāja-Rajakéśarivarman <i>alias</i> Rajarāja-dēva.	28th year and 141st day.	Do. ..	Gift of gold and land for offerings to the same temple by the great assembly. The record is signed by the accountant of the <i>samvattara-vāriyam</i> committee for that year.
172	On the same walls	Do. ..	Parakéśarivarman <i>alias</i> Rajendra-Choladēva	7th year and 220th day.	Do. ..	Gift of land for the flower-garden called Rajendra-śolai.
173	On the south wall of the same shrine ..	Do. ..	Rajakéśarivarman <i>alias</i> Kulottunga-Choladēva (I).	5th year	Do. ..	Gift of land at Kudalūr which was the northern hamlet of Tirumukkuḍal. Mentions the <i>Sāṇḍapoti</i> Virarajendra-ḥannapala and the 12 <i>chēris</i> of Tirumukkuḍal.
174	On the east wall of the same shrine ..	Do. ..	Parakéśarivarman <i>alias</i> Rajendra-Choladēva	9th year and 38th day.	Do. ..	Gift of 90 sheep for a lamp by Maṇḍainanṅai the senior wife of <i>Perundanam</i> Hajaraja <i>alias</i> Vagavap-Brahmadhiraja.
175	On the same wall	Do. ..	Do.	4th year and 362nd day.	Do. ..	Gift of paddy for offerings and festivals on the New-moon days. Mentions Rajarāja-Vadyamaharajar and the officer Sēmbanṅṇaiyār.
176	Do.	Do. ..	Do.	3rd year	Do. ..	Gift of gold for offerings on the occasion of the <i>Māṣi-Makham</i> festival.
177	Do. .. ..	.....	.....	Chitrabhannu ..	Do. ..	Unfinished. Mentions Maṅgappa-Uḍaiyār.
178	On the west, south and east walls of the same shrine.	Chola ..	Rajarāja-Rajakéśarivarman <i>alias</i> Rajarāja-dēva.	28th year, and 141st day.	Do. ..	The great assembly of Maḍhurantaka-ohaturvedimaṅ-galam, including the young and the old, met to-gether in the big hall called Sēmbiyannabadevi-perumāṇḍapam built by the king, and agreed to pay the taxes on certain temple lands from the interest on a specified quantity of gold which they had received from the temple treasury.
179	On a slab supporting a beam set up in the inner enclosure of the same temple.	Chola Pāllava	Vijaya-Nripataṅga-Vikramavarman	24th year	Do. ..	Kudalūr is called the northern hamlet of the village. One of the signatories was the accountant of the <i>samvattara-vāriyam</i> committee.
180	On the south wall of the first <i>prakāra</i> of the same temple.	Chola ..	Parakéśarivarman <i>alias</i> Chakravartin Vikrama-Choladēva.	[3]rd "	Do. ..	Gift of gold for a lamp, to the temple of Viśṇu-bhūtaṅga Arigaṇḍa Perumāṇṇar son of Kadupatti Mutṭaiyār. The assembly of Siyapuram in Urukkaṭṭu-kōttam had the charge of the gift.
181	On the east wall of the same <i>prakāra</i> ..	Do. ..	Rajakéśarivarman <i>alias</i> Virarajondradēva ..	....	Do. ..	Registers a sale of land to the temple of Tiruvinnagur. Alvar at Tiruvinnagur in Aṭṭur-nādu by the residents of Palaiyūr <i>alias</i> Rajendrasōlanallūr in Palaiyūr-nādu, a sub-division of Urukkaṭṭu-kōttam in Jayarigondaśōla-mandalam.

The record begins with the introduction *Sāṅgāt* *Prat* *uḍḍu* etc., and stops with the name of the king.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On the same wall	Chola ..	Rajakesarivarman <i>alias</i> Virarajendradeva ..	5th year and 348th day.	Tamil ..	Registers an order of the king assigning the taxes of Vayalaikkavūr in Kaliūr-kōttam as a tax-free <i>dēvadāna</i> , to meet the requirements of the temple of Mahā-Vishṇukkal at Tirumukkūdal in Madhurantaka-chaaturvedināṅgalam a free village in Kaḷattar-kōttam a sub-division of Jayangondasōla-maṅḍalam. Mentions a number of officers of the king and the seat called Rajendrasōla-Mavalivanarajan in the palace Sōlakerajan-tirumaligai at Gaṅḡaikondasōlapuram. Details of the equipment of a hospital (<i>śālā-sālai</i> or <i>śūrasālā</i>), a school and its pupils connected with the temple, are also given. Registers an agreement entered into by certain Viśikhānasas of the temple to use the surplus paddy due by them which had been discovered by an enquiry into the accounts of the temple, for reciting the <i>śrīrūpaṭṭiyam</i> in the temple, for the first time. Mentions Sambiṇṇamahadevi-perumāṇḍapem in the middle of the village of Madhūmantaka-chaaturvedināṅgalam.
183	Do.	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendru-choḷadeva.	16th year and 32nd day.	Do. ..	Damaged. Gift of two twilight lamps to the temple of Tirumukkūdal-Ālvar, by a Brāhmaṇa lady of Marudūr in Vadagarai Tiruvudaiūr-naḍu in Sōla-maṅḍalam.
184	Do.	Do. ..	Rajakesarivarman <i>alias</i> Uḍaiyar śrī-Virarajendradeva.	2nd year ..	Do. ..	Damaged. Gift of gold for offerings and a lamp to the image of Rishabhavahana set up in the temple of Pondai-Perumūṇḍaḍigal at Kūjamalla-chaaturvedināṅgalam of Tiruvēgamhapuram in Dāmar-kōttam. Unfinished. The name of the village is the same as in No. 189 above.
185	Do.	Do. ..	[Rajendra-Choḷa I] .. .. .	....	Do. ..	Gift of gold for offerings to the temple of Pondai-Mahādeva at Karakkōṭṭu-Brāhmaḍēyam <i>alias</i> Parakramasōla-chaaturvōdināṅgalam a village in Dāmar-kōttam a district of Jayangondasōla-maṅḍalam, by Indaladevi, wife of Vallavarasār Vandyadevar.
186	On a detached stone of the <i>maṇḍapa</i> in front of the same temple.	....	....	Premāḍeḷa, Āvani 15.	Telugu ..	Mutilated. Gift of the village of Tirumukkūdal and taxes to the temple of Veṅkaṭśvarasvamin, by Veṅkaṭappa-Nayaka at the instance of Doḍḍayarasār.
187	On the <i>dhvajastambha</i> of the same temple.	....	....	Bhava, Āḍi 20	Tamil ..	Damaged. Registers the remission of all taxes on Tirumukkūdal except the 300 <i>paṇam</i> of <i>jōḍi</i> and <i>śūla-vuri</i> .
✓188	On a stone set up in a street of the same village.	Vijayanagara ..	Viraśrī-Bukkapa-Uḍaiyar .. ..	....	Do. ..	Gift of gold for offerings and a lamp to the image of Rishabhavahana set up in the temple of Pondai-Perumūṇḍaḍigal at Kūjamalla-chaaturvedināṅgalam of Tiruvēgamhapuram in Dāmar-kōttam. Unfinished. The name of the village is the same as in No. 189 above.
✓189	On the north wall of the central shrine in the Chandramanlisvara temple at Brahmaḍesam (Cheyyar taluk, North Arcot district).	....	Parthivēndr[adhipati]varman	4th year ..	Do. ..	Gift of gold for offerings to the temple of Pondai-Mahādeva at Karakkōṭṭu-Brāhmaḍēyam <i>alias</i> Parakramasōla-chaaturvōdināṅgalam a village in Dāmar-kōttam a district of Jayangondasōla-maṅḍalam, by Indaladevi, wife of Vallavarasār Vandyadevar.
190	On the same wall	Chola ..	Rajarajakesarivarman, 'who destroyed the ships at Salai.'	11th ..	Do. ..	
191	Do.	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōḷadeva	3rd year and [8] 50th day.	Do. ..	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall	Chola ..	Rajaraja-Rajakēśarivarman ..	18th year ..	Tamil ..	Gift of gold for a lamp to the temple of Pondai-Paramēśvara at Rajamālla-chaturvēdimangalam. The members of the <i>śameśvara-vāriya</i> who looked after the <i>grāma-kārya</i> were required to see to the proper maintenance of the lamp, the <i>Śraddhā-mānta</i> having the power to fine them in default.
193	Do. .. ..	....	Parthivēndradhipativarman ..	13th year ..	Do ..	Damaged. Mentions Pariyallūr.
194	Do. .. ..	....	Parthivēndravarmān ..	13th year and 120th day	Do. ..	Gift of 80 <i>kalāṅṇu</i> of gold for a lamp by the arbitra- tor Muvayiravāṇ <i>Tirairāya-gaṭṭika-madhyasban</i> . It was placed under the charge of the <i>Gaṇapēriya-perumakkal</i> subject to a fine, in case of default, by the <i>Śraddhāmāntas</i> .
195	Do. .. ..	....	Parthivēndravarmān, 'who took the head of the Paṇḍya.'	2nd year	Do. ..	Records that all the lands belonging to the temple were made tax-free by the village assembly of <i>Aiṇṇāśādam</i> in lieu of the amount of gold which it owed to the temple. The document is signed by <i>Tirairāya-gaṭṭika-madhyasban</i> Muvayiravāṇ.
196	Do. .. ..	....	....	....	Grantha ..	Registers the building of the temple in Kaliyuga at the spot where Agni, Moon and Romāśamuni worshipped the god Pōndanatha in the [Kṛita], Irēṭa and the Dvāpara yugas.
197	Do. .. ..	....	Parthivēndradhipati ..	13th year ..	Grantha and Tamil.	Damaged. Registers a gift of gold to the temple of Pondai-Perumāṇaḍigal for performing the <i>abhi-śākṣa</i> , by <i>Tirairāya-gaṭṭika-madhyasban</i> Muvayiravāṇ of Rajamālla-chaturvēdimangalam in Tiruvōgamapuram, a village in Damar-kōṭṭam.
198	Do.	Chola ..	[Madirai-kōṇḍa Parakēśarivarman] ..	Lost ..	Tamil ..	Damaged. Mentions Pondai-Āṇḍar and <i>Gaṇapēri-makkal</i> .
199	Do.	Do. ..	Rajaraja-Rajakēśarivarman ..	16th year ..	Do. ..	Gift of land for reciting the <i>tiruppadiyam</i> in the temple.
200	Do.	Do. ..	Parakēśarivarman [<i>alias</i> Rajēṇḍra-Chola- <i>dēva</i>].	4th ..	Do. ..	Damaged and unfinished.
201	Do.	Do. ..	Parakēśarivarman <i>alias</i> Rajēṇḍra-Chōḷēdēva	8th ..	Do. ..	Damaged. Mentions the temple of Pōndaiyudai- [yār] at Kurnikōṭṭu-Brahmadēyam <i>alias</i> Parak- kramasōḷa-chaturvēdimangalam in Damar-nāḍu.
202	Do.	Do. ..	Madirai-kōṇḍa Parakēśarivarman ..	29th ..	Do. ..	Gift of a gold diadem by a native of Nāranamāḍa- lan, to the temple of Pondai-bhātṭārakar at Rajamālla-chaturvēdimangalam
203	Do. .. ..	....	....	Śaka 830	Do. ..	Gift of gold 'or a lamp by Iladadittan a native of a village in Vēdagarai Innambār-nāḍu, a sub-divi- sion of Sōḷa-nāḍu.
204	On the north and west walls of the same shrine.	Chola ..	Rajarajakēśarivarman <i>alias</i> Rajarajadēva ..	27th year	Do. ..	Gift of 10 <i>kalāṅṇu</i> or 90 sheep for a lamp to the temple of Pondai-Āḷvar in Kurnikōṭṭu-Brahma- dēyam <i>alias</i> Parakramasōḷa-chaturvēdimangalam a village in Damar-nāḍu of Damar-kōṭṭam which was a sub-division of Jayāṅḍesōḷa-maṇḍalam. The gift was left in charge of the <i>Gaṇapēri-makkal</i> who looked after the <i>Śrīkēya</i> for the year.

sic 346 N.A.)

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
205	On the west wall of the same shrine	....	Parthivendrādhipatiyarman, 'who took the head of the Pāṇḍya.'	[4]th year	Tamil	Gift of land for offerings and a lamp by Kāṭṭamayya son of Chinnamayya Pergaḍe.
206	On the same wall	Chōla	Rājakesarivarman	17th "	Do.	Damaged. Registers a gift of land by one of the members belonging to the temple of Tiruvēgamam at Kaoholuppēḍu, for supplying sandal paste to the god at Rājamallā-chaṭurvedimangalam.
207	Do.	Rashttrakūṭa	Kaṇṇarādēva	Do.	Do.	(Gift of gold for a lamp to the temple of Pondaip- perumānāḍigai, at Rājamallā-chaṭurvedimangalam in Tiruvēgamabapuram a village in Damar-kōṭṭam, by Mārudaṇṇai Viraṇṭa Bhōgavardhana Narasimhayya. It was placed in charge of the Ganapaperumakkal of the temple.
208	Do.	....	Parthivendravarman	6th year	Do.	Gift of land for feeding one Brāhṇaṇa well versed in the Vēdas. The great men of the assembly of Aṇḍiśaṣṭam of Tiruvēgamabapuram in Rājamallā-chaṭurvedimangalam in Damar-kōṭṭam, placed the charity in charge of the members of the <i>Ganapaperum</i> Committee.
209	Do.	....	Lost	3rd "	Do.	Damaged and incomplete. Mentions Tiruvorriyar-Sivap.
210	Do.	Chōla	Rājaraḷakesari[varman]	20th "	Do.	Damaged. Gift of gold for a lamp by Indaladēviyar.
211	Do.	....	....	Śaka [8] 30	Do.	Do. Gift of land for offerings.
212	Do.	....	....	Do.	Do.	Gift of 12½ <i>kaḷāṇṇu</i> of gold for a lamp to the temple at Rājamallā-chaṭurvedimangalam, by Kanakkā- yāṇ Sattay Kanavadi (Ganapati), a native of Kōṭṭ[ur] in Sēngattū-kōṭṭam.
213	Do.	Chōla	Madirakōṇḍa Parakēsarivarman	Doubtful	Do.	Gift of 20 <i>kaḷāṇṇu</i> of gold for a lamp by Śōḷaḷakha- mini-Pallavaraiyan of Nēveli in Irigaṇḍu. The <i>Ēriṇṇapperumakkal</i> were in charge of this gift.
214	Do.	....	....	20th year	Do.	Unfinished. Gift of land for conducting worship four times a day.
215	Do.	....	Parthivēndi[adhipati]varman	Lost	Do.	Damaged. Seems to register a gift of land for a flower-garden and for worshippers.
216	On the west and south walls of the same shrine.	Chōla	Rājaraḷakesarivarman <i>alias</i> Rājaraḷadēva	29th year and tenth day.	Do.	Do. Gift of 90 sheep for a lamp.
217	On the south wall of the same shrine	Do.	Madirakōṇḍa Parakēsarivarman	[3]7th year	Do.	Unfinished. Gift of 1½ <i>kaḷāṇṇu</i> of gold for a lamp by one of the members of the <i>Āṇṇigunattār</i> of Rājamallā-chaṭurvedimangalam in Tiruvēgamabapuram, a village in Jāmar-kōṭṭam.
218	On the same wall	Do.	Do.	33rd "	Do.	Gift of 12 <i>kaḷāṇṇu</i> of gold for a lamp to the temple of Pondaip-Perumānāḍigai, by Aḷagasarna- kramavittan, son of Kōḷal-kīḷar Maṇṇivabhaṭṭa- Savakrattukkal, one of the <i>Āṇṇigunattār</i> of Rājamallā-chaṭurvedimangalam.
219	Do.	....	Lost	26th "	Do.	Damaged. Gift of gold for a lamp by a member of the <i>Āṇṇigunattār</i> .

B.--Stone inscriptions copied in 1915--*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the same wall .. ..	....	....	....	Tamil ..	Gift of two <i>kalāṅṇu</i> of gold for feeding two Brahmanas on New-moon days, by Nalluṅṇ Perumanā a native of Vullivayal.
221	Do. .. ..	....	....	....	Kanarese ..	Records that four stonea were placed on the niyidi (<i>niśiṭi</i>) of Mallapā[karā Chetuvayya.
222	Do.	Chola ..	Madiraikoṇḍa Parakēsarivarman ..	26th year ..	Tamil ..	Gift of gold for a lamp by a native of Maṅgaḍu. The <i>Guṇḍaperumakkal</i> had to see to the burning of it.
223	Do. .. ..	....	Maharāja 'who took the head of Vira-Paṇḍya.'	2nd ..	Do. ..	Gift of 15 <i>kalāṅṇu</i> of gold for a lamp by a merchant of Tiruvēgambachohēri in Rājamalla-ohaturvēdimaṅgalam.
224	Do.	Chola ..	Madiraikoṇḍa Parakēsarivarman ..	17th ..	Do. ..	Gift of 25 <i>kuḷi</i> of land for offerings and sundries to the shrine of Pondai-Dakṣināmūrti, by a resident of Saṅkarappādi in Rājamalla-ohaturvēdimaṅgalam. Mentions the channel called Paramēśvara-vāyṅkal.
225	Do.	Do. ..	Parakēsarivarman, 'who took Madirai (Madura) and Ilam (Ceylon).'	40th ..	Do. ..	Undisputed. Mentions Karkudi in Muḷa-nādu on the northern bank of the Kaveri.
226	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	16th ..	Do. ..	Fixes remuneration to the accountant of the tank by the assembly of <i>Aiṅṇāṭṭasam</i> .
227	Do.	Gaṅga-Pallava	Vijaya-Kanpavarman ..	20th ..	Do. ..	Gift of 11 <i>kalāṅṇu</i> of gold for supplying water to the temple of Tiruppondai-Perumanāḍigal at Rājamalla-ohaturvēdimaṅgalam, by a member of the <i>Āḷuṅṇattār</i> of Kavadiṇṇakkam in Paḍuvur-kōṭṭam.
228	Do. .. ..	....	....	Saka 830	Do. ..	Damaged. Gift of 12½ <i>kalāṅṇu</i> of gold for a lamp.
229	Do.	Chola ..	[Madiraikoṇḍa Parakēsarivarman]	18th year ..	Do. ..	Damaged and incomplete.
230	Do.	Do. ..	Rājakēsarivarman ..	27th ..	Do. ..	Damaged. Gift of gold for feeding a Brahmana and for a lamp to the temple of Tiruppondai-Perumanāḍigal. The donor is the same as in No. 224 above.
231	Do.	Do. ..	Parakēsarivarman ..	4th ..	Do. ..	Do. Gift of 15 <i>kalāṅṇu</i> of gold for a lamp.
232	Do.	Do. ..	Do. ..	Do. ..	Do. ..	Do. The donor was a native of Vayṇanallur in Puliyar-kōṭṭam.
233	Do.	Do. ..	[Madiraikoṇḍa Parakēsarivarman ..	Lost ..	Do. ..	Built in at the end. Gift of land for <i>śrīcāṭi</i> .
234	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	Do. ..	Do. ..	Built in at the end. Gift of gold for a lamp.
235	Do.	Do. ..	Do. ..	26th year, solar eclipse.	Do. ..	Gift of 15 <i>kalāṅṇu</i> of gold for a lamp to the temple of Pondar-Mahādeva-Bhaṭṭara at Rājamalla-ohaturvēdimaṅgalam in Tiruvēgambapuram in Damar-kōṭṭam, by Kijinalār Kijavan <i>alias</i> Sambiyan Kijanaṭṭakkōṇ of Kijinalār in Kilar-kurram, a sub-division of Soḷa-nādu. The assembly and the residents (<i>arēṇ</i>) of Vadiyūr in Nirvēr-nādu a sub-division of Uṇṇukkaṭṭu-kōṭṭam agreed to supply the oil for the lamp. Mentions Vaḷḷavaraiyar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On the same wall	Chōla ..	Parakēsarivarman <i>alias</i> Rajas[dhi] Rajadēva	31st year ..	Tamil ..	In continuation of No. 250. Damaged. Seems to register a sale of land to a <i>matha</i> in the temple of Pondsai-ndaiya-Mahadēva at Parakramasōla-chaturvedimangalam.
252	Do.	Do. ..	Rajarajadēva ..	31st ..	Do. ..	Gift of a golden diadem.
253	On the east wall of the same <i>maṇḍapa</i> ..	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōladēva.	26th ..	Do. ..	Gift of land by purchase made in the 23rd year of the king, for offerings to the temple of Subrahmanya-dēva <i>alias</i> Sōlakōalanāṭar, by a native of Kārik-kudi hamlet of Veṅṭaiyūr in Sōla-maṇḍalam. Mentions the villages Siru-Neumali, the northern hamlet of Parakramasōla-chaturvedimangalam; Ariyūr and Mummadiśōlapuram in Karivēḍu-nāḍu, a sub-division of Dāmar-kōṭṭam and Muṇṭaitaṭṭaḍalam a <i>brahmadēya</i> in Paḍuvūr-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.
254	On the same wall	Do. ..	Do.	22nd ..	Do. ..	Mutilated at the end. Gift of gold converted into land for a lamp by a lady of Vayalūr in Kāyirambōḍu-nāḍu, a sub-division of Kāyir-kōṭṭam in J-yaṅgōḍasōla-maṇḍalam, to the temple of Pondai-Mahadēva in Karaikkōṭṭa-Brahmadēyam <i>alias</i> Pa[ra]kk[ir]a[ra]ṇasōla-chaturvedimangalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam.
255	Do.	Do. ..	[Rajendra-Chōla I] .. .. .	....	Do. ..	End lost. Provides for daily offerings and for feeding hundreds of Śrī-Vaiṣṇava pilgrims coming in big groups from Tiruvēḅgaḍa-malai (i.e., Tirumalai).
256	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendradēva.	5th year ..	Do. ..	A portion of the inscription is covered by a tree. Registers a public sale of land to the temple of Uritirāsōlai-Mahadēva situated on the southern bank of Veḅka at Parakramasōla-chaturvedimangalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam in J-yaṅgōḍasōla-maṇḍalam, by the assembly of Veṅṭalattūr <i>alias</i> Paramēśvara-chaturvedimangalam in Kaḷumala-nāḍu, a sub-division of Kāyir-kōṭṭam.
257	Do.	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar Rajendradēva.	3rd year and 138rd day.	Do. ..	Mutilated. Mentions the bank Kajamallapperuvadi and records a gift of land. Another record in continuation is dated in the 8th year and [8] 5th day of Rajendradēva combined with <i>śeḍḍai</i> , <i>paṣam</i> and Thursdays provides for feeding Brahmanas. Portions lost at the beginning. Registers a sale of land to the same temple by the assembly of Veḅkulattūr in Kaḷumala-nāḍu, a sub-division of Kāyir-kōṭṭam which was a district of J-yaṅgōḍasōla-maṇḍalam.
258	On the north wall of the same <i>maṇḍapa</i> ..	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendradēva.	4th year ..	Do. ..	Registers a sale of land by the assembly of Karaikkōṭṭa-Brahmadēyam <i>alias</i> Parakramasōla-chaturvedimangalam.
259	On the same wall	Do. ..	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajadhirajadēva.	30th year and 165th day.	Do. ..	

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall	Chōla ..	Rajakesarivarman <i>alias</i> Uḍaiyar śrī Rajadhiraśadeva.	26th year and 120th day.	Tamil ..	Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of king Uḍaiyar śrī-Rajendrachōladeva and queen Viramahadeviyar who were deceased, by the <i>Senūpati</i> Madurantakan <i>alias</i> Parakesarivelar who was the brother of the queen.
261	Do.	Do. ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Chōladeva.	48th year, Masi, 44. di. Monday, Sittirai (Chitra).	Tamil (of about the 12th Century A.D.).	Registers an agreement made by certain Śiva-Brahmanas of the temple of Pondai-udaiyar at Dinachintamani-chaturvedimaṅgalam in Damar-nādu, a sub-division of Damar-kōṭṭam, with the <i>kōyil-māśēvara kāigani-seyār kōyil-vēriyagperumakkal</i> and the <i>karuṇattār</i> , for burning two lamps from the interest on gold received from a native of Parutikkuḍi a sub-division of Mī-Sengillī-nādu in Dinachintamani-vaṇaṇaḍu of Sōla-maṇḍalam.
262	Do.	Do. ..	Rajakesarivarman <i>alias</i> Uḍaiyar śrī-Rajadhiraśadeva.	34th year	Tamil ..	Gift of gold for offerings to the image of Paṣupata-murti when taken out in procession for <i>śrīrādī</i> , in the temple of Pondai-udaiya-Mahadeva, by a native of Niyamam in Pulaṅ-kōṭṭam which was a district of Jayanṅgaśōla-maṇḍalam.
263	Do.	Do. ..	Do.	32nd "	Do. ..	Sale of land for offerings to the image of Tiruch-chiṅṅambalamudaiyar in the same temple. Mentions the temple Tiru-Ayōṭṭi-Ālvar. The introduction commences with the words <i>śaṅkar</i> <i>cap. east.</i>
264	Do.	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōladeva.	27th "	Do. ..	Gift of money for <i>mūḍeyra</i> by a native of Miyaṅgam in Puliur-nādu a sub-division of Arumōḍideva-vaṇaṇaḍu in Sōla-maṇḍalam, for which a land granted to the temple of Pondaiyudaiya-Mahadeva at Parākramaśōla-chaturvedimaṅgalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks Kundaivaipēreri and Sundara-sōlappēreri.
265	On the north wall of a <i>maṇḍapa</i> in a field adjoining the same temple.	Do. ..	Tribhuvanaśakravartin Chōladeva (III).	3rd "	Do. ..	Unfinished. Registers the grant of a land from Karuikōṭṭu-Brahmadēsam <i>alias</i> Dinachintamani-chaturvedimaṅgalam in Damar-nādu a sub-division of Damar-kōṭṭam in Jayanṅgaśōla-maṇḍalam, which was the <i>ṇivita</i> of Uḷḷavar Kantaṇ Vānadaraiyan. Mentions Kadappēri and Sambuvaiyappēraru.
266	On the same wall	Do. ..	Do.	27th "	Do. ..	States that Āḍavallaṅ Gaṅgaikondaṅ <i>alias</i> Irungōḷaṅ gave the village Irungōḷavilaga for <i>gūḍura</i> , offerings and lamp.

B.—Stone inscriptions copied in 1915—cont.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On stones built into the wall of the Kaiyavarasda temple in the same village.	Chōla ..	[Rajakesari]varman <i>alias</i> Udayar śrī-Rajādhirajadeva (I).	....	..mil	Seems to register a gift of land. Another fragment in the same place mentions an Aditya-griha.
268	On stones lying in the courtyard of the Seliyannan temple in the same village.	....	....	....	Do. ..	Fragments. One of the fragments refers to Mayil-palukalaperunderu in Solakulavallinallur and seems to register a public sale of land.
269	On the west and north walls of the central shrine in the Rudrakotisvara temple in the same village.	Chōla ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Chōladeva.	21st year	Do. <i>Di-12</i>	Sale of land to the temple of Rudrasōlai-Mahadeva at Chachinsamani-chaturvedimangalam in Damar-nadu, a sub-division of Damar-kōttam in Jayangondaśōla-maṇḍalam. Among the boundaries are mentioned Rajamallapperuvādi and Sōlapandiya-peraru and the temples Kaṭṭasamuḍaiya-Mahadeva and Perumaiḍappattu-Mahāśeṣhunkkal.
270	On the north wall of the same shrine	Do. ..	Parakesarivarman <i>alias</i> Udayar śrī-Rajendra-deva.	9th "	Do. ..	The assembly of Karai-kōttu-Brahmadeyam <i>alias</i> Parakramaśōla-chaturvedimangalam in Damar-nadu a sub-division of Damar-kōttam in Jayangondaśōla-maṇḍalam met in the temple of Pondai-Udayar and ordered the public sale of land to the temple of Śrī-Rudrasōlai-Mahadeva situated on the southern bank of the river Veṭṭa.
271	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Rajakesari[varman <i>alias</i> Chakravartin] Kulōttunga-Chōladeva (II).	3rd "	Do. ..	Incomplete. Registers the grant of Anapayansilur which was separated from Rajendrasōlanallur, as a <i>śevadāna</i> to the temple of Rudrasōlai-ndaiya-Mahadeva at Kaṭṭakōttu-Brahmadeyam <i>alias</i> Dinachintamani-chaturvedimangalam in Damar-nadu a sub-division of Damar-kōttam in Jayangondaśōla-maṇḍalam. The order was made by the king when he was seated on the throne below the pearl canopy in the <i>abhiṣekamēṇḍapa</i> of his palace at Vikramaśōlapuram, at the instance of Kulōttungaśōla-Savarnādhirāja.
272	On the east wall of the same maṇḍapa	Vijayanagara ..	Vira-Kumara-Kampapa-Udayar, son of Rokkana-Udayar.	Śaka 1285, Śōbhakṛti, 11th day, Wednesday, Punarvasu.	Do. ..	Registers gift of taxes for maintaining lamps, to the temple of Rudrasōlai-Udayar at Karai-kōttu-Brahmadeyam in Damar-nadu, a sub-division of Damar-kōttam in Jayangondaśōla-maṇḍalam. The gift was made on the order of Govindarasa, agent of the <i>Mahāpradhāni</i> Sōmaya-Vaṇṇayaka.
273	On the south wall of the maṇḍapa in front of the central shrine in the Tiru-Agnisvara temple at Kadalur (Viluppuram taluk, South Arcot district).	Do. ..	Śrīcinratha ..	....	Do. ..	Mutilated. Provides for a lamp to the temple of Tiruvagnisvarmaṇḍaiya-Nayannar at Kadalur.
274	On detached stones built into the same shrine.	Pāṇḍya ..	Jaya[varman <i>alias</i> Tribhuvana-chakravartin] Sundara-Pāṇḍyadeva.	17th year	Do. ..	Fragments. Refer to a grant of certain taxes to the temple of Kulajaga[ra]-Chōlavarmaṇḍaiya-Nayanar at Pallavan-pattinam. Munayadaraiyaṅ is the name of one of the signatories.

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On a stone built into the roof of the central portion of the same <i>mandapa</i>.	....	....	...	Tamil ..	The stone was the gift of Vanavannadeviyudaiyāṇ Teṇṇavadaraiyāṇ.
276	On a stone lying in the court-yard of the same temple.	Vijayanagara ..	Achhutayadeva-Maharaya ..	Vikrīta ..	Do. ..	Registers the gift of the village Attipiravadai <i>alias</i> Namassivayanallor made for the merit of Irumaṇi Tirumalai-Nayaka to the temple of Tiruvakkisura-mudaiya-ṭambirāṇar at Kaḍalar on the occasion of the Maha-sankramana.
277	On another stone in the same place ..	....	....	Kalasyukta ..	Tamil (verse) ..	Registers the gift of 1,000 <i>kūḷi</i> of land by Polavaṇi Akalanṅga for worship in the temple of Akki-yāḍār.
278	On a few detached stones in the same place	Chōla ..	[Rajaraja I] ..	....	Tamil ..	Fragments. Mention Palampattanam.
279	On some other stones in the same place ..	....	....	....	Do. ..	Registers gift of gold for a lamp to the temple of Tirukkandisvaradeva. Mentions Palampattanam in Paṭṭinu-nadu. Another inscription provides for offerings to the temple of Tirukkandisvaratū-Adavallār.
280	On five other detached stones lying in the same place.	Vijayanagara ..	Achhutaiya-Maharaya ..	Vikrīta ..	Do. ..	Registers the gift (referred to in No. 276 above) made on the occasion of the Maha-sankramana under orders from Namassivaya-Nayakkar, for the merit of Irumaṇi Tirumalai-Nayakkar, to the temple of Tiruvakkisvaramudaiya-ṭambirāṇar.
281	On five other stones lying in the same place.	....	Parthivendradhipativarman ..	11th year	Do. ..	Registers the gift of a lamp by the <i>nagarathār</i> . Other fragments relate to a gift of land for offerings to the temple of Tirukkandisvaramudaiya-Mahadeva.
282	On a stone lying in a field near the same village.	....	....	....	Do. ..	Registers the gift of 200 <i>kūḷi</i> of land to the <i>maṭha</i> called Tiruvāsavaṇi-tirumadam.
283	On the north wall of the central shrine, in the Bhuvanésvara temple at <i>Vikra-vāṇḍi</i> (same taluk and district).	....	....	Yuvan ..	Do. ..	Damaged. Mentions Sengattu-paṇṇu.
284	On the same wall ..	Vijayanagara ..	Sadasivaraya ..	Śaka 14**	Do. ..	Mentions Vaiyyappa-Nayaka, Tinnappa-Nayaka and Kṛṣṇappa-Nayaka and the village Vikkrapāṇḍi.
285	On the north, west and south walls of the same shrine	Chōla ..	Rajakesarivarman <i>alias</i> [Kulōttuṅga-Chō-ladeva.	32nd year	Do. ..	Fragments. Register the gift of land (5) for a lamp to the temple of Chediṅkulachintāmaṇi-ṭavaramudaiyār. Below this is another inscription which records the gift of money to compensate the loss of utensils and to burn a lamp in the same temple which is stated to be in Buṣṇimāṇikkapuram, a city <i>śaṅgarāṇ</i> in Puraḷyūr-nadu which was a sub-division of Guḍaṅgaikondaśola-valaṇḍu.
286	On the same walls ..	Do. ..	Parakesarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōladeva.	4th year	Do. ..	Fragments. Contain only the historical introduction and the date.
287	Do.	Do. ..	Do.	....	Do. ..	Fragments. Stop with the mention of the king.
288	On a stone set up in the court-yard of the same temple.	....	Sakalakaḍachakravartin Rajanarayanaṇi Vikrama-Paṇḍya.	....	Do. ..	Registers the <i>sarvaṇṇa</i> gift of the premises (<i>tirumadai-ṭaṅgam</i>) to the temple of Chediṅkulachintā-maṇḍaramudaiyū-Nayakaṇar.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On the north and west walls of the central shrine in the Varadaraja-Perumal temple in the same village.	Vijayanagara ..	Vira-Narasimharaya, son of Bhujabala-deva-Maharaya.	Śaka 1431, Śukla, Karkṣṭaka, śa. 5. Friday, Hastā.	Tamil ..	The king bears Saluva <i>śirudasa</i> . Registers the gift of a village to the temple of Perumal Varadarāja at Vikramapāṇḍi in Viṭṭu-paru a sub-division of Oṃṣān-valanāḍu in Paṭakūṇṇa-kōttam which was a district of Jayagondāśāḷa-maṇḍalam, by the <i>Mahāmaṇḍalēśvara</i> Pottiyadeva-Chōlamaharāja.
290	On the east and north walls of the central shrine in the Agastyaśvara temple in the same village.	Do. ..	Immaḍi-Venkaṭapati-deva-Maharaya	Tai, 11, Uttaraśadhā.	Do. ..	Enlited in both in the middle and at the bottom.
291	On a tombstone near the Park-sergeant's quarters in the fort at Cannanore.	....	....	August 1740 ..	Dutch ..	Referred to in Mr. J. J. Cotton's <i>List of inscriptions on tombs or monuments in Madras</i> , No. 1437, page 258. A copy of No. 265 of 1895.
292	On a stone set up in front of the <i>vanathāsvamin</i> temple at Kalpathi-Agraharam (Palghat).	....	....	....	Vatteluttu and Malayalam.	
293	Narasaraopetia taluk, Guntur district. On a Naga-pillar set up in front of the Rāmalingasvamin temple on the hill at Ikkuru.	....	....	Śaka 10[8]8, śa. Aśvayuja, 10, Thursday.	Telugu ..	Registers that, for the merit of the <i>Mahāmaṇḍalēśvara</i> Kulōttunga-Rājendra-Chōḍarāja, a certain Mali-Nayaka gave 8 <i>kha.</i> of (dry) land and 2 <i>marṭtas</i> of wet land, for offerings and 1 <i>kha.</i> of land with two cows and 55 sheep for a perpetual lamp, to the god Mallikharjuna consecrated by him on the hill at Ikkuru. Records also a gift to the same temple by the chief, <i>Mahāmaṇḍalēśvara</i> Mallayadeva-Maharaja.
294	On a broken slab in the court-yard of the Śankarēśvarasvamin temple at Rompi-cherla.	....	....	...	Do. ..	The beginning of the inscription is lost. Registers a gift of land to the god [Śan]kharēśvaradeva at Rompi-cherla, which had been given as a <i>nṛpaṇikara</i> by Saluva Timmarasayyangaṇu, to a certain Mikhi-Nayaningaru.
295	On a slab set up at the entrance of the same temple.	....	....	Lost ..	Do. ..	Damaged. Records that Mal-Nayaka, son of Dōra Prole-Nayaka of Manmakula, built at Rompi-chervu, the temple of the god Śamkhara-Mahadeva, dug a tank for the use of that temple and endowed it with some utensils used in worship, one of which being a (metallic) mirror weighing 8 <i>padams</i> . The donor's grandfather Pedda-Malle-Nalaya is also stated to have built the temple of Mallikharjuna evidently at the same village.
296	On a second slab in the same place ..	....	....	Śaka 1479, Pingala, Magha, śa. 14, Monday, Mahāśivaratri.	Do. ..	Gift of land to the temple of Śankaralinga by an agent of the <i>Mahāmaṇḍalēśvara</i> Komara Kondra-jaya.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a pillar in the Vēṇugōpāśvāmin temple in the same village.	....	....	Doubtful	Sanskrit (in Telugu).	Much damaged. Refers to the consecration of the temple of Vēṇuṣala at Rōmpicherla by a member of the Vāḍlamūḍi family.
298	On a second pillar in the same temple	Kakatiya	<i>Mahāmaṇḍalēśvara</i> Pratsaparadrādēva-Maharāja.	Śaka 1242, Raudri, Śrāvana, <i>Sudāha</i> 1, Monday.	Telugu	Registers that Kōṇḍapēḍi-Mānōṇṅaru the controller of the palace [?], granted lands at Rōmpicherla and Guḍipadu to the temple of Ananta-Gōpināthadeva of Rōmpicherla, for the merit of the king.
299	On the broken Garuḍa-pillar of the same temple.	Kōṭa	Bhīma, husband of Somaṁba or Somaḷadēvi.	Śaka 1187, Phal-guṇa, <i>śu.</i> 5, [Thursday].	Sanskrit and Telugu.	Beginning lost and much damaged. Registers the genealogy of a Brahman family of ministers who served under the Kōṭa kings of Dhanyakatakā. Vallabha, the minister of Kōṭa-Bhīma established at Rōmpicheṇṇu (Paṭakatākāpura) the temple of Ananta-Gōpinātha in the name and for the merit of his deceased father Ananta. Gifts of lands, wells and tolls are also recorded. The first few lines state that the gifts were made for the victorious rule of Mallāya-Nayaka, son of Jayapa-Nayudu. Registers a gift of land made by a certain Vallabha-Preggaḍa, in favour of Lakṣmāpādāsu, the manager (<i>śrikārya</i>) of the temple of Ananta-Gōpinātha. Also refers to gifts of money and of goats for the maintenance of lamps in the same temple. Mentions a certain Rāmādāsu, a disciple of the Śrī-Vaiṣṇava teacher Nallandīohakravartī.
300	On the same pillar	....	....	....	Telugu	This compound wall was the gift of Channaya, a servant of Vēṇuṣala-Nayudu.
301	On a stone near the compound wall of the same temple.	....	....	....	Do.	Unfinished. Mentions certain Redḍis and the village [Rōmpicherla]
302	On a stone lying on the road-side in the same village.	....	....	Śaka 1461, Vikārīn, Chaitra, <i>śu.</i> 8.	Do.	Mutilated. The introductory passage is similar to what occurs in the records of the Kōṭa chiefs. Mentions Gaṇapaddēva-Maharāja for whose merit a gift of land was made, evidently by his son, to the temple of Kṣēśavadeva of Kōṇḍamūṭru.
303	On a stone near the culvert to the east of the same village.	....	....	Lost. Uttara-yapa-Samkrānti.	Do.	Unfinished. Refers to the tank at Rōmpicherla originally constructed by the Redḍis and to its ruined condition.
304	On a slab set up on the bund of the Redḍacheruvu tank, in the same village.	....	....	Śaka 1746, Śrāvāna, Magha, <i>śu.</i> 3.	Do.	Damaged. This pillar was made for the temple of Gopāśvāmin of [Guḍi]padu by a certain merchant [Peda]-Venkataya.
305	On the monolithic <i>dhvajastambha</i> in the Anjanēya temple at Santagudi padu.	....	....	Śaka 1649	Do.	Records that in this year a certain Tirumalu presented the stone [required for the making of] of three pillars.
306	On a pillar in the Somaśvārasvāmin temple in the same village.	....	....	Śaka 1346, Krōdhin, Magha, <i>śu.</i> 2, Monday.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On another pillar in the same temple	....	....	....	Telugu ..	Gift of the pillar by Malana and Tirumalanāta.
308	On a slab set up in a field to the west of Santamagaluru.	Kakatiya	Mahāmaṇḍalāśvara Prātāparudradeva-Maharāja.	Kahaya (= Śaka 1248), solar eclipse.	Do. ..	Damsgod. Seems to record a gift of land to the temple of Gopināthadeva at the village whose name cannot be read with certainty on the stone. The donor was Kohani Rudradeva, the mahāpradhāni of the king.
309	On a slab lying in a field to the east of the same village.	...	....	Śaka 1187, Krodhana, Kartika, bahula Pūṇḍrādāsa (16), Monday.	Do. ..	Gift of land below the tank of Ganapasaṁudra at Maṅgularu to the Aruse-maṭha of Mallināthadeva Śrīparvata i.e. the Śrīstūlām hill; see Annual Report for 1915, page 93, paragraph 16.
310	On a slab lying in another field to the east of the same village.	Kakatiya	Mahāmaṇḍalāśvara Prātāparudradeva-Maharāja.	Lost solar eclipse.	Do. ..	Mutilated. Gift of land to the temple of [Gō]pinātha at [śaka]pe[?]ji.
311	On a stone lying in a field at Kamepalli.	Telugu-Chōḍa..	Kamachōḍa-Maharāja ..	....	Do. ..	Registers that the king gave some land to a certain Ketajiya of Kamapalli.
312	On the Garuḍa-stambha in the Hanumān temple at Kakanl.	Kakatiya	Ganapati ..	Śaka 1168 (expressed by a chronogram), Vaiśākha.	Sanskrit and Telugu.	Damaged. Records that a certain Rāmāya also called Rāma-Pēddi, set up an image of Kṣāva at the Brahman village called Kākāḍa. Several gifts made to the temple are recorded; one of these, was for the merit of Gaṇapajna-devi. Another was the gift of tolls (magama) by the great-men of the village, on the day of the lunar eclipse, in the year Rākṣasa.
313	On a stone set up near the Gaṅgadevi-image at Vuppalapadu.	....	....	Śaka 1485, Rudhīroḍgarin, Vaiśākha, Śa. 30, [Sunday].	Telugu ..	Grant of land to the shrine of Gṛhṇadevaṁma.
314	On a slab set up near the Hanumān temple at Minnakallu.	Vijayanagara ..	Vīrapratāpa Vīra-Saśaśivadeva-Maharāja, ruling at Vijayanagara.	Śaka 1468, Parabava, Jyēṣṭha, Śa. [15], Monday.	Do. ..	Gift of the village Minnikallu in Vinakonda-sima belonging to Koṇḍavīṭṭ-durga, to Annamayyaṅgaru, son of Tallapaka Tirumalayyaṅgaru; see Annual Report for 1915, page 98, paragraph 19, end.
315	On a slab set up in a street, in the same village.	[Telugu-Chōḍa]	Mahāmaṇḍalāśvara Kannaradeva ..	....	Do. ..	Gift of land to the temple of Mallikarjuna at Minnikallu, as a vṛtti to Kudra-Pandita.
316	On a Naga-pillar set up in front of the Chandraśekharaśaṁmin temple at Tangemalle.	Telugu-Chōḍa..	Mahāmaṇḍalāśvara Kannaradeva-Chōḍa, son of Kāma-Chōḍa.	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskrit and Telugu.	Registers that the hereditary minister Mara, son of Isvara-Nāyaka, dug two tanks at Koppagrama on the eastern side of Śrīśūla and built also a temple of Sōmēvara. Chōḍa-Balideva, the younger brother of Kannaradeva, gave to that temple the village Bidēpalli close to Koppara (i.e. Koppagrama, mentioned above). A certain Rudraya-Nāyaka, son of Guṇasāgara and the śaṁpati of Proḷa is stated to have confirmed the grant of this village and to have established in the same temple a certain Kāmāya-Pandita who was well versed in the Śaiva-gama.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab lying in front of the same temple.	....	..	Śaka 1360, Kalayukta, Magha,	Telugu ..	Damaged. Seems to register the gift of a Nandi and the grant of a land for (the worship of) this Nandi-kōśi.
318	On the top tier of basement, of the south wall of the Sambhusvāmin temple at Edavalli .	Velanāṇḍu	<i>Mahāmaṇḍalāśvara</i> Kulottuṅga-Chōḍa Gothakarāja.	Śaka 1077 [9], Uttarayana-Sankranti.	Do. ..	Registers the construction of the temple of Sva[ya]m-bhū-Brahmāśvara at Edavalli, by a certain Bhagana-Bhima Pōṭisetṭi and also the gift of 55 sheep for a lamp, to the same temple.
319	On another tier of the same basement ..	....	....	..	Do.	Built in at the right end. Gift of land to the temple of Svayambhudeva by a certain Vaṅkyarāja-Kamarāja, for the merit of the <i>Mahāmaṇḍalāśvara</i> Kōṭa-Kētarāja.
320	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	..	....	Śaka 1117, 9, Durnatī (wrong), Bhādrapada, <i>bahula</i> 2, Sunday.	Do. ..	Records the building of the Mukha-maṇḍapa of the Svayambhūdeva temple by Tirumala-deva-Nabharāja for the merit of his father the <i>Mahāmaṇḍalāśvara</i> Vōḍagirirāja and a grant of land for maintenance, to the four masons who built the <i>maṇḍapa</i> . Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gana-pitidōva-Maharāja.
322	On a stone lying behind the same temple	....	..	Śaka 1343, Plava, Vaisākha, <i>śu.</i> 10, Thursday.	Do. ..	Damaged. Registers that a merchant granted a well and a flower-garden for the benefit of (the goddess) Vadhavidēvimmangaru.
323	On a slab set up in front of the same temple.	....	..	Śaka 1813, Khara, Vēsha, Chaitra, <i>śukla</i> 7, Wednesday, Punarvasu, Mithunalagna = A.D. 1891 April 15.	Do. ..	(Consecration of the new Viṣṇu temple of Kōḍapla-ramasvāmi, by a merchant.
324	On the Garuda-stambha of the Vāṅgōpāśvāmin temple at Uppumaguturu .	Telugu-Chōḍa	<i>Mahāmaṇḍalāśvara</i> Balli-Chōḍarāja	Śaka 1133, Magha, <i>śu.</i> 7, Thursday.	Do. ..	Broken at the bottom. Gift of land.
325	In the same place ..	....	..	Śaka 1245, Rudhirōḍḍāra, Chaitra, <i>śu.</i> 3, Mēsha-Sankranti.	Do. ..	Records that Bohnēṅgaru <i>alias</i> Gōpalavardhana returned from a victorious campaign against the Pāṇḍya and granted evidently some land for worship, to the temple of Cheunakēśava-Perumal.
326	On a pillar in the Kalyāṇa-maṇḍapa of the Kōḍandarāmasvāmin temple at Koppāram.	..	....	..	Do.	Registers the gift of voluntary contributions by the Kōṇṇati merchants, oil-merchants, Brāhmanas and the professionals of Kōppara, for the upkeep of a worship in the Vārada-Gōpātha temple at that village. The gift was made for the merit of king Prātāpa-Rudradēva-Naharāja and his officers (<i>lōṅka</i>).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On the Naga-pillar set up in front of the same temple.	Telugu-Chōḍa ..	<i>Mahāmaṇḍalāśvara</i> Kannaradeva-Chōḍa ..	Śaka 1037, Jayas- Chaitra, solar eclipse.	Sanskrit (Telugu).	Registers that Mara, son of Jāvara-Nayaka the hereditary minister of the king, constructed two big tanks, built a temple for Sōmēśvara and a pond at Koppura-grāma. The king visited the god Sōmēśvara and granted to him the village Koppura-grāma; so also prince Chōḍa-Ballī, the younger brother of the king, gave Bidopalli near Koppura. The grants were confirmed by the <i>Mahāmaṇḍalāśvara</i> Katiyuraja, a subordinate of Vishnuvardhana, at the request of Mara. The Kalamukha ascetic Mallikārjuna of Pāluru was placed in charge of the Sōmēśvara temple. On another face of the same pillar are recorded gifts of lamps evidently to the same temple and of sheep required to maintain these lamps.
328	On a stone set up in front of the same temple.	....	....	Śaka 1474, Paridhavin, Kartti- ka, <i>su.</i> 11, Thursday.	Telugu ..	Records that the 18 castes (<i>varṇas</i>) of Koppura agreed to give to the Raghupati temple at that village, the grain consumed by each family in one day in the year, together with 2 <i>vis</i> of jaggery from each sugar-cane mill, in order to conduct the <i>Dakṣiṇī</i> festivals of that temple.
329	On a pillar in the Kalyāṇa-maṇḍapa of the Tripurantakēśvara temple in the same village.	....	....	Paridhavin, Kartti- tika, <i>śuddha</i> 1, Monday.	Do. ..	The gift of this pillar was made by Māṅganṭa Annaya and its decorations by Sayana.
330	On a pillar set up in the courtyard of the Virabhadraśvamin temple, in the same village.	Kakatiya	<i>Mahāmaṇḍalāśvara</i> Gaṇapatiśvara-Maharaja	Śaka 1146, Uttara- rayana-Sank- ranti.	Do.	Records grants of land made to private persons by Ekki-Nayudu, Rudri-Nayudu, Pinna-Rudri-Nayudu, and Proli-Nayudu, sons of Proli-Rautu the <i>Tantrapāla</i> of the king.
331	On a slab lying in the same place	Do.	Do.	Śaka 1140, Uttara- rayana Sank- ranti.	Do. ..	Registers another private gift of land made by the same four sons of Proli-Rautu the <i>Tantrapāla</i> of the king.
332	On a Naga-pillar set up in a grove at Lingamguṇṭa.	....	....	Śaka 1060, Vishuva-Sank- ranti.	Do. ..	Damaged. Gift of land for offerings (to a temple), by Kasi-Nayaka of Liṅgamuvuḍu for the merit of Velaṇṭi Goṅkaraja.
333	On a broken Nandi-pillar set up in front of the Rameśvaraśvamin temple at Ravipādu	Kakatiya	<i>Mahāmaṇḍalāśvara</i> Rudradeva-Maharaja.	Śaka 1199, Bahudhanya, Vai- śakha, <i>śuddha</i> , 3, Thursday.	Do. ..	Registers that for the merit of the king Rudradeva Samanta Pōli-Nayudu constructed the temple of Sūrēśvara in the name of his father at Ravuru and built the <i>trikūṭa</i> shrines and <i>maṇḍapas</i> . He also gave some wet land for offerings in a village in Anumakopdi-naḍu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Pōṭaya and Maraya the sons of Pōṭi- naḍu who receive a long list of <i>śrūṭas</i> .
334	On the Hanumān slab at Vipparia	....	....	....	Do. ..	Beginning is lost or buried in the paved floor. Registers a gift of land to Chennakēśvadeva of Nadiḍḍa.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On a slab set up near a <i>mandapa</i> in the Kapotesvara temple at Chelavara.	Vijayanagara.	Virapratapa Krishnadevaraya-Maharaya.	Śaka 1440, Jyeshtha, <i>śa.</i> [30], (Friday), solar eclipse.	Telugu	Partly damaged. Mentions a gift by Salva-Timmarayyungaru. Registers exemptions granted on the properties of temples and of Brahmanas who did service in them. The daily expenses for offerings incurred in the Kapotesvara temple are also recorded.
386	On a Nandi-pillar set up near the <i>dheja-stambha</i> of the same temple.	Do.	Virapratapa Krishnadeva-Maharaya.	Śaka 1440, Jyeshtha, Magha, <i>śa.</i> [14], Monday.	Do.	Slightly damaged. Mentions the two chief ministers of the king, viz., Saluva-Timmarasayya and Rayasam Kondamarasayya. The latter granted exemptions in the villages Chérjerla, Bittalapura and Kapotapura for the worship of Kapotesvara and constructed two [tanks?] named Timmasamudra and Kondasamudra respectively after his father and himself.
387	On a slab set up in front of the Markandeya shrine in the same temple.	....	....	Śaka 1551, Śukla Śravasa, <i>śa.</i> 15, Friday.	Do.	Registers that Jyallu Lingunayayungaru confirmed the lands and the privileges enjoyed by the temple and its servants, after acquiring Chérjerla as his <i>ijara</i> .
388	On a pillar set up in front of the Tripurāntakavamin temple at Nekarkallu.	....	....	Sarvajit, Ashadha, <i>śa.</i> 2.	Do.	A certain Akkara granted a parasol, chauris and a banner (<i>alavittam</i>) to the temple of Tripurantaka at Agirakallu, for the merit of his father. He also set up the bull (<i>Nandisvara</i>).
389	On a pillar set up in front of the Nrisimhasvamin temple in the same village.	....	....	Śaka 1347, Viśvavasa, Vaiśakha, <i>śa.</i> 10, Saturday.	Do.	His pillar (<i>garudagubhamu</i>) was set up for the merit of his parents, by a certain Sōmana.
390	On a slab set up in the same place.	....	....	Śaka 1254 (in words), Śrīmukha, <i>śa.</i> 7, Saturday.	Sanskrit and Telugu verse.	Records that at the request of Gopalayya of Pañchalipura, the king Budha, gave 50 <i>guttis</i> of land to the temple of Śanta-Narasimhadēva at Nagarakallu, Singavibhin increased the grant to 100 and now the whole village Narsimhapura enjoyed by the temple, is due to the meritorious act of king Anavema.
391	On another slab set up in the same place.	Vijayanagara.	Virapratapa Sadasiivadeva-Maharaya, ruling at Vijayanagara.	Śaka 1476, Pramātoha (i.e., Pramadādin), Magha, <i>śa.</i> 7, Ratha-saptami.	Telugu	Registers the re-endowment of the village of Narsimhapura in Bellakonda-sima, which had been lost during the past changes in rule (<i>rājapadavaram</i>), to the temple of Lakshmi-Nrisimha, by the <i>Mahāmandalēvara</i> Jillella Veṅkaṭayyadeva-Mahārāja. It is stated that an able minister of the king at this time was the <i>Mahāmandalēvara</i> Rāmārāja Yaram-Tirumalarajayadeva-Mahārāja.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a slab set up near the Poleri image in the same village.	....	....	Śaka 1017, Dhatri, Phal-guna, <i>baḥula</i> , <i>paṭṭhaṃ</i> (5).	Telugu ..	Much damaged. The titles of the king at the beginning of the inscription refer to him as horn of the Mahāratta family and as the lord of Kalakapuru. Mentions his feudatory, a certain Kalikala-Chōdagunda and a grant of land made by him to the goddess [Nāṭikhanamma probably Pōleri, near whose shrine the inscribed slab is found. The date refers to another inscription on the slab, which is, however, completely damaged. It also mentions Kalikala-Chōdagunda and his minister Chōḍapa-Setṭi.
343	On a slab set up in front of the Ramalingasvamin temple in the same village.	....	....	Śaka 1802, Kali 4[98]1, Vikrama, Māgha, śu. 5, Thursday.	Do. ..	Registers that the temple of Mallōsvara and Bhramarāmbika were established at Nakarakallu by a certain Koṇḍalāyuniṅgaru.
344	On the huge Nandi-pillar set up in front of the Malikarjunasvamin temple at Challagundla.	....	....	Śaka 1740, Bahudhanya, Phalgunā, <i>śuddha</i> 14, Monday, Vriṣabha-tarṇa.	Do. ..	Registers the repairs, etc., made to the temple of Rāmaṅgēsvarasvamin at Challagundla in Bellāṅkoṇḍa-stūpa, by the merchant Paṣumarti Papayya.
345	On a broken stone lying near the Virabhadrasvamin temple at Rupenagundla.	....	....	....	Do. * ..	Broken at the top. Grant of land for the repair (<i>marahāmatṭa</i>) of the tank east of Rupenagundla.
346	On a slab lying near the small tank at Chimalamarti.	....	....	Śaka 1606, [Rudhīroḍgarin], Makha, śu. [5].	Do ..	Much damaged. Mentions the Maharmaden chief Hajurati Malakaji Mahamandu-khan Sāheta and a grant made to him for having constructed a tank at Chimalamarti in Bellāṅkoṇḍa-stūpa.
347	On the Garuda-pillar lying in front of the Vallabharāyasvamin temple at Pamidipadu-Agraharam.	....	....	Śaka 1077, Jyēṣṭha, <i>śuddha</i> 5.	Sanskrit and Telugu.	Gives an account of a Brahman family in which was born an ascetic named Kaṇḍana or Gaṇḍiraju. He established a temple for Channakēśavadeva at Pahindipadu and gave land for worship and lamps, for the merit of the kings Goika and Rajendra-Chōḍa. The latter also granted the tolls of Pahindipadu and the tax on marriages for the benefit of the temple.
348	On a stone built into the north wall of the Mallāsvarasvamin temple at Mūlakaluru.	Velanadu	<i>Mahamāṇḍabivara*</i> [Ku]lottuṅga-Chōḍa Go[aka].	...	Telugu ..	Built in on the left side. Seems to record a gift of sheep for a lamp by a Rōḍḍi.
349	On a stone forming the threshold of the inner entrance into the Rāmaṅgēsvaramin temple at Saṭuluru.	....	....	Śaka 1082, Uṭṭarāyana-Sankranti.	Do. ..	Gift of 55 sheep for a lamp by a lady, to the temple of Rāmaṅgēsvaradeva at Chāḥaḥaluru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the Nandi-pillar in front of the same temple.	Vēlanāṇḍu ..	<i>Mahāmāṇḍalēśvara</i> Goṇkarāja.	Śaka 1057, solar eclipse.	Sanskrit and Telugu.	Gifts of land and lamps to the temple of Rameśvara-dēva at Chāñchaturu in the Koṇḍapadumaṇi country.
351	On a slab set up near a well in the same village.	....	....	Śaka 1790, Viḥvaṇa, <i>ḍa</i> . 5, Magha, <i>ḍa</i> . 5, Monday.	Telugu ..	Records the digging of the stone well and the planting of a garden.
352	On another slab lying in the same place ..	....	....	Śaka 1798, Dhatri, Aśāḍha, <i>śu</i> . 2, Saturday.	Do. ..	Gift of land for the repair of the same well.
353	On a Nāga-pillar lying before a deserted temple at Kundurru.	Vijayanagara .	Vīrapratāpa Kṛṣṇadēva-Maharāja	Śaka 1445, Chitrabhānu, Vaiśākha, <i>ḍa</i> . 3, Monday.	Do. ..	Incomplete. Gift of land for lamps and offerings to the temple of Puruṣōtama-dēva at Kuṇḍurru in Vinikōṇḍa stma, by Sarvayyadēva-Chōḍamaharāja, son of the <i>Mahādeśvara</i> Alamandala Yajayyadēva-Chōḍamaharāja who bore the title <i>Prabhuvānabhadra-samudēva</i> . Saṭya-Timmarasayya the prime-minister (<i>Mahāpradhāna</i>) of the king is also mentioned.
354	On a slab set up in a field in the same village.	....	....	Śaka 1446, Chitrabhānu, Vaiśākha, <i>śu</i> . 3, Monday, solar eclipse.	Do. ..	Gift of land by the same chief to a certain Soma-līṅgam Doḍḍamallayya of Kuṇḍurru.
355	On a Garaḍa-pillar lying in a channel at Elchuru.	....	....	Śaka 1457, Manmatba, Bhādrapada, <i>śu</i> . 15 Full-moon.	Sanskrit and Telugu.	Registers that a certain Vohulayyāṅgaru made a gift of all his possessions to the god Tinuvēṅḷalappa and built a tank called Venkaṭanatha at Erōḍuru in Vinikōṇḍa-stma.
356	On a slab set up in a field at Koppera-padu.	....	....	Śaka 1446, [Parthi] [<i>va</i> *], Magha, <i>ḍa</i> . 5, Saturday.	Telugu ..	Records the setting up of an image of Hanuman by a certain Poddanūyaṇḍu of Tummala.
357	On a stone built into the north wall of the Rameśvara-vamin temple at Valdāna.	....	....	Śaka 1142, Vikrama, Pushya.	Do. ..	Damaged. Mentions a certain Malleḍēvi and her gift (?) for the merit of her parents.
358	On a stone built into the south wall of the same temple.	....	....	....	Do. ..	Built in at the bottom. Begins with a <i>prāsasti</i> of the [Kōṭa] chiefs of Dhānyakāṭaka, who were the enemies of the <i>śamantas</i> of the Chōḍa-Chalukya kings.
359	On a slab set up near the tank at Muktesvaram.	....	....	Śaka 1601, Kalayukta, Vaiśākha, <i>śu</i> [<i>ḍa</i>] <i>ḍha</i> , Full-moon, Innar eclipse.	Do. ..	Registers that at Muktesvaram the <i>mokhāsa</i> village of . . . Ajum Balulu Ahannadu Alam-khan, the sluice of the tank was built by an agent of Teju-khan for the merit of the Hazaret.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On a stone set up near the Kamasvamin temple in the same village.	....	....	....	Telugu..	Consists of a single line with symbols of sun and moon carved below and states: "this is the māyā-land of Teju-khan's <i>masida</i> (masjid)." The king's name is lost. Refers to Viaddanpura (i.e., Vaidana) a town in Kammarāshira.
361	On a piece of a broken pillar lying near a Kōmāti-merchant's house in the same village.	....	....	Śaka 1031	Sanskrit (in Telugu).	
362	On a stone lying in a field at Chennupalli-Agraharam.	....	....	Siddharthin, Phalgunā, śu. 10.	Telugu..	Records that this is "the māyā-land given by Balluka-Khān to the <i>masida</i> (masjid)."
363	On the Nandi-pillar set up in front of the Parasavēdisvara temple in the same village.	Telugu-Chōḍa	Nanni-Chōḍa, son of the <i>Mahāmaṇḍalīśvara</i> Tribhuvanamalladeva-Chōḍa-Vaharāja.	Śaka 1075, Vi- ebuva-Saṅ- krānti.	Do. ..	Records gifts of land to the temple of Nōmisvaradeva (evidently the one mentioned in the next inscription) by the king for the merit of his mother Maḥisadevi, by his brother Kannaradeva and by some merchants. Also registers service-grants made to the servants of the same temple.
364	On the same pillar	Do.	<i>Mahāmaṇḍalīśvara</i> Tribhuvanamalladeva Pottepiḥōḍa-Maharāja.	Śaka 1073, Vishuva-Saṅ- krānti.	Do. (Vat.)	The merchant (<i>vaṭṭa</i>) Kosanaya-Setti, son of Vasaya-Setti of the Kubera family at Penugond, constructed a tank on the western side of Kotyadōna and at the further end of the tank-bund built the temple of Nōmisvaradeva and consecrated it. He presented the tank and a village to the temple, for maintaining the usual services.
365	On a slab set up near the same temple	Do.	<i>Mahāmaṇḍalīśvara</i> Maba[rāja].	Śaka 1098, Durmati (vis- take for Dur- mukha), Kārttika, śuk- la 2, Sunday. Śaka 1227, Kroḍhin, Pushya, <i>bahula</i> 14, Saturday.	Do. ..	Gift of land and tolls to the Kōmmisvara temple at Kayēpalli by a certain Suraparāja.
366	On a pillar lying in the tank at Pedā-Ambatipudi, hamlet of Guntupalli.	..	..	..	Do. ..	Registers gifts of land in various villages to the temple of Lakṣmi-Gopinātha at Ammalapudi, by Lokarāja, a servant of Raḥya-gbadapu Śripurushadevarāja.
367	On the same pillar	Kakatiya	<i>Mahāmaṇḍalīśvara</i> Rudradeva-Maharāja	Śaka 1203, Parthiva, Vishuva-Saṅ- krānti.	Do. ..	Gift of land for the worship of Lakṣmi-Gopinātha at Ammalapudi, for the merit of the king, of Chā-girāja and of Lakṣadevi.
368	Do.	....	....	Śaka 1480, Kālayukta, śu. 5, Magha, śu. 5, Thursday.	Do. ..	Registers that a certain Tipparāja of Kayēpalli repaired and reconsecrated the temple of Gopinātha at Ammalapudi.
369	On the top beam of the entrance into the Saṅkarasvamin temple at Kōndana.	....	....	....	Do. ..	Seems to register a gift of lamps and money by private individuals to the temple of Saṅkarasvamin at Yeruvu.
370	At the bottom of the right hand column of the same entrance.	[Telugu-Chōḍa]	<i>Mahāmaṇḍalīśvara</i> Chōḍamabarāja	....	Do. ..	Gift of goats for a lamp by the queen (f. Bolla[ma]), to the temple of Saṅkara-Mahadeva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On a pillar in the <i>Makha-maṇḍapa</i> of the same temple.	...	....	Śaka 137[6], Śrīmukha, Śrāvāṇa, <i>śu.</i> 11, Monday.	Telugu	Gift of land to the temple of Śaṅkaradeva by a certain Parvata-Reddi of Mudivemūla for offering puddings.
372	On another pillar in the same place ..	..	....	..	Do.	Gift of land to the same temple by Vatisishya-Gurudasa, for the merit of his parents.
373	On a slab set up in front of the Āñjanēyasvamin temple in the same village.	....	....	Śaka 1374, Angirasa, Ashādha, <i>śu.</i> 15, Monday.	Do.	Records that Mudivemūla China-lippa-Reddi exempted the taxes on <i>śrōṭṛiyam</i> lands, marriages, etc. in Kottadōna and other villages of Vinikonda-sima, which belonged to him.
374	On a slab set up at the foot of the ascent to the Chennakēśavasvamin temple in the same village.	..	....	Śaka 1357, Rakabasa, Śrāvāṇa, <i>śu.</i> 10, Sunday.	Do.	Registers that Bhaṇḍāru Gaṅgana a deputy of Saṅgamodeya issued a charter for markets (<i>arṇita-sāsana</i>) and granted some rent-free land.
375	On a stone lying near the <i>Māḍigapalle</i> (quarter) in the same village.	....	..	Śaka 1[1]39, Prabhasa, Ashādha, <i>śu.</i> 15, Friday.	Do.	Much damaged. Registers that certain temple priests (<i>Jīva</i>) of Kētyadēna gave some land to certain other priests.
376	On a stone near the Śiva temple on the top of the hill in the same village.	....	....	..	Do.	Records that a certain Guṇḍapanēni Prōlineṇḍu, constructed the temple (<i>magara</i>) of Pāpavinaśa-deva.
377	On a stone near the Āñjanēya temple at Zonnatali.	[Velanāṇḍu]	<i>Mahāmaṇḍalēśvara</i> [Kulōṭṭunga-Chōḍa- [Goṭkarāja].	.. Uttarayana-Saṅkranti.	Do.	Much damaged. Registers the building of a tank by a Brahmana and a gift of lamps by him to the temple of Tripurāntaka. The [1] 7th regnal year of a certain king is faintly visible in the 3rd line.
378	On a broken pillar lying in front of the Chennakēśavasvamin temple at Kolalapudi.	..	....	Śaka 1188, Prabhasa, Vaisākha, <i>suddha</i> 3, Thursday.	Do.	Broken at the bottom. Registers that the temple of Komāra-Gopinātha at Kōnalapudi in Kammanāṇḍu, was consecrated for the merit of Pandaraju, Vallabharaju and others whose ancestors claim a long list of historically interesting <i>śrūdhas</i> . They were of the Durjaya race, lords of Kolipākayana and rulers of the <i>Śāteuhara</i> country on the south side of the river Kṛishnavēni (<i>i.e.</i> Kṛishṇa). See <i>Epigraphia Indica</i> , Volume VI, page 224.
379	On the same pillar ..	....	....	Śaka 1487, Akshaya, Magha, <i>śu.</i> 12, Friday.	Do.	Records that Singaraju of Kollapudi, built at that village for the merit of his parents Basavaraju-Mallamaraju and Gaṅgama, the central shrine of the Adikēśava temple and the connected pavilions, consecrated the goddesses Bhū and Lakṣmī, set up the Garuda-pillar and also constructed the Nilakāṇṭhēśvara temple.

B.—Stone inscriptions copied in 1915—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	(On a pillar set up in front of the Virabhadrasvamin temple at Dronadula.	....	....	Havajambi, Kartika, <i>su.</i> 15, Monday.	Telugu ..	Records that the great men of Bhikavipitti. [<i>matha</i>] at Srīśaila and other places, having deputed the <i>voḍayas</i> and <i>bhaktas</i> , these met at the pavilion of the Virēśvara temple at Dronadula. At that time the three <i>Virapūratukas</i> , Kōtavaraya and two others with the consent of the assembly granted the subscriptions which they had the right to collect from the <i>tambalas</i> , to the Virēśvara temple, for offerings and lamps.
381	On a slab set up in the same place ..	....	....	....	Do. ..	Registers that the <i>Mahāmanḍalēśvara</i> Pallināṭṭivra Anūṅundova-Maharaju made a grant (?) to the temple of Kēśavadeva at Drōṇādi in the Kammanadu country of which he was the ruler.
382	On a stone set up outside the compound of the same temple.	..	....	Behudhanya, Phalguna, <i>su.</i> 1.	Do. ..	Gift of land to the village goddess Yakkaladevi at Drōṇādi by the <i>Mahāmanḍalēśvara</i> Srīnatharaja-Venkaṭadrideva-Maharaja who held the title the lion to the elephants, <i>i.e.</i> , enemy chiefs (<i>arivēraṁśiṅṅa-rāva</i>).
383	On a broken stone lying behind the Āṇjanēyasvamin temple in the same village.	....	....	Lost	Do.	Much damaged. Refers to a certain [Chaj]nana <i>pēraṇṭālu</i> who entered fire (<i>i.e.</i> , committed <i>suttē</i>) after the death of her husband.
384	On the right door-post of the entrance into the Sōmēśvara-svamin temple in the same village.	Vellanaṇḍu ..	<i>Mahāmanḍalēśvara</i> Kulōttuṅga-Chōḍa-Gō- [n]karāja.	Śaka 107[7], Uttarāyana-Sankrānti.	Do.	Gift of land by the kings <i>Mudisē</i>
385	On a stone column set up in front of the Drōṇadulamma temple in the same village.	....	....	Śaka 1316, Bhava, Jyēsthya, <i>ba.</i> 7, Friday.	Do.	Refers to the Mahādēva (Śiva) of the Sōmēśvara temple at Drōṇādi.
386	On a pillar set up near the image of Hanuman at Maruturu.	Vijayanagara ..	Vira pratsapa Mallikarjuna	Śaka 137 [6], Stimukha, Bhadrapada, <i>su.</i> 15, Sunday.	Do. ..	Refers to the stones (<i>ōṛṭṭālu</i> ?) presented by Tanḡeḍa Nayinṅāru.
387	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 16[3] 3, Viṭṭukha, Śra- [vāṇa], <i>su.</i> 1 [1].	Do.	Much damaged. Gift of taxes called <i>śrēṭṭiya-kaṇḍālu</i> . Mentions Māruturu.
388	On a slab set up near a well at Kaṇḍagupta, a hamlet of Chagally.	....	....	Śaka 1447, Sarvajit, Āṣāḍha, [i.e. 3], Sunday.	Do.	Damaged. Registers a gift by Narasaraju of Maruṭ[ru].
389	On a pillar of the Kalyaṇa-inaṇḍapa in the Mūlaśāndēśvara temple at Naden-dia.	....	....	Śaka 1448, Parthiva, Vaiśākha, <i>su.</i> 15, Sunday.	Do	Registers that a certain Channama-Nayinṅāru settled the distribution of land under the tank north of Kaṇḍagupta, three parts being set apart for the Veḷamas, gods and Brahmanas and two for those who guarded the country.
						Gift of an image of Parvatī and of a golden necklace to the god of Mūlaśāna by [Vili]-Potinēḍa, for the merit of his parents.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
390	On the same pillar .. ..	....	....	Śaka 107[5], Uttarāyana- Sankranti.	Telugu ..	Gift of a lamp by a merchant to the Mahadeva of Mlasthanā at Nadiṇḍla.
391	On another pillar of the same <i>maṇḍapa</i> ..	Kōṭa ..	<i>Mahāmaṇḍalāśvara Jagamechahuganḍa Gaṇapa</i> <i>pa'idēvarāḥu.</i>	Śaka 1180, Bhadrapada, ba. 6, Friday.	Sanskrit and Telugu.	Registers that the king who was the son of Bayyala- dēvi granted 2 <i>kāṇḍi-śālā</i> on each <i>māda</i> realised on the whole-sale disposal of certain articles at Nadiṇḍla, to the temple of Mahadeva at Mlasthanā.
392	On a stone built into the platform of the <i>Tilambirū-maṇḍapa</i> of the same temple.	....	....	....	Telugu ..	Fragment. The bottom portion which is preserved records (1) a grant [of land] to the temple of Sōṇśvara-Mahadeva, for offerings; (2) the resolution of the Telika-thou-and community the lords of Bejavada—regarding the jewellery of a deceased wife and (3) the gift by a merchant of 55 sheep for a lamp to the temple of Chōḍesvara at Nadiṇḍla.
393	On a pillar set up in front of the Vemula- lamma temple in the same village.	Koṇḍapaḍmaṣi (<i>Giripadāline</i>).	<i>Mahāmaṇḍalāśvara</i> Manma-Maṇḍa, a subor- dinate of Kulottunga-Chōḍa.	Śaka 1061, Āś- vīja, dark half, Indra's day (i.e., 12th <i>tiṭhi</i>), Monday.	Sanskrit and Telugu.	Gift of land to the goddess Kārnasēti (i.e., Cha- munda) at Nadiṇḍla. The Telugu portion men- tions a gift of 55 sheep for a lamp and registers the distribution of land among numerous temple servants consisting of <i>Sānula</i> , <i>mānula</i> and <i>vidyā- mantula</i> . See <i>Epigraphia Indica</i> , Volume VI, pages 274 and 275.
394	On a stone lying in front of the Nandi- kuṇṭa-Vinayaka temple in the same village.	Do.	<i>Mahāmaṇḍalāśvara</i> Buddharāḥu ..	Śaka 1093, Vi- ḥuva-Sankran- ti.	Telugu ..	Mutilated. Gift by the king and (his brother) Maṇḍarāja, son of Mullaṇṇa, for the merit of their parents. See <i>ibid</i> .
395	On a mutilated slab lying in a field in the same village.	....	....	Śaka 1046, Māgha, bright half, 5th <i>tiṭhi</i> .	Telugu (verse and prose).	Begins with the eulogy of the Vaiśya born of the Kūṭera race. A certain Kāmana (or Kāmi-setti), son of Kosani-setti of Penugonda and of the Mok- kola family built a temple for Viśvāsvara at Nadiṇḍla. Another inscription in continuation of this is dated in Śaka 105[0], Bhādrapada, <i>suddha</i> 12, Thursday and records a gift of sheep for a lamp by the same Kāmi-setti.
396	On the same slab .. ..	....	....	[Chalukya]-Vi- ṇa year, 46. ... Sankranti.	Telugu ..	Much mutilated. Refers to the <i>daṇḍanāyaka</i> Anan- tapala and a gift of land at Mayindamvō[lu*].
397	On a mutilated slab (now used as a survey stone) in a field in the same village.	Koṇḍapaḍmaṣi..	<i>Mahāmaṇḍalāśvara</i> Buddharāja ..	Uttarāyana-San- kranti.	Do. ..	Gift of land west of Nadiṇḍla for maintaining a feeding-house in which 15 Brahmanas were to be fed every day.
398	On another mutilated stone in the same field.	Do.	<i>Mahāmaṇḍalāśvara</i> Manma-Maṇḍayarāja, subordinate of Kulottunga-Chōḍa.	....	Do. ..	Gift of land for offerings to the temple of Sakalāsvara, consecrated on the hill in the tank Aluvu-chēruvu, on the south-west of Nadiṇḍla.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the door-post of the entrance into the Rāmalingasvāmīn temple at Kesana-palli.	....	....	Śaka 139[9], [Vi]lambi, Pū-ahya, <i>ba.</i> 1, Friday.	Telugu ..	Much damaged. Mentions Kēanipalle.
400	On a stone lying in a field in the same village.	....	....	Śaka 1551, Vik-arin (wrong) Viśakha, <i>su.</i> 7, Wednesday.	Do. ..	Damaged. Mentions [Ya]llareddi, son of Mallareddi.
401	On two stonea built into the Pōturāju shrine at Kanupattu.	....	....	Śaka 1189, Vai-śakha, <i>suddha</i> 13, Vādā- varamu (<i>i.e.</i> , Saturday). Śaka 1327 (in words), Pār-thiva, Magha, <i>suddha</i> 11, Thursday.	Do. ..	Gift of tolls by Maramaraju, Prolamaraju, [Jamu] Darapa-Nayudu and Marineṇḍu to the temple of Gopinātha for the merit of King Pratāparudradeva-Mahārāja.
402	On a pillar set up in front of the Āñjanēya shrine at Appapuram.	....	....	....	Do ..	Registers that Katurī Vallabhi-setti of Varidala-gutta and the lord of Ayyavālipura, built a tank called Govardhana-saundram and constructing on its bank a temple for Kēśava-Puruma], got some land granted to the temple below that tank, by king Peda-Kōmati-Vema. Mentions Chāllisvara.
403	On the slab called <i>Baigārammarāji</i> at Govindapuram.	....	....	....	Telugu (Archaic).	
404	On a pillar set up near the Rāmasvāmīn temple at Kavuru.	....	....	Śaka 105[9], Uttārayana-Sankranti.	Telugu	Damaged. Registers that a certain Reddi of the Kuṇḍapadmatī country built a temple for the god Somēśvara-deva at Gonivāpāṇḍi and gave some land to it below a tank built by himself. He also gave sheep for a luxp.
405	On a Nandi-pillar standing in a street at Puruṣottamapattanam.	[Kakatiya]	Mahāmaṇḍalēśvara Gaṇapati-deva-Maharaya	Śaka 11[71*], Kṛitaka, Panchya, <i>suddha</i> 10, Monday, Uttārayana-Sankranti.	Do.	Gift of the village (vāḍapāṇḍi) to the temple of Saṁ-karṣvara-Mahadeva at Kōṭyadōna by Ekkaya, the younger brother of [Rbha]skara who was the great minister (<i>pradhāni</i>) of the king.
406	On the Garuḍa-pillar set up in the main street of the same village.	....	...	Śaka 1321, Prā[ma]ṇḍi, Magha, <i>ba.</i> 6, Friday.	Do	This pillar (<i>Garuḍa-gambha</i>) of god Lakṣmī-Nara-simha was the gift of a native of Atukuru.
407	On a slab set up in front of the Mallēvara temple at Babhepalle.	Telugu-Chōḍa..	Tiru[ka]līdeva-Chōḍa-Maharaja, son of Tiru-[ka*]līdeva- <i>ja.</i>	....	Do.	Registers that the king built at Pabhapalli a temple for Tiru[ka]līdeva-Mahadeva in the name of his father and granted lands and a small tank to it.
408	On the Garuḍa-pillar set up in front of the Vēṇugopālasvāmīn temple at Punuru.	....	....	Śaka 130[9], Prabhava, <i>ba.</i> Śrāvapa, <i>ba.</i> [8], Śrījayanti.	Do	Registers that a certain Nūṭikareddi-Bakkarāyanā-garu granted lands to the temple of Gopināthadeva at Pōṇḍru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
409	On the same pillar .. .. .	....	....	....	Telugu	Gift of land to the same temple by <i>Mahāmaṇḍalāśvara</i> Pusapay Gnapatirāja for the merit of his parents Rāmārāja and Lakṣmadēvi.
410	On a broken pillar lying in the compound of the Virabhadraśaśvamin temple in the same village.	Telugu-Chōḍa..	<i>Mahāmaṇḍalāśvara</i> Bṛhmadēva Kēśavaḍēva-Chōḍa-Mahārāja, son of Chōḍaḍēva-Mahārāja and Kalyāṇamahāḍēvi.	Śaka 1157, Chaitra, <i>suddha</i> 5, Sunday, Mōsha-Saṅk-ranti.	Do.	Registers the apportionment of land in Punuru to the <i>Mahājanas</i> of that village which was granted [to them] by Anugadeva-Mahārāja with the consent of Gnapatideva-Mahārāja.
411	On the door-post of the entrance into the Tripurantakēśvara temple in the same village.	..	....	Śaka 1451, Sarvadhari, Pushya, <i>ba.</i> 3, Sunday.	Do.	The temple of Tripurantaka-linga was built by a certain Basavinēḍu for the merit of his parents.
412	On a stone built into a well in the same village.	Telugu-Chōḍa	....	Mōsha-[Saṅkran-ti.]	Do.	Mutilated. Mentions a Chōḍa-Mahārāja.
413	On a stone lying in front of the Veṅugō-pāśaśvamin temple at Eddanapudi.	....	....	Śaka 1366, Raktakṣhin, Aśvadhā, <i>śu.</i> 14, Monday.	Do.	Gift of land to the temple of Rāmacandra at Nūntu-lapadu by a certain Tīrumanayanīgaru.
414	On a stone lying in front of the Śiva temple in the same village.	..	....	....	Do.	Registers that a certain Anupolḷḡḡadu granted Eddanapudi as an <i>agrahāra</i> and fixed its boundaries.
415	On a stone set up in front of the Madanagōpāśaśvamin temple at Enamḍala.	Vijayanagara ..	Virapratapa Sadaśivadeva-Mahārāja, ruling from Vijayanagara.	Śaka 1417, Krodhanu, Aśvija, <i>śu.</i> 1[1].	Do.	Registers a gift of land at Yanamadala in Vinikonda-sima for the merit of Kumāru-Venka[ṭṭa]pajayya, son of the <i>Mahāmaṇḍalāśvara</i> Venkaṭēśvararājā, by his agent Dalavayi Venkaṭēśa. Mentions the <i>Mahāmaṇḍalāśvara</i> Rāmārāja-Tirumalarājayya-deva-Nalharāja.
416	On a stone set up in a street of the same village.	....	....	Śaka 1810, Sarvadhari, Chaitra, <i>suddha</i> 9, Wednesday.	Telugu (verse)..	Registers that a certain Venkaṭamantii, consecrated the temple of Sitarāmadēva at Yanamadala, Maddurūti Natasahādāsa presented the procession-al images and gave 3 acres of land. On some pillars of the temple of Sitarāma at Enamadala the same donor under the name Buchohi-Venkaṭayya is described as having established that temple.
417	On the door-post of the entrance into the Mallēśvara temple in the same village.	Vijayanagara ..	Harihararāja ..	Śaka 1322, Vikrama, Magha, <i>śu.</i> 10, Monday.	Telugu..	Records that Chinakurti Annama-Nayanīgaru made a gift of land to the temple of Doḍḍa-Mahā-thadēva of Kurundolu, for offerings.
418	On a slab set up in front of the Ōrogaśvamin shrine in the same village.	....	....	Śaka 1415, Prunāṭiṭha, Magha, <i>śu.</i> 3[0], Monday.	Do.	Gilt of one <i>adda</i> on each <i>puṣṭi</i> (of grain) for maintaining the worship and festivals of Vēruṅṅuppi-Anna at Pina-Yenamadala, by a certain Mēdāramēṭṭari Rāmāyānagaru.
419	On a stone set up in a street at Gorijavolu.	Vijayanagara ..	Virapratapa Sadaśivadeva-Mahārāja, ruling from Vijayanagara.	Śaka 1468, Purābhava, Śrāvana, <i>śu.</i> 12, Thursday.	Do	Gift of the village Gorajjavolu in Konḍaviti-sima to the Śrī-Vaiṣṇava teacher Tiruvēṅḡalanathayān-garu, son of Tāḷapaka Tirumalayānagaru at <i>Svāmī-puṣṭikarṇi</i> tank, in the presence of Tiruvēṅḡalanātha (i.e., the god Venkaṭēśa at Tirupati).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 420	On a Hanuman slab at Vankayalapadu .	Vijayanagara ..	Vijayaraya ..	Śaka 1363, Durmati, Kartika <i>su.</i> 11, Thursday. Śaka 1693, Vikṛiti.	Telugu ..	Damaged. Registers the consecration of the image of Hanumanti-Perumal for the merit of the members of the royal family.
421	On a slab set up near the <i>Ohalivendarāvi</i> in the same village.	....	....		Telugu verse ..	Records that Krishnana-seṭṭi built the well, planted a garden and repaired the water-shed. Another slab set up in the same place also registers this fact in Telugu verse. A third stone lying there states that the poet Naraṅga-Pundita who composed the verses on the three slabs, was rewarded with a pair of golden-bangles by Krishnana-seṭṭi.
✓ 422	On a pillar set up near the <i>Peddācheruvu</i> tank in the same village.	Vijayanagara ..	Achayutaraya ..	Śaka 1462, Śarvarin, Chaitra, Full-moon.	Sanskrit and Telugu.	Registers that Chinnamamba, the sister of Rāmāyamañtri Baḥa,--the minister of the Karnāṭa king Achyuta and the wife of Pratāpa-Yalla, built a temple of Śiva called Parvatanatha at Saṭṭalur, converted Vāṅkalapadu into an <i>agṛahāra</i> under the name Rāmachandrapura and constructed near it the tank, Gopināthasamudra. In the Telugu portion she is called the sister of Rāmāya Bhaskaramātya.
✓ 423	On a Naga-stone set up in front of the Addankamma temple at Edlapadu.	....	....	Śaka 1468 (for 1478), Nala, Māgha, <i>su.</i> 15, Sunday.	Telugu ..	Registers that a dependent (?) of Basuvapātra got an image of Adīśakti whose native name was Nāñcharamma, made and consecrated for the merit of his parents.
✓ 424	On a stone lying near a well at Visvanathunt-khandrika.	..	....	Vikrama, Vaisākha, <i>su.</i> Full-moon.	Do. ..	Records that the shepherd (<i>golla</i>) Viraya of Garikipadu, dug a well in a field of Viṣṇuādhanu Khandike, planted a garden and performed the thread-ceremony (<i>Upanayanam vāḍugu</i>) of a Brahman boy.
✓ 425	On a pillar in the Mukha-mandapa of the Channa-Mallēsvara temple at Zaladi.	..	....	Śaka 1428, Kṣhaya, Māgha, <i>ba.</i> 14.	Do. ..	Gift of land at Jaladi by certain private individuals to the temple of Chenna-Mallikharjuna-līṅga at that village.
426	On a pillar in the Mukha-mandapa of the Channakēśavaśvāmin temple in the same village.	....	....	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, Saturday, solar eclipse.	Do. ..	Gift of land by a certain Kirtirāju-Immaḍraju to the temple of Gopināthadēva at Jaladi.
✓ 427	On the Garuḍa-pillar set up in front of the same temple.	....	....	Nandana, Nija-Bhadrāpada, <i>su.</i> 10, Monday.	Do. ..	Registers the gift of the <i>Garudagambhama</i> to the temple of Gopinātha at Jaladi by a certain Machinēḍu on behalf of Koṭṭiṇṇēṭi Nāginēḍu.
✓ 428	On a rock in a field at Jaggapuram, hamlet of the same village.	....	....	Śaka, Śra[va*]- <i>ra</i> , <i>su.</i> 1. . .	Do.	Gift of land at Jaladi, to Bhagavatula Kōṇṇaraya of Virivuru by the <i>Mahamandālēśvara</i> Rāmārāja-Tirumalarājayadēva-Maharāja.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On a stone in the north wall of the Sōmēśvaraśvamin temple at Eluru.	....	....	Śaka (mistake for Kaliyuga) 4664 (mistake for 4590) Saumya, Jyeshtha, <i>ba. 2</i> , Friday. Do.	Telugu ..	Mutilated. Registers a gift of land at Vēru in Kōṇḍavīti-śrma to the temple of Chandra-prabhañjaneśvara of that village by the <i>Mahāman-ḍāśisvara Tribhuvaneśvarādulaśrma</i> Sambeta Alamandala Kūḷuḍan Deva-Chōḍa-Maharaja; see below Nos. 430 and 431.
430	On a stone in the wall to the left of the entrance into the same temple.	....	....	Śaka (mistake for Kaliyuga) [4]925 (evidently for 4295) Uttarayana-Sarkranti.	Do. ..	Gift of land to the temple of Sōmēśvaradēva at the same village by the same chief.
431	On a Nandi slab set up near the same temple.	....	....	Loet; solar eclipse.	Do. ..	Registers that Pūṭicheḍḍi Chikka-Bhimaraja of Vēru made a gift of land to the temple of Mulaśthana-Somanāthadēva for offerings.
432	On the Nāga-pillar set up in front of the Virabhadra temple in the same village.	....	....	....	Sanskrit and Telugu.	Much damaged. Refers to a line of kings or chiefs commencing with Bhīma, who were the lords of Kollipaka, the rulers of the <i>Shatśilāra</i> country on the southern side of Kūṣhṇā, etc. In this family was a certain Guṇḍa who made gifts of land to Brāhmanas of various <i>gāṭras</i> . Below this is a later record which registers the lands enjoyed by certain head <i>karyans</i> . Mentions the <i>Mahāmanḍāśēvara</i> Pūṭicheḍḍi-Bhīma.
433	On the same pillar	Vijayanagara ..	Virupatapa Krishṇadēvaraya-Maharaya ..	Śaka 14[13] [Vāhu], Kartika, <i>su. 15</i> , Monday.	Do.	Much damaged. Gift of land by Nadiḍḍa-Gōpa, the sister's son of the great minister Prātapa Śaṭava-Timmarasayya, to the temple of Sōmēśvara at Vēru; Gōpa was appointed to rule the Kōṇḍavīti country by his uncle, Śaṭva-Timma, of <i>Epigraphta India</i> . Vol. VI. p. 112.
434	On a pillar of the Mukha-maṇḍapa in the Channakēśavaśvamin temple in the same village.	....	....	Śaka (mistake for Kali-yuga) 4664 (mistake for 4590), Saumya, Jyeshtha, <i>ba. 2</i> , Friday. Do.	Telugu..	Gift of tax-free land at Vēru in Kōṇḍavīti-śrma, to the temple of Teluigiraya at Sirkakolam by the <i>Mahāmanḍāśēvara Tribhuvaneśvarādula vennu</i> Sambeta Dōvaehōḷḍa-Maharaja. See above Nos. 429 and 430.
435	On another pillar of the same maṇḍapa ..	....	....	....	Do. ..	Gift of land at Vēru by the same chief to the temple of Channakēśava-Perumal at that village.
436	On the left column of the entrance into the same temple.	....	....	Śaka 1443, Chitrabhānu, Śrāvama, <i>su. 11</i> , Monday.	Do. ..	Registers that a certain Veikāṭayagi constructed the Bhoga-maṇḍapa of the Chennakēśavaraya temple at Vēru and that the chief Śūrinī Abha-Nayanigaru gave to this Veikāṭayagi a piece of land in the same village on the day of the lunar eclipse.
437	On the right column of the same entrance	....	....	Vyaya, Bhadrāpada, <i>ba. 7</i> , Wednesday, Rohini.	Do. ..	Registers the gift of this pillar for the entrance into the mukha-maṇḍapa of Chennakēśavaraya at Vēru, by a certain Yarraimāra of Chōṅgala-maṭṭi.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
438	On a pillar lying near Viśvāvarasamin temple at Gottipadu.	....	....	....	Telugu ..	Gift of the pillar by a certain Mallu of Rajamahendravaram, for the merit of his parents. He was a devotee of Kālikadevi and Kamatēśvara. Damaged. Gift of land. A number of temple servants who received shares are enumerated.
439	On a Naga-stone set up in front of a Kōmatī merchant's house at Ohiruma-milla .	Velanāṇḍu	<i>Mahāmanḍalāśvara</i> Kulottuṅga-Chōḍa Goṅkarāja, a subordinate of Rajendra-Chōḍa.	....	Do. .	
440	On the same stone	Do.	<i>Mahāmanḍalāśvara</i> Kulottuṅga-Chōḍa-Gōṅkarāja.	Śaka 1083, Vishnu-Saṅkrānti.	Do. ..	Damaged. Seems to record a gift of lamp. Another record on the same face of the pillar whose date is lost, mentions a gift of lamps made to the temple of Viṣṇuśaiveśvara at Chippamamidi.
441	On the Naga slab set up near a Vinayaka shrine at Tubadu .	Do.	Chōḍa (son of) Velanāṇḍi Goṅka II ..	Śaka 1054, Kārttika, <i>suddha</i> Sunday.	Telugu (verse and prose).	Begins with the eulogy of a certain Kapa of the fourth caste. Mentions Buddhavarma who conferred the insignia of royalty on Sindhu-Nayaka. The grandsons of the latter served under Mayāḍa and gained a victory at Mannēru on behalf of their overlord, and received from him the villages Timbaru and Atakuru. Next came Kāpara who served under Chōḍa (son of) Velanāṇḍi Goṅka and set up the temple of Mahēśvara at Tānbaru. He gave to that temple, named Bhimeśvara, land which included shares for the several services, the writer of the record, Brāhmanas, etc.
442	On a slab set up in front of the Hanuman image at Kondakavuru.	....	....	Śaka 1113, Buddhaya (wrong), Pushya, śu. 14, Wednesday.	Telugu ..	Registers that Timmarayya, the minister (<i>pradhāni</i>) of Krishnadeva-Rājaya, gave the village Kondakavuru to the temple of Trikōṭṣvara for worship and festivals.
443	On a Naga-pillar set up in the street at Timmapuram .	Velanāṇḍu	Kulottuṅga-Chōḍa Goṅka	Śaka 1083, Uttarāyana-Saṅkrānti.	Telugu (verse and prose).	Surupaya, a favourite servant of the king, made certain charities at the village of Jēvaramu for the merit of the king and his wife Kamidevi, such as the consecration of the temple of Goṅkēśvara, the construction of tanks, gift of lands, etc.
444	On a Nandi-pillar set up in front of the Siva temple at Degaramudi .	Telugu-Chōḍa ..	Nannichōḍa-Maharaja, son of Tribhuvanamahadeva-Chōḍa-Maharaja and Māchala-devi.	Śaka 1082 ..	Telugu .	Registers the gift of Deṅgaṣābadi east of Kotyadola in Kaṇṇanāḍu, to the temple of Tribhuvanamalla-Malikarjuna-Mahadeva through the priest Maṇḍiṇya-Pāṇḍita, for worship and festivals.
445	On a stone in the wall close to the entrance into the fort at Kondavidu.	..	....	....	Telugu verse ..	Registers the eulogy of Rāmaṇya-Bhaṅkara, the minister of king Achyutadevaraya and the builder of the Gopinatha temple and town at the foot of the hill.
446	On the monolithic lamp-column set up in front of the Gopinathasvamin temple in the same village.	Vijayanagara ..	Vīrapratāpa Vira-Śrīraṅgarayaḍeva-Maharāja II.	Śaka 1499, Kārttika, śu. 1[1].	Telugu ..	Gift of the village of Gorijavolu <i>alias</i> Śrīraṅgarayapuram as a tax-free <i>agrahāra</i> to a certain Vīrapākṣa.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a pillar of a <i>dargah</i> -pavilion in the same village.	....	....	Śaka 1326, Tārana, Magha, <i>sz.</i> 10, Saturday. Do.	Telugu ..	Gift of this (central) pillar for the mukha-mandapa of the Nagaresvara temple at Konḍavūdu, by the merchant Nambhari-setti of the Poochakola-gōtra and the chief of Penningōḍa.
448	On another pillar of the same pavilion ..	....	....	Do.	Do. ..	Gift of this (central) pillar for the same mandapa, by the merchant Suggi-setti of Nūḍunimbadu who belonged to the Yerasetti-gōtra and was the chief of Penningōḍa.
449	On the third pillar in the same place ..	....	....	Do.	Do. ..	Gift by Charvi-setti of Boḷḍajrukuta-gōtra.
450	On the fourth pillar in the same place ..	....	....	Do.	Do. ..	Gift of the pillar by kakakana-setti of Yendalūru, who belonged to the Venukula-gōtra.
451	On a beam of the same pavilion ..	....	....	Do.	Do. ..	(Gift by the merchant Vimala-setti of Yanukola-gōtra for the merit of his father, uncles and mother.
452	On another beam of the same pavilion ..	....	....	Do.	Do. ..	This beam (<i>lārapaṭṭe</i>) was the gift of the merchant Kōḷi (tāṅgi-setti of Vivāṣilla-gōtra, for the mukha-mandapa of the same temple.
453	On the third beam of the same pavilion ..	....	....	Do.	Do. ..	Gift by the merchant Nārāṭuri Pōlama setti of [A]pṇanāṅṅakula-gōtra.
454	On a boulder near the <i>edugu</i> at Ellamanda	Vijayanagara ..	Virapratapa Sadasiṁvadeva-Malavaya	Śaka 1477, Kakkaṣa, Śrāvana, <i>sz.</i> 11, Thursday.	Do. ..	Registers certain privileges (?) granted to the residents of the village Yallamanda in Koṇḍavīṭṭina, by the chief Siddiraju Timmarajayyadeva-Maharāja on behalf of the Mahāmandalēśvara Yera Timmarajayyadeva-Maharāja.
455	On a stone lying in a field at Guravayapalem, a hamlet of the same village.	....	[Mahāma]ḥḍalēśvara Kulo[tunga-Chōḍa-rāja].	Śaka 1075, Srimukha, Uṭṭarāyana-Sankrānti, <i>sz.</i> 1145, Uṭṭarāyana-Sankrānti.	Do. .	Gift of a tank constructed by his self at Pēṭṭūru, to the temple of 'tirikōṭṭisvara'ēva, by a certain Buddha.
456	On a slab lying in a field at Munumaka.	....	....	Śaka 1145, Uṭṭarāyana-Sankrānti.	Do. ..	Damaged. Seems to record a gift of land at Mula-vumbaka to the temple of Annarēvara-Mahadeva by a certain Siddhirāja, for the merit of his parents and of Gaṇapatiḍeva-Maharāja.
457	On a stone built into the platform of the Hanuman temple at Gaṇapavaram.	....	....	Durmukhi, Chaitra, <i>sz.</i> 5, Thursday.	Do. ..	Gift of this Gaṇḍa-pillar by the merchant Kami-setti.
458	On a mutilated stone lying near the Sōmēśvaraśaṁmin temple in the same village.	....	....	Śaka Śrāvana, <i>sz.</i> 3,	Do. ..	Seems to record a gift by Akkaṣala Kamōju, for the welfare of the people and for the merit of Kuloṭ-tariga-Nāṭṭandra-[Chōḍa]. Mentions the Jaina temple Chandra [pra*]ḥha-Jinalaya.
459	On the Kināraṭjuna-pillar set up on the top of the Indrakula hill at Bezvada (Bezvada taluk, Kistna district).	....	....	..	Sanskrit prose in archaic Telugu (of about the 9th century A.D.).	The inscription has to be read from the bottom. Registers the setting up of the pillar by a certain Tinkōṭiboyi of Keeche[va]ḍa. See below page 148 paragraph 77.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
/ 460	On a pillar set up in front of the Brahmesvara temple at Kondanayanivararam.	....	Mahēmanādāśvāra Baddigadevarāja.	Śaka 1188, Karkāṭaka- Sankranti.	Sanskrit and Telugu.	Unfinished. The Sanskrit portion refers to a gift of land at Vēlētī-ganapada to the temple of Brahmesvara, by the king who was the son of Chōḍa-Hōraya and grandson of Viranarayana Baddiga. Gift of land and 25 cows for maintaining a lamp in the temple of Brahmesvara.
461	On the same pillar .. ..	....	Udaya-Manma	Śaka 1171[1], Saumya, the Sun being in conjunction with Budha (Mercury).	Do.	
462	Do.	Pallava	Narayana, brother of Naga of the Bharadvāja-gōtra.	Śaka 1173, Makara (Nakra)- Sankranti.	Do.	Gift of land and cows for the same purpose.
463	Do.	Do. ..	Nagadeva	Śaka 1157, Uttarayana- Sankranti.	Sanskrit (in Telugu).	Gift of land and cows for the same purpose. Traces the king's descent from Śiva and refers to the founder Kaṇveṭṭi, the donor of seven villages.
464	Do. .. ..	....	....	Śaka 1180, the Sun being in Mēsha.	Sanskrit and Telugu.	Gift of land and cows to the same temple by the merchant Muppi-setṭi of Utakula-gōtra, for maintaining a lamp.
/ 465	On the top beam of the inner entrance into the same temple.	....	....	Śaka 1165, Āsha- dha, <i>su.</i> 12.	Do.	The beginning and the end are built in. Gift of 25 cows for a lamp to the temple of Prasanna-labha-Kesavaḍava at Gontūru, by the merchant Paruva Anni-setṭi of Penḍikula-gōtra.
466	On a stone set up in front of the Rāma-līṅgaśaṁin temple at Santaravuru, (Bapatla taluk, Guntūr district).	[Kakatiya] ..	Ganapatiśvāra-Maharāja	Śaka 1167, Viśvāsu.	Telugu ..	Gift of land by Rāmanan Nārāya to the temple of Rāmanāthadēva at Rāvuru, for the merit of his parents and the king.
467	On a pillar of the Kalyāṇa-maṇḍapa of the same temple.	....	....	Śaka 1417, Anala, Phalguṇa, 5. (called Phani- tithi) the Sun having passed Vṛisha (Taurus), Friday. The Telugu portion gives the same Śaka year, but Rakshasa, Phalguṇa, [2a.] 5, Friday.	Sanskrit and Telugu.	Records that a certain Gandho-Pōtaya set up a līṅga called Mallośvāra or Mallikarjuna in the Rāma-līṅga temple at Rāvuru.
468	On the same pillar .. ..	....	....	Śaka 1418, Nala, Chaitra, [2a.] 14, Monday. Śivarātri.	Telugu ..	Registers that a certain Gandho-Naguma did the plastering for the temple of Rāmaśvāraḍava of Rāvuru in connection with its re-consecration.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a pillar in the verandah of the Channakésavavamin temple in the same village.	Gajapati	Purushótamadeva	Saka 1418, Nala, Vaisakha, <i>su.</i> [11].	Telugu ..	The Chief Hinduravu-Surathani (<i>i.e.</i> , the Sultan among Hindu kings) Sarvepalli Timmareddi made a grant of land for offerings to the goddesses Lakshmi and Bhu, on the occasion of their consecration.
470	On a second pillar in the same place ..	....	....	Saka 1675, Jaya, Ashadha, <i>ba.</i> 30, Monday.	Do. ..	Damaged. Registers that on this day "in the second quarter of the night the earth shook and all temples crumbled. Hence at Santaravuru. . ."
471	On the same pillar .. ..	....	....	Saka 1418, Nala, Vaisakha, <i>su.</i> 11, [Friday].	Do. ..	Records the consecration of the goddesses Lakshmi and Bhu in the Channakésavavamin temple at Ravuru by Gandhe-Potaya for the merit of his parents.
472	On the lamp-column set up in front of the same temple.	....	....	Saka 1403, Plava, Nija-Ashadha, 11, (the first <i>Ekdasi</i>).	Sanskrit and Telugu.	See No. 469, above.
473	On a stone built into the compound wall of the same temple.	....	....	Saka 1386, Rakakshi, Pushya, <i>ba.</i> 2, Sunday.	Telugu	States that Suramu Tirumali-Reddi consecrated, for the first time, the god Chennakésavavamin at Ravuru for the merit of his parents.
474	On another stone in the same place ..	....	....	Saka 1386, Rakakshi, Pushya, <i>ba.</i> 7, Thursday.	Do. ..	A certain Chennavaya of Ravuru built the surrounding wall (of the temple) for the merit of Teluguraya-Maharaya.
475	On a stone set up outside the same temple	Vijayanagara	Virapratapa Sadāsivadeva-Maharaya, ruling from Vijayanagara.	Saka 1467, Kilaka, Ashadha, <i>su.</i> 1, Thursday.	Do. ..	Gift of the stone (<i>bāra</i>) by a certain Attāpta Immaḍi-Nayudu, for the merit of his parents.
476	On the second stone set up in the same place.	Sajava	Mahāmanḍalēvara Kathāri-Sāṭṭeva Teluguraya-Maharaya.	Saka 1350, Kilaka, Āṣvīja, <i>su.</i> 15, Sunday, lunar eclipse.	Sanskrit and Telugu.	Much damaged. Registers that Murti-Ramarajaya, the agent of Ramurajaya, who was "the agent for the whole empire of the king," was ruling Konavidu and under the command of the king and Ramurajaya remitted the taxes on barbers in the four towns Vinikonda, Billakonda, Adṛanki and Ammanabrolu included in that country.
477	On the third stone set up in the same place.	Vijayanagara	Virapratapa Sadāsivadeva-Maharaya	Saka 1477, Rakabasa, Magha, <i>su.</i> [5].	Telugu	Registers that the king declared tax-free, the lands owned by the gods and Brahmanas at Ravuru, for the merit of himself and of his parents Samburaya and Nagalidevanma.
478	Bellary District, Adoni taluk. On a slab set up in the Courtyard of the Añjanēya temple at Bassarakodu.	[Yadava]	Rāyanāṭṭaya Prachhapratāpa [ohakravarti] Rāmachandradeva.	Saka 1200, Bahudhanya, Jyeshtha, <i>su.</i> 1, Thursday.	Kanarese	Gift of tolls (in kind) and in coin collected at the village of Santa-Ravuru, to the temples of Channaraya and Ramaya-linga at that village by the Mahāmanḍalēvara Maharaja-China-Sringaraju-Jaggarajayadeva-Maharaja.

B.—Ston₉ inscriptions copied in 1915—cont.

No.	Place of Inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
479	On a rock in a field at Alasandigutti	....	....	Śaka 8 [9] 4, Pra[nō]da, Uttarayana, śuddha Pauṣya.	Kanarese and Telugu.	Gift of 4 <i>ṣṛṇṇasa-muttara</i> of land to the temple of Mahādēva at Alasandigutti, by a certain Mallapaṇasa. One line in Telugu at the end of the inscription states that other private persons also granted an <i>Umba</i> [to the same temple]. Damaged and mutilated.
480	On a rock in a field at Sambukallu	Yadava ..	Ramaobhandrade[va]	Śaka 832, Vikarīn, Magha, śuddha 3, [śuddha], Monday.	[Kanarese] ..	While Bijijela was ruling the Sindavadi-one-thousand country, a son of Rōvanayya of Chanda-kōḍa gave 4 <i>matta</i> of land by the royal measure (<i>raṣṭamāna</i>) to a certain Dehayya.
481	On a stone set up in the Lingamayya temple at Baichageri .. ..	..	....	Yuvan, Magha, su. 15.	Kanarese ..	Damaged. Seems to record a gift of land at Baylohagere by Channamarapa-Nayaka under orders of Kamapa-Nayaka.
482	On a stone in a field near the same village	..	....	Śaka 1453, Khara, Āsvija, ba. [5], Saturday.	Do. ..	Registers that one half of the village Karpaṭi alias Hariharapura was granted to the temple of Tiruvengalanatha by the <i>Mahājanas</i> of that village for the merit of king Virapratāpa Vira-Achlyutara-Na-Maharaya. Refers to Pesarlabanda included Much damaged. Refers to Vijayanagara and the temple of Narasimhadeva.
483	On a slab set up in front of the <i>Chadvadi</i> at Kapaṭi.	....	....	Śaka 147[9], Naja, Āśāḍha, śuddha 5.	Telugu ..	Seriously damaged. Mentions Kallabha[vi].
484	On a rock at Sultanapuram .. ..	....	....	Śaka 1481, Siddharthin, Āsvija, su. 15, [Sunday].	Do. ..	
485	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Āñjaneya temple at Kallubhavi.	Vijayanagara ..	Virapratāpa Vira-Sadaśivadeva-Maharaya	....	Kanarese (in Nāgarī).	Registers that this is the field of Madhava-Bhaṭṭa son of Viṣṇu-Bhaṭṭa who was evidently the priest (?) of the temple of Murari-Kēśaradeva.
486	On a slab lying in a field near the same village.	..	....	Śaka 1623, Jyēṣṭha, su. [7]. Vaiśākha, ba. [1].	Kanarese ..	Damaged. Seems to record a gift by the <i>Dēśi</i> Domājijya of Yisabe.
487	On a slab set up in a field near the village of Isivi.	..	....	Śaka 976, Jaya, Phaigun, su. 2, ba. 5, Sunday.	Do. ..	Mutilated. Registers that a certain Eṣayama-Nayaka the <i>haggade</i> of maha-nadu and "the most elephant of .." went to heaven.
488	On an image in the central shrine of Gaṅgadhareśvara temple at Badane-halu.	..	....	Śaka 1473, Virodhikrit, Kartika, su. 12.	Do. ..	The chief Viranajamba-Pallava Permanaḍi was ruling Sindavadi one thousand, as a feudatory of the king. Gift of black-soil land at (?) Badalapa near Kavatalu twelve.
489	On a slab lying near a cattle trough in the same village.	Western Chalukya.	Trailokyamalladeva (Somesvara I)	....	Do. ..	Unfinished.
490	On a rock at Yerigeri	Vijayanagara ..	Virapratāpa Sadaśiva-Maharaya ..	....	Do. ..	
491	On a stone set up in front of a well in the village of Guddada Hosahalli	..	....	[Parti]bha (i.e., Parthiva), [ba.] Āsvija, [ba.] 13, Thursday.	Do. ..	Damaged. The chief (or prince) Vira-Mallappa-Oḍeyaru entitled <i>maṇḍayagandā</i> and <i>Bhudegottappa-ṛḍayagandā</i> , seems to have granted land at Hiriyahalu, to one of his subordinates.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the east wall of the Āṇjanēya temple at Kavutālam.	Vijayanagara ..	Virapratapa Achyutarāya-Maharāya	Śaka 1454, Nandana, Phalgunā, <i>ba.</i> 7, Monday.	Kanarese ..	Refers to the <i>Mahāmaṇḍalēśvara</i> Śaṅkayadēva Chika Tirumalarāja-Mahārāsa and the charter given by him to the <i>gavūdas</i> and people of Kavutāladāsime, who had emigrated to the district of Māṣaveya-Sime.
493	On a rock in front of the deserted Āṇjanēya temple near Kamavaram.	..	....	Śaka 1477, Ananda, Māghe, <i>ba.</i> 10.	Do. ..	Records a gift by the <i>Mahāmaṇḍalēśvara</i> Kamaṛāja-Koṇḍarājya-Mahārāsa to a certain Mallabōyi.
494	On a hero-stone lying near the ruined Āṇjanēya temple in the same village.	..	....	..	Do. ..	Registers the death of a certain <i>gavūda</i> wh. was the servant (<i>adī</i>) of Bappadēva himself a devotee of Malla.
495	On a rock near the <i>Ohṭavāḍi</i> at Vurukunda.	..	....	Haksha (<i>i.e.</i> , Akheya), Kartika, <i>ba.</i> 1, Monday.	Telugu ..	Registers that a tiger (<i>pitī</i>) having entered the town, a certain Bayirā-virundu attacked it and died. Kamaṭi Koṇḍaraju granted his family 3 <i>śāms</i> of <i>rēgaḍa</i> land.
496	On the image of Hanumān in the same village.	..	....	Śaka 1528, Tārāpa, Mārgaśira, <i>ba.</i> 15.	Kanarese ..	Damaged. Refers to the <i>Mahāmaṇḍalēśvara</i> Avabhallarāja and to the residents of the village Urukunde. These latter appear to have constructed or repaired the temple of Hanumānta.
497	On a stone built into a platform in the bazaar street at Kōsḡi.	..	....	Śaka 1618, Dhātṛi, Jyēsthā, <i>ba.</i> 14, Thursday.	Do. ..	Registers that the assembly of the village of Kōsḡipālo, granted a bazaar to the Paṇḍalās, having properly repaired it.
498	On a stone lying in a field near Devārabetta.	Yadava ..	[Pra]japa-Singapadēva	6th year, Pramōdōtha (<i>i.e.</i> , Pīamōda), Māgha, <i>śuddha</i> 2, Sunday	Do. ..	Damaged. States that the king was ruling "after having acquired the whole earth." Bhilluvā-Nayaka the sole agent (<i>aravādhikari</i>) of the Sindavādi-one-thousand province, under the <i>Mahāgrādēva</i> Jagadāla Sōmaya-Nayaka, made a grant of tolls to the temple of Malikārjunadēva.
499	On a slab set up in the compound of a ruined śvara temple at Pedda-Tumbālam.	Cha-lukya.	Bhulōkamalladēva (Sōmēśvara III)	Chalukya Vikrama year 58, Pramādōtha, Pushya, <i>ba.</i> 11 (<i>Ekaḍasi</i>) Sunday, Uttarāyaṇa-Sākranti Vyatipata, solar eclipses.	Do. ..	Mentions the <i>Mahāmaṇḍalēśvara</i> Trulōkyamalla Mallidēva-Mahārāja ruling the Sindavādi-one-thousand province and records a gift of land to the temple of Paṇḍalingadēva at Tumbalabida. Two <i>śāms</i> on each <i>daḷa</i> in "the mint where coins were stamped (<i>avahana iṅkasaḍa</i>)" were also granted.
500	On a slab built into the masonry wall of a well in the same village.	..	...	..	Do. ..	Registers that Kōpparasa the sole agent of Kharayāya Nagadēva-Rāṇa gave an oil-mill for the use of the god Narasimha in his form of splitting (the giant Hiranyakāśipu).
501	On a slab set up in a field near the same village.	..	...	..	Do. ..	"This is the tomb (<i>nisthā</i>) of Bhṭayya."

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab set up near the Kalkantharaya temple at Karakanthapuram, a hamlet of the same village.	Western Chalukya.	Bhulōkamalla (Somēśvara III)	Chalukya Vikrama year 57, Paridhavin, Chaitra, <i>śuddha</i> , 6 (<i>pañcama</i>), Thursday, Rōhini, Sōbhana-yōga, Bālavākṛapa and Vishu-Sat-kṛaṇaṇa. 11th year, Vibhava, Chaitra, New-moon (<i>Amāvāsya</i>), Monday, solar eclipse.	Kanarese (prose and verse).	Registers that the Sinda chief, the <i>Mahāmandalēśvara</i> Baahiga or Bacharasa a feudatory of the crown prince (<i>Yavardja</i>) Talapadeva, ruling the Sinda vadi country gave to the temple of Karakanthadēva at the capital town Tumbala the village of Ittāga situated in Geṛṇḍe seventy, a sub-division of Ādavanī-five-hundred which was itself a district of Sindavadi-one-thousand, for worship, oblations, lamps, servants and a feeding house, after pouring water into the hands of the teachers Chandramauli-Papita and Vāradēva-Papita.
503	On a second slab set up in the same place	Do.	<i>Pratāpachakravartin</i> Jagadekamalladēva, ruling from Kalyāṇapura.		Kanarese	<i>Sēmapati</i> , <i>Kaḍṭaverggaḍē</i> , <i>Kannāḍa-samādhivigrahi</i> <i>Mane-vergaḍe</i> and <i>Hiriyā-Daṇḍanāyaka</i> Bannanayya, was ruling the Sindavadi-one-thousand province and granted the village Tōhiya in Kavatala twelve, to the learned and pious <i>śaśāṇas</i> of Svayambhukarekṣṭhadēvarapura of Tumbulajidde, dividing it into seventy shares.
504	On a slab lying in the same place	Kaḷachūrya	Bhujabalamalla, 'lord of Kalañjanapura the best of cities' ruling from Kalyāṇa.	(Regnal year lost), 1 areṇa, Jyēṣṭha, <i>śuddha</i> Full-moon (<i>Paṇṇam</i>), Saturday (<i>vaḍḍavāre</i>), lunar eclipse.	Kanarese (prose and verse).	Barma or Kālī-Barma the son of the general Kālī-dasa, was ruling the Sindavadi province from his capital Kṛṣṇarāyana-nagara Breyama-setti the son of the chief merohant (<i>mahāvādāyavaradhāri</i>) Bammī-setti of the Kubera-vaṇḍa, Vaiśya-kula and the Sṛōṭiya family, set up the god Brahmōśvara and the <i>Mahādaṇḍanāyaka</i> Barmadēvarasa (<i>i.e.</i> , Barma) gave for the worship, offerings and repairs, the village Kōṣageyabāla included in Kandukar twenty-four. Other gifts were also made by <i>nakaras</i> and other mercantile communities. The missing top portion of the stone was discovered at Malakapuram 7 miles from Pedda-Tumbalam. Records that the <i>Mahāmandalēśvara</i> Mallarasa granted the taxes of Bindagikuntē in Tumbula thirty, a sub-division of Ādavanī five hundred, in Sindavadi-naḍu, to the temple of Karakanthadēva for worship, offerings, repairs, etc.; he also presented some land and a village. The great <i>nagaras</i> of the great city Tumbala, the <i>balāṇḍigas</i> , the <i>nānādēsis</i> , the nobles and the <i>gavās</i> also made grants.
505	On a second slab lying in the same place	Western Chalukya.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Kalyāṇa.	Chalukya Vikrama year 31, Vyaya, Śrāvāṇa, Full-moon (<i>Paṇṇam</i>), Wednesday, lunar eclipse.	Kanarese	Mutilated at the bottom.
506	On the third slab lying in the same place	Do.	Tribhuvanamalladēva (Vikramāditya VI)..	Lost	Do.	Seems to record a grant of land or of a village called Kienmoṛge. The road to Ādavanī is mentioned among the boundaries.
507	On the same slab, second face	Do.	<i>Pratāpachakravartin</i> Jagadekamalla, ruling from Kalyāṇapura.	Do.	Do.	Mutilated at the bottom.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓508	On a rock near the Palabhavi well at Myakadoni.	....	....	....	Telugu	Registers gifts of dry land, wet land and the low land of a tank bed, by a certain Krishnayya the brother-in-law of, Nagaji Nagappa-Nayudu of Kandavarolu, to Tirumala-Tatayya of Adavani.
✓509	On a rock in a low land between Myakadoni and Chinna-Kadaburu.	Andhra	Satavahana Siri-Pulumavi (II)	8th year, Hama- [anta-pakha] 1, diva i. Khara, Magha, ba. 14, Wed- nesday, Siva- ratri.	Prakrit	Records the digging of a tank by a householder (gahapati) of the village Vasip[ar].
✓510	On a stone set up in the Mallesvarasvamin temple at Pedda-Kadaburu.	....	....	....	Kanarese	Registers that Salakara- <i>Timmaraja</i> granted to Veṅkaṭaraja the village Kadaburu as a <i>śāhīr</i> . The tax <i>maṇḍanika</i> was remitted on all the <i>dēva-māya</i> lands of this village.
✓511	On another stone in the same place	....	....	....	Do.	A certain Badigarunda of Kadaburu made a gift of land to Nagarajijya.
✓512	On a slab lying in a field near the ruined Išvara temple at Doddimakala.	[Rashtrakuta]..	Goyindara Ballaha, 'ruling up to the sea'	Śaka 762, Khara, Pudgana. 5. 6 (<i>pañchami</i>), Friday.	Do.	Registers that while the <i>Mahādāmanta</i> Kannara was ruling the Sindavadi-one-thousand province, while Jñānasiva-Bhaṭara was in charge of the <i>dēva-bhāga</i> lands and Appana was the <i>gaṇḍa</i> , a certain Kaga- <i>setti</i> of the Vāsya-kula and the Balagara race (?), made a gift of land to the temple of Kāṇḍēvara.
✓513	On a slab set up near the Ajāṇḍya temple at Bapuram.	Kajachurya	<i>Rājamarūri Bhujabalamalla</i> Somēśvaradēva, 'lord of Kalāṇjana, the best of cities', ruling from Soleyaballi.	Śaka 1098, Khara, Magha, <i>suddha</i> , 5, Monday.	Do.	Registers that while the <i>Daṇḍanāyaka</i> Kariya-Kaṭ- raṇḍya was ruling the Sindavadi-one-thousand, as a feudatory of the king, the <i>Sēnabēva</i> Bicharasaṃya of the Vasiṣṭha- <i>gōtra</i> , consecrated a temple for Biyaḷa Somanādhadeva on the western side of the holy tank at Chitravēle. On that occasion the <i>maḥājānas</i> of Kirtinārāyaṇapura alias Tumbula, made gifts of land for offerings, lamps, repairs, etc.
✓514	On a slab set up near the Somēśvara temple at Chinna-Tumbalam.	Western Obalukya.	Bhuvanaitkamalladeva	Śaka 990, Klaka, Mangasira, Full-moon (<i>Purnama</i>), Friday, lunar eclipse.	Do.	The king's brother Trailokyamalla Nalamba-Pallava- Permaḍi Jayasinghadēva was ruling the Nalamba- vadi 32,000 and the Sindavadi-one-thousand, from his capital town of Kampil. He gave to the Kalamukha teacher Chandrabhushana-Paddita, well versed in <i>Tārka</i> and the other Śāstras, 250 <i>maṭṭar</i> of land and 30 <i>maṭṭar</i> to Nārāyaṇadēva, for the purposes of education.
✓515	On a slab lying in a field near the same temple.	Do.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 17, Angirasa, Vaisakha, Full-moon (<i>Purnama</i>), lunar eclipse.	Do.	Records that the <i>Māliamandāśēvara</i> Kaliga or Kaliyamaraśa "the <i>maṭṭ</i> elephant of Chaudala- dēvi," who being evidently the ruler of the Panṇal five-hundred district, was (ordered to) take charge of "the Southern country." He built [at Tumbula] a temple for Somēśvaradēva. The Chief Pottipi-Chōla-Maharaja Ghaṭēyanna made a grant of the village of Piriya-Sōḡeyannuru for offerings and worship. The <i>maḥājānas</i> of Tumbula also granted land at Belugali.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a broken slab lying near a bridge in the same village.	Western Chalukya.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 32, Margasira, Full-moon (Purnima), Sunday, lunar eclipse.	Kanarese	Mutilated. Mentions the <i>Mahamandalesvara</i> Sagarasa ruling the Sindavadi-one-thousand province, from his capital Tumbula and seems to record a gift to the temple of Dakshina-Someśvaradeva in favour of the [Kalamukha] teacher mentioned in No. 514 above.
517	On a slab lying near the Pēṭe-Basappa temple in the same village.	Do.	[<i>Prakṛapahakrasartin Jagadekamalladeva</i>]	Yuva, Pauruṣya, 5 (Purnima), Monday, Uttarayana-Sankranti.	Do.	Much damaged. Mentions the <i>Mahamandalesvara</i> Trailokyamalla Bhujabala-Viranarayana A]hava-malladeva, the lion to the elephant—the Pandya, and seems to record a grant of land for worship and offerings to the temple of Tripurantaka.
518	On a slab lying near Marisvami-mattha in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI), ruling from Jayantipura.	Chalukya Vikrama year, 32, Sarvajit, Pushya, Full-moon (Purnima), Tuesday, lunar eclipse.	Do.	Registers that the chief queen Maleyamattidevi, at the request of the <i>Dandaditya</i> Sridharaya, gave to the 140 <i>mahajanas</i> of Tumbula (in Sindavadi-nadu) which belonged to her, 30 <i>gadyānas</i> of gold from the <i>Siddhāya</i> of that village for the maintenance of the commentator (on <i>Sāstras</i>), the reader of the <i>Purāṇas</i> , the teacher of the Rīg-Veda and the Yajur-Veda and of the Brahmana in charge of the Agnishtage.
519	On a slab set up near the manure-pit of Rachappa in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 4, Siddharthin, Jyeshtha, 10, Thursday and Chalukya Vikrama year 11, Kṛhaya, Uttarayana-Sankranti.	Do.	States that when the <i>Mahamandalesvara</i> Jōyima-yarasa was ruling the Sindavadi-one-thousand province his officer Perigade [Kambana], built the temple of Kumbesvara and got a grant of land made to it at the capital town of Tumbula. Mentions the tank Jōyiyasamudra, the <i>rājaguru</i> Somadiva-Pandita, and the districts Ededore-two-thousand, Kallakejage five-hundred and Mogata three-hundred.
520	On a slab lying on the tank-band in the same village.	Ṭadava	Jaitugi (I)	Saka 1[151], Viradhin, Chaitra, <i>suddha</i> 10, Wednesday.	Sanskrit and Kanarese.	Mentions the minister Murari-Kesava. Records that the god Yōgamurti Narasimhadēva was established on the western side of the Jōyve-tank at Tumbula or Hirya-Tumbula in the Sindhavati country and that the <i>mahajanas</i> of that village made a grant of land for worship and offerings.
521	On a slab lying in a field near the same village.	Western Chalukya.	Jagadekamalladeva (II)	5th year, Dundubhi, Śrāvana, Full-moon (Purnima), Sunday, lunar eclipse.	Kanarese	Registers a gift of land by the 104 <i>mahajanas</i> , to the temple of Kōśavadeva at Tumbula, which had been constructed there by Arasiyakka. The merchants also made some contributions.
522	On the stone beams supporting a <i>maṇḍapa</i> in a field near the same village.	Do.	Trailokyamalla (Someśvara I), ruling from Kalyana.	Saka 974, Nandana, Pūṣya, 2, Thursday, Uttarayana-Sankranti.	Do.	Damaged. Viru-Nolamba-Ghattideva father of Viru-Nolamba-Pallava-Permanadi who was ruling the Sindavadi-one-thousand province, made a grant to a certain teacher. Mentions also Tumbula and the temple of Bhōgēśvara.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
523	On a slab lying near the sluice of the Karim-sāheb tank in the same village.	Western Chalukya.	Tribhuvanamallaḍaḍa (Vikramāditya VI)	Chalukya Vikrama year 4, Siddharthin, [Jyēsthā], śuddha, 10, Thursday. Jaya, Chaitra, śuddha, 1, Sunday.	Kanarese	Seriously damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Tribhuvanamallaḍaḍa Pesaṇa-Garuḍa Jōyimaṇḍa-rasa, already referred to in No. 519, above.
524	On a rock near the Tirumala cave-temple at Belagallu.	....	....	Rakehasa, Śrāvāṇa, śu. 5. Chalukya Vikrama year [3]3, Sarvadharm, [Jyēsthā], New moon (Aṇḍāḍa), Thursday, solar eclipse.	Do.	Damaged. Records a gift of land to the temple of Tirumalaḍaḍa on the hill at Bēḍara Belugallu, by a subordinate of the <i>Mahāmaṇḍalēśvara</i> Salagaraju Chikka-Tirumalarajaḍaḍa-Maharasa.
525	On a stone set up in Gaddam Kariah's garden near the same village.	....	....	Śaka 1457, Jaya, Pushya, śuddha, 3, Monday, Saṅkramaṇa.	Do.	States that the well (in the garden) was constructed by four private individuals.
526	On a stone lying in a field near Halvi ..	....	....	Yuvan, Vaiśākha, 2a. 3.	Do.	Mutilated. Mentions the <i>Mahāmaṇḍalēśvara</i> Mallarasa ruling the Sindyaḍaḍe country and the chiefs Chavundamayya, Sripati-Dandanayaka and others of Hiriya-Haluve.
527	On a stone set up in front of the village gate at Bhattarabommalapuram.	Vijayanagara ..	Virapratapa Vira-Achutadeva-Maharaya ..	Śaka 1457, Jaya, Pushya, śuddha, 3, Monday, Saṅkramaṇa.	Do.	Gift of the <i>agrahāra</i> Pommalapura to a certain Bhattara-Nagaya. The village was situated in Sātanūra-sime in Āḍavani-rajya.
528	On the west wall of the first fort gate at Adoni.	....	....	Śaka 1439, Īśvara, Magha, śu. 5. Krodhin, Vaiśākha, śu. 10, Sunday.	Do.	Registers a <i>coal</i> granted to the 18 classes of the town of Adalabāḍa, by Khani Ajam Galiba-khana-Sāheba, exempting them from <i>siddhāya</i> , <i>kaḍḍa</i> <i>ḍāya</i> <i>ḍiḍḍa</i> and <i>baḍāra</i> , for a period of 12 years. Above this is the Arabic inscription No. 1 noted below.
529	On one of the pillars of a mosque on the hill in the same village.	Vijayanagara ..	Gajadevitekaḍḍa Pradhadevaraya-Maharaya ..	Śaka 1439, Īśvara, Magha, śu. 5. Krodhin, Vaiśākha, śu. 10, Sunday.	Do.	Registers that Ramanā-Nayaka, son of Kathari Tippa-Nayaka established a temple for Prasanna-Rāmayadeva on the upper fort at Āḍavani.
530	On a rock on the same hill	....	....	Āṇḍa, Śrāvāṇa, 2a. 10.	Telugu	Registers that a certain Tirviliṅgu, heretofore met the five brothers of Kachi-Nayudu and died (?).
531	On a slab set up in the court-yard of the Āḷṇāyasaḍaṇin temple at (Kalagōḍa) Naranaapuram.	....	....	Dhatri, Kartika, 2a. 10 (daṣami), Plava, Jyēsthā, śu. 2.	Kanarese	Damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Ramanā-Konētrāja-Kondrajjayadeva-Maharaja. Seems to record a <i>coal</i> granted to the Reddis and Karṇams of Narayana-pura, by an agent of this chief.
532	On a rock in a field at (Kullaru) Timmapuram.	....	....	....	Do.	Mentions that Sambēṭa Timmaraja gave to two Reddis a piece of black cotton-land (<i>ere-kola</i>).
533	On a slab lying in a field at Kadimetla	Telugu	Mentions the <i>Mahāmaṇḍalēśvara</i> Bhogaraju-Timmaradeva-Maharaja and records a <i>coal</i> granted by this chief to the Reddis and other residents of the village of Kaḍamēṭla.



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B.—Stone inscriptions copied in 1915—con t.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On a slab set up near the <i>Garudā-stambha</i> in front of the <i>Āñjanyāsvāmin</i> temple at <i>Dayyandinna</i>.	....	....	Śaka 14[82], Kālayukta, Āśvija, <i>śu.</i> 14], lunar eclipse.	Telugu	Records the gift of tolls due from the <i>agrādāra</i> <i>Dayyandinna alies</i> <i>Krishnapura</i> to the hill fortress of <i>Ādaveni</i> , in favour of the <i>maṭha</i> of <i>Parāṅkuśa</i> <i>Sri-Saṭhaṅgopājiyaṅgaru</i> , a <i>Sri-Vaiṣṇava</i> teacher who held the titles <i>sarvatantraśāstrin</i> and <i>ubhaya-vēddantachārya</i> . The donor was <i>Srīraṅgarāja</i> (a relation ?) of the <i>Mahāmēṇḍāśīvara</i> <i>Srīraṅgaśāstrin</i> <i>Srī-Veṅkaṭādrīrājyadeva-Maharāja</i> . Damaged. Mentions <i>Yēnugabala</i> .
535	On a slab built into the floor of the <i>Āñjanyāsvāmin</i> temple at <i>Yenigabala</i>.	....	<i>Mahārājādhirāja</i> <i>Immaḍi-Rājanāyana-Ayya-vāru</i> .	Śaka 14[98], Dhātṛi, <i>śukla</i> - <i>Jyēṣṭha</i> , <i>śu.</i> 5.	Do.	..
536	On a rock in a field in the same village ..	....	....	<i>Vikarin</i> , <i>Mar-gasira</i> , <i>śu.</i> 5.	Do.	..
537	On a rock in <i>Ramappa's</i> house at <i>Yemmiganur</i>.	....	....	Śaka 164[5], Sobhakarit, Śrāvana, <i>śu.</i> 5, Friday.	Kanarese	..
538	On a slab set up in the court-yard of the <i>Āñjanyāsvāmin</i> temple at <i>Hissara Muruvani</i>.	....	....	<i>Viśāvasa</i> , <i>Āśāḍha</i> , <i>śu.</i> 16, lunar eclipse.	Telugu	..
539	On a broken pillar lying at the entrance into the <i>Āñjanyāsvāmin</i> temple at <i>Halaharavi</i>.	....	....	Śaka 143[5], Prajapati, Chaitra . . .	Kanarese	..
540	On a rock in a field in the same village ..	[<i>Rashttrakuta</i>] ..	<i>Nityavareha</i> [<i>Indra III?</i>] ..	Śaka 854, <i>Parthiva</i> (wrong).	Do.	..
541	On a rock on the way to <i>Nandavaram</i> from the same village.	<i>Vijayanagara</i> ..	<i>Virapratapa</i> [<i>Vira-Sada śivadevarāja-Maharāja</i> , ruling from <i>Vidyanagara</i>].	Śaka 148[3], Durmata, Māgha, <i>śu.</i> 1.	Telugu	..
542	On a stone lying to the east of <i>Mantrala-Yellamma's</i> temple at <i>Manchala</i> .	[<i>Rashttrakuta</i>] ..	<i>Akalavareha</i> <i>Śubhatunga-Bhatara</i> (<i>Kṛishṇa II</i>).	Śaka 815, <i>Pramathin</i> .	Kanarese	..

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On a slab lying in the court-yard of the Késavaśvāmin temple at Buduru.	Vijayanagara ..	Virepratapā Saṭaśivadeva-Maharaya ..	Śaka 1482, Kaudri, Vaiśākha, <i>ka.</i> 15, solar eclipse.	Kanarose ..	Registers that the province Ādāvanī-sime was granted as <i>anarāmāgane</i> to the <i>Mahāmāndalēśvara</i> Venkātādirāja of the lunar race. Gift of land to the temple of Ahobala-Narasimhadeva at Buduru which was an <i>undāige</i> grant of the <i>Mahāmāndalēśvara</i> Gōhūrī Avubhalarāja.
544	On a stone lying in the same place ..	....	....	Solar eclipse ..	Do. ..	Gift of land for the maintenance of the tank Chelindivuliyana-keve at Bavaranuru.
545	On a <i>śivala</i> set up in a field (near a Gapeśa figure) at Rachumarri.	....	..	....	Do. ..	Incomplete. Mentions the <i>Mahāśānta</i> Bikki of the Chalukya family.
546	On a pillar in the <i>mandapa</i> of the Parvateśvara temple at Nandavaram.	Western Chalukya.	Vīranarayana Somēśvaradeva (IV), ruling from Jayantipura.	Śaka 1108, Parābhava, Pushya, <i>śuddha</i> 13, Uttarāyana-day, Uttarāyana-Saṅkramana.	Sanskrit and Kanarose.	Registers that the <i>Mahāpradhāna</i> Malaparnasa who was ruling the Sindavadi one thousand province, gave 1 <i>gadhāna</i> each month from the <i>hejūnka</i> of Guḍikallu 24, to the temple of Mallikārjuna at the <i>agrāhara</i> Nandapura after washing the feet of Rudraśakti-Pandita.
547	On a slab lying in a field in the same village.	....	....	Vikrama, corresponding to <i>faali</i> 1170, <i>Nija</i> -Śrāvama, <i>su.</i> 12.	Kanarose ..	Gift of land by the <i>Gandās</i> of Nandavara to a certain Jaṅgama Nāgaya for worshipping Mallodeva.
548	On a slab set up near a well at Kanakavīdu.	..	....	Svabhann, Chaitra, <i>śuddha</i> 6, Sunday.	Do. ..	Keṭoha-Sōma-Nāyaka, son of Timmaṇṇi-Vodeya granted a <i>con</i> to the <i>gandās</i> and the people of Kanakavīdu, after remitting 90 <i>varāhas</i> of <i>kāṇike</i> , on account of the ruined condition of the village.
549	On a slab set up in the court-yard of the Rāmalingasvāmin temple at Guruzala.	Western Chalukya.	Pratāpachakravartin Jagadekanalla (II), ruling from Kalyanapura.	5th year, Dhanu, Pushya, <i>śuddha</i> 6, Friday, Uttarāyana-Saṅkramana.	Do. ..	Registers that under orders of <i>Heridāla-Sandhivigrahi</i> Kesimayya, the <i>Herade</i> and <i>Sēndhipati</i> of Nana-dadi-nadu, Miriti-nadu, Kōsage-nadu, Galidirāla-Kallakelaga-nadu Kolihake-nadu and Sindavadinadu, his son (?) Chiyamarasa who was ruling Sindavadi one thousand province, gave the village Kakumbāla to the temple of Rāmeśvaradeva at Gurindāla, a village in Mañohala thirty-six villages, a sub-division of Ādāvani-five-hundred.
550	On two other slabs set up in the same place.	Do.	Tribhuvanamalla (Vikramaditya VI) ..	Chalukya Vikrama year 36, Khasa, Uttarāyana-Saṅkramana.	Do. ..	While the <i>rājaguru</i> Anantaśivadeva was in charge of the two villages Unakulu and Gurindāla, <i>Peggaḍe</i> Nimbhanayya made a gift of land to the temple of Rāmeśvara [deva].
551	On a stone lying to the east of a Śiva temple at Rayachuti.	....	....	Uttarāyana-Saṅkramana.	Do. ..	Registers that the <i>Mahāśānta</i> Kannayya made a gift of 26 <i>matṭar</i> of land at Gurindāla to the temple of Lohana-darunda. Another portion of the record registers a gift of 12 <i>matṭar</i> of land to Bināyya-Mahadeva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
552	On a broken stone lying near the Ānjanēyavāmin temple at Peddakottaliki.	Yadava ..	Siṅgaṇa	Śaka 1121 [5], Dundubhi, Pushya, <i>śu.</i> [8], Thursday, Uttarāṣāḍha- Sankranti.	Sanskrit and Kanarese.	Much damaged. Begins with the genealogy of the king. Mentions Sindavadi-one-thousand province and seems to record a gift of land.
553	On a slab set up near the Ānjanēyavāmin temple at Gangavaram.	....	.. ..	Viśodhin, Marga- śira.	Telugu	Registers a <i>cowl</i> granted by the <i>Mahāmaṇḍalēśvara</i> Kavēti Raṅgajayadvāda-Mahārāja, regarding the cultivation of fields, to the Rājā, Karpas and the people of Gaṅgavarām. Much damaged.
554	On a slab set up near the eastern wall of Kanuma-Doddeyya's temple near Kōṭa-kālū.	Vijayanagara ..	Virapratāpa Vira-Saśasivadvāda-Mahārāja ..	Lost	Kanarese ..	Much damaged. Seems to record a gift of land.
555	On a slab set up at the entrance into the village of Mālakapuram.	Western Chalukya.	Trailokyamallā. <i>Bhujadēva Vira Rāyamurātri</i> Sōmēśvaradvāda (IV), ruling from Jayantipura.	Śaka 1106, Kṛō- dhin, Kārttika, New-moon (<i>Āmāntya</i>). Monday, solar eclipse.	Kanarese (verse and prose).	Evidently the slab belongs to the village of Podda Jumbalam. Gives a genealogical account of the chiefs Brahma (Bammidēva), his son Padmidēva and Vatsarāja the maternal uncle of the latter. Padmidēvarasa and Vatsarāja were ruling the whole of the eastern country including Sindavadi. The village Kantarika in Ragi 12, a sub-division of Sindavadi—one-thousand, was granted to the temple of Brahmesvaradvāda (at Kaṭekapthapura in Kirtinarayapuram, the capital of the Sindavadi province) which had been built by the merchant Śrōtriya Eṇṇayana-seṭṭi.
556	On a slab set up near the Rājārājēvrasvāmin temple at Cheruvu-Belagallu (Kurnool taluk and district).	....	....	Parābhava, Mar- gāśira, <i>śu.</i> 14.	Telugu ..	Damaged. Registers that the <i>Mahāmaṇḍalēśvara</i> Rāmārāja-Raṅgajayadvāda-Mahārāja, remitted the tax on barbers (<i>māṅgaḷa-ḍyūtu</i>) in Belugaṅṭi-sima which was part of the Āḍavani-sima.
557	On another face of the same slab	Vijayanagara ..	Virapratāpa Saśasivadvāda-Mahārāja ..	Śaka 1482, Śa- Randri, Śa- vapa, <i>śu.</i> 6.	Do. ..	Registers that the <i>Mahāmaṇḍalēśvara</i> Siddhārāja Sriṅgaṇajayadvāda-Mahārāja, having conferred the tolls of Kere-Belugaṅṭi- <i>ḷḍayam</i> on the chief Chennarasu, the latter granted 6 <i>varāhas</i> , collected from the <i>Bali</i> as of that city, for offerings, to the temple of Rājārājēvrasvāminadvāda at Kere-Belugallu. Other gifts made in the following year Darmati, are also recorded.
558	On a pillar in the Kēśavasvāmin temple in the same village.	Do.	Virapratāpa Vira-Śrīṣaṅgarāja-Mahārāja ..	Śaka [1482] [6], Bhava, Vāḍa- kha, <i>śu.</i> 16.	Kanarese ..	Carolelessly inscribed. Mentions the temple of Jaladeyana or Jalāṅgaadvāda at Keriya-Belugalla and records a gift of land by Korṇam Basapara, son of Sōmarasa of Tirupattūr, to a certain Naṭṭuvasa Nagayya whose father Chēgaya was connected with the drama <i>Tayikōḍa-śāḍaka</i> and to the daughter of Naṭṭuvasa-Timmaṇḍa of Pōṭavara who was a <i>gōṭṭi</i> .

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a pillar set up in front of the Virabhadrasvamin temple in the same village.	Vijayanagara ..	Vinayakapa Vira-Krishnadeva-Maharaja ..	Sarvajit (=Śaka 1449-50), Ashādha, <i>śuddha</i> [6], Śivarātri (?).	Kanarese ..	Gift of land by Sunkana-Nayska, son of Dadinayaka to the temple of Pēṭe-Virabhadradeva of Keṇḇe-Belugolu (included in Adavani-durga), which was granted to him as <i>amara</i> by the king.
560	On the Jaina image of Vardhamānasvamin (now worshipped as a Hindu idol) at Kammachadu (Alur taluk, Bellary district).	....	..	....	Kanarese (verse and prose).	In characters of about the 12th century A.D. Registers the reconsecration (of this image) by Chandavve the wife of the merchant chief (<i>mahadvāḍayavahārī</i>), Kāyara-setti who was the favourite pupil of Padmaprabha-Mahādharmasvamin.
561	On a slab set up in the court-yard of the Bhogēsvara temple in the same village.	Western Chalukya.	Trailōkyamalladeva (Sōmesvara II), ruling from Kampile.	Śaka 976, Jaya, Pūshya, <i>śuddha</i> 11[6], Sunday, Uttarāyana-Sankranti, lunar solipse, 4th year, Sarvajit	Kanarese ..	Gift of land by certain <i>gēvūḍas</i> , to the temples of Malusthānadeva and Bhogēsvaradeva at Kamma- [ra]joberuwa while the <i>Mahāmāṇḍalēśvara</i> Vira-Nolamba-Gatideva of the Pattava family was ruling the Sindavadi-one thousand.
562	On a pillar set up in a field at Hulbidu (same taluk and district).	....	....	....	Do. ..	Mutilated at the top. Registers the death of a hero named Siriguppa when the latter opposed on behalf of the Rattas the army of Dantiga, which attacked the village Chikurambhavi.
563	On a slab set up in the court-yard of the Jōnathā temple at Jōṭi (Sidhout taluk, Cuddapah district).	....	Rakkasa-Gaṅgarasadeva-Maharaja ..	Śaka 1169, Pūshya, Jyeshṭha, <i>śuddha</i> , 13 (<i>trayōḍasī</i>), Saturday, Śaka 1527, Viśva-vasu.	Telugu..	Registers that Chenti Rami-Nayaka, the servant of the <i>Mahāmāṇḍalēśvara</i> Rayideva-Maharaja, built the compound wall and the <i>gōvara</i> of the temple of Jōṭinātha. He also constructed a temple for Irugalaani at lakaprolu and made other gifts at Chetluru.
564	At the entrance, on the east wall of the old fort at Sidhout (same taluk and district).	Vijayanagara ..	Vira-Venkataraya, ruling the Chandragiri-sima.	....	Sanskrit and Telugu (verse).	Registers that this stone fort was extended (?) by the Maṭṭi chief Ananta of the solar race whose father Ellamaraja conquered Siddhavaṭa after fighting the battle of Uṭukuru.
565	On a slab set up on the Kailasappa-gutta (hill) at Konakondla (Gooty taluk, Anantapur district).	Western Chalukya.	Tribhuvanamalladeva (Vikramaditya VI), ruling from Poṭṭalekere.	Chalukya Vikrama year 6, Durnati, Pūshya, <i>bachula</i> [6], Thursday, Uttarāyana-Sankranti.	Kanarese ..	Records that Navikabbe built a Jaina temple called Chhatra-Jinalaya at Koṇḍakundeyatirtha and [her husband] the <i>Mahāmāṇḍalēśvara</i> Joyimayyarasa who was entitled Pēṣana-Garuda gave 30 <i>maṭṭar</i> of black-soil land at Kiriya Koṇḍakunde, to that temple.
566	On a slab lying in a field near the same village.	Do.	Tribhuvanamalladeva (Vikramaditya VI) ..	Chalukya Vikrama year 12, Vibhava, Uttarāyana-Sankranti.	Do. ..	Damaged. Mentions first the <i>Mahāmāṇḍalēśvara</i> Ballaya-Chōḷa-Nagaraja who was ruling the Sindavadi-one-thousand province and whose <i>prasasti</i> begins with the words <i>Oharaṇa-sarūruha</i> , etc.; then it mentions the <i>Mahāmāṇḍalēśvara</i> Chikurasa of the Mahābali race whose <i>prasasti</i> begins with the words <i>Jagatrayābhivandita</i> , etc., and next the <i>Mahā-sēmantaka</i> Chandarasa, Barmmarasa and Rēvarasa of Koṇḍakunde, whose <i>prasasti</i> begins with the words <i>ari-durdhara</i> , etc., seems to record the grant of a land.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the north and west walls of the central shrine and the west wall of the Mukha-mandapa of the Madhyasthanatha temple at Darukapuram (Sankaranayanarkoyil taluk, Tinnevely district).	Pandya	<i>Irundakalamozuttu Perumal</i> Śrivalabhadeva Tirunelveliperumal, 'who was born under the asterism Aśvati.'	Śaka 1463, 7th year, Pūyā, Avani, 22, <i>śu. di.</i> 7, Tuesday, Rishabha-kumbha-yoga, Anuśa.	Tamil ..	Registers a gift of land in the village of Paṭṭa-kuriyohi in Ari-naḍu for compiling a <i>paṭṭahāṅga</i> (calendar).
568	On the same walls	Do.	Parākrama-[Paṇ]dyadeva	Śaka 1470, 5th year, Kilaṅka, Avani, 17, <i>śu. di.</i> , Saubhāgya-yoga, 'Tiru-vonam.	Do. ..	Incomplete. Mentions Muṇṇakkudi in Śoḷa-maṇḍalam.
569	On the south wall of the same shrine .. .. .	....	....	Kanni, 1, <i>śu. di.</i> [4].	Do. ..	Fragment. Mentions Malayadikkuriyohi-Uḍaiyar.
570	On the same wall	Pandya	Perumal Ku[ṇḍakara-Perumal] Parākrama- <i>śa</i> Paṇdyadeva, son of Jaṭṭavarman <i>śa</i> as Tribhuvanachakravartin Kōṇermāikondan Abhirāma-Parākrama-Paṇdyadeva.	Śaka 1471, 7th year, <i>śa. di.</i> 7, Sunday, Dhṛiti-yōga, Bala-karaga, Pūṣya	Do. ..	Incomplete. Seems to mention prince Tirunelveliperumal who was born under the asterism Aśvati and was the son of Abhirāma-Parākrama-Paṇḍya.
571	Do.	Do.	Jaṭṭavarman <i>śa</i> as Tribhuvanachakravartin Kōṇermāikondan, [born under the asterism] Vaiśākha.	Śaka 1462, Śarvati, Tai, 12, <i>śu. di.</i> , ... Bhādra-Karaga.	Do. ..	Built in at the end.
572	At the entrance into the Mukha-mandapa in front of the same shrine; right side.	Do.	Jaṭṭavarman <i>śa</i> as Tribhuvanachakravartin Kulaśekharadeva.	Lost ..	Do. ..	Damaged. Registers the gift of a hanging lamp and 25 sheep. Mentions the southern hamlet of Pirantaka-chaṭturvēdimāḍalam.
573	In the same place	Do.	Jaṭṭavarman <i>śa</i> as [Tribhuvanachakravartin Kulaśekharadeva.	12th year ..	Do. ..	Do. Registers the gift of 50 sheep for a lamp by a certain Kaṇḍiyadeva.
574	Do.	Do.	[Jaṭṭavarman <i>śa</i> as [Tribhuvanachakravartin] Vikrama-Paṇdyadeva.	4th ..	Do. ..	Do. Gift of sheep for a lamp to the temple of Piṇakkarakkum-Nayanar.
575	Do.	Do.	Jaṭṭavarman <i>śa</i> as [Tribhuvanachakravartin Kulaśekharadeva.	11th year ..	Do. ..	Do. Gift of lamp and 60 sheep to the temple of Piṇakkaru[ḥ]kum-Mahadeva at Malayadi-[kkuru]lohoi which was a hamlet of Pirantaka-chaṭturvēdimāḍalam. a <i>brahmadēya</i> in Ari-naḍu, by a native of Maṇapaḍaiyā, the northern hamlet of Śrivalāmaṇḍalam in Kūṭṭari-kūṭṭam.
576	In the same place; left side	Do.	Jaṭṭavarman <i>śa</i> as Tribhuvanachakravartin Kulaśekharadeva].	13 + 3rd year	Do. ..	Gift of 50 sheep for a lamp to the temple of Piṇakkarukku-Mahadeva at Malayadi[lohoi]kuriyohi, the southern hamlet of Pirantaka-chaṭturvēdimāḍalam which was a <i>brahmadēya</i> in Ari-naḍu.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
577	In the same place; left side ..	Pāṇḍya	Jatila-varman <i>alias</i> Tribhuvana-chakravartin Kōṇṛmaikondan Alagay Perumal Aṭ- virarāman Śrivalabhadra, 'who was born under the <i>asterism</i> Punarvasu.'	Saka 1493, 9th year, Prajot- pati, Uttara- yapa, Śaśira- ritu, Kumbha- Ravi, 26, <i>su.</i> di. 10, Friday, Aṛḍra.	Grantha and Tamil.	Registers the <i>sarvaśāntya</i> gift of certain taxes to the temple of Pinakkarattarūḷya-Nayanar. Bears the signature of Koḍumaḷur-Uḍaiyan.
578	Do. ..	Do.	Jata[varman] <i>alias</i> Tribhuvana-chakravartin Kulaśekhara-dēva.	[13] + 1st year, Kaṇṭakaka, 27, Kovati, Friday.	Tamil (of about the 13th cen- tury A.D.).	Gift of money (<i>śraṣa-uchaku</i>) for a lamp to the same temple, by a native of Maṅgōttuchohēri.
579	Do. ..	Do.	Kulaśekhara-dēva	13 + 9th year	Tamil ..	Unfinished. Gift for a lamp to the same temple by the native of a village in Malai-maṇḍalam.
580	Do. ..	Do.	Maṇavarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍya-dēva.	11th	Do. ..	Gift of money for a lamp to the same temple, by a native of Orutalappalli in Malai-maṇḍalam
581	On the north wall of the same <i>maṇḍapa</i> ..	Do.	Jatavarman <i>alias</i> Kulaśekhara-dēva ..	13 + 4th	Do. ..	Registers that the assembly of Pirāntaka-cha-turvēdi- maṅgalam, a <i>brahmadēya</i> in Ari-naḍa, exempted under orders of the king, from the payment of taxes certain lands which they had sold to the temple of Pinakkarukkundēva. Mentions Ula- guyyavanda-Pāṇḍya-pēreri.
582	On the same wall	Do.	Maṇavarman <i>alias</i> [Tribhu]vana-chakra- vartin Sundara-Pāṇḍya-dēva, 'who was pleased to distribute the Choḷa country.'	13th	Do. ..	Records that as there was no money in the treasury of the temple of Pinakkarutta-Nayanar in Malaiyedikkuchohi, the southern hamlet of Pirāntaka-cha-turvēdimāṅgalam a <i>brahmadēya</i> in Ari-naḍu, a certain Puliyar-kilavan Pirala- yā Viduṅgan Abhayampukkan living in the street called Kulaśekhara-pēreri, defrayed the expenses to be met in regard to the tax called <i>vin- yōgam</i> on the tank Uluguyyavanda-Pāṇḍya-pēreri and made a gift of his right to one-third of the income from the tank along with some money to the temple, for offerings to Tirup-piliyarai- Nacchoiyar and Tukkaiyar. Mentions the temple of Tirukkelanisvaramūḷya-Nayanar at Savadam- pattakurichohi which belonged to the <i>tantristār</i> i.e. the Kaikkolas the Sonapat is and Dapṇanayakas.
583	On the north and west walls of the same <i>maṇḍapa</i> .	Do.	Jatila-varman <i>alias</i> Tribhuvana-chakravartin [Kōṇṛmaikondan Tirumel-cōḷupera- ma], born under the <i>asterism</i> A[śva]ti in Vaiṭṭāṭi.	Saka 1457, Ma- maḥa, kaṭi- tigai, 23, <i>su.</i> di. 12, Mon- day, Sōbhana- yōga, Svāti.	Do. ..	Gift of land to a number of persons of various <i>śāstras</i> and <i>śāstras</i> . Records that these lands and the tank called Maṇabharanappēreri included in Ari-naḍu, were now joined to the village of Abhirama- Parakramapāṇḍya-cha-turvēdimāṅgalam. They were divided into 10 shares and given to 11 persons. Mentions the king's father (<i>dehahay?</i>) Ahava- rāman Śrivaladēva.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the west wall of the same <i>maṇḍapa</i> ..	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍya adēva.	7th year, Monday, Āṣāḍha 1403, 2 + 6th year, Rishabhā 80, <i>su. at. 7</i> , Sunday, Siddhādaya, Uttarayoga, Uttarāṣāḍhāni.	Tamil ..	Begins with the introduction <i>tirumagal valarmalai</i> and records a sale of the <i>kāraṇmai</i> right of land. Perhaps built in at the right end.
585	On the same wall	Do.	Aḷagan Perumaḷ Karākrama-Pāṇḍya adēva, 'who was born under the asterism Aḍra.'	Śaka 1403, 2 + 6th year, Rishabhā 80, <i>su. at. 7</i> , Sunday, Siddhādaya, Uttarayoga, Uttarāṣāḍhāni.	Do. ..	Incomplete. Registers a gift of land to a private individual for supplying oil to the temple, on <i>aśvini</i> and <i>prathama</i> days. Refers to a previous gift of the village of Srivallabha-chaturvedimangalam by king Srivallabhadeva for the recitation of the <i>Vēdas</i> .
586	On the south wall of the same <i>maṇḍapa</i> ..	Do.	Māgarman <i>alias</i> Tribhuvanachakravartin Kulśēkhara adēva, 'who was pleased to take all countries.'	[1]2th year, Śiṃha, 14, <i>su. at. 3</i> , Friday, Uttara-Phalguṇi.	Do. (of about the 13th century A.D.)	Much damaged. Registers a sale of land to a certain Vēgaṇḍaiyar. Mentions Sevīruttukai-naḍu.
587	On the same wall	Do.	Māgarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍya adēva.	5th year ..	Tamil ..	Begins with the introduction <i>tirumalai mādu, etc.</i> Registers a gift of land by Śeṅgōḍikkunṇaṅ Sakrayaṇ <i>alias</i> Vikrama-Pāṇḍyaṇman of Malai-maḍalam, for the expenses of the temple of Pīṇakarttiśvaran-Uḍaiyar at Malaiyōḍikkunṇa-chohi, which was the southern hamlet of Parāntaka-chaturvedimangalam in Ari-nāḍu. The gift was made under the orders of the king when he was in his palace at Alḷiyor in Nattaruppōkku at the request of his brother-in-law (<i>maṇḍaḷai</i>) Vikrama-Chōḷa adēva.
588	Do. .. ..	....	Tribhuvanachakravartin Kōṭerimmaikōṇḍai	5th year and 225th day.	Do. ..	Refers to the transaction mentioned in No. 587 above and fixes the rates of assessments to be paid on the several kinds of land.
589	On the second <i>gūpura</i> of the same temple; right side.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulśēkhara adēva.	13 + 6th year, Makara 25, Sunday, Mṛgeśīraha.	Do. (of about the 13th century A.D.)	Gift of 7 <i>aḷichu</i> , for a lamp and a lamp-stand to the same temple by Karinambī Kōṭṭaiḍuvan <i>alias</i> Uttama-Pāṇḍya-Vijayapariyaṅ of Pōṇṇarri in Mīḷalai-kūṇṇam.
590	In the same place	Do.	[Ja]tavarman <i>alias</i> Tribhuvanachakravartin Kulśēkhara adēva.	13 + 9th year.	Do.	Gift of money for two lamps, to the same temple by two natives of Tiruvijimilalai.
591	Do	Do.	Maḷḡavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya adēva, 'who distributed the Chōḷa country.'	[9]th ..	Do.	Gift of money for a lamp to the same temple.
592	On a pillar in the rock-out cave at Tirumalai-puram (same taluk and district).	Do.	Chakravartin Srivallabhadeva	....	Tamil ..	Damaged. Seems to register a gift of land. Mentions the seat called <i>Pāṇḍiyarṇ</i> in Aḷaiya-Pāṇḍiyar-kudam in the palace at Soḷantaka-chaturvedimangalam, a village in Pāḷḡai-nār-kōṇṇam.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
593	On the rock by the side of the road from Vasudevanallur to Sankaranaynakoyil.	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	4th year	Tamil ..	The introduction commences with the words <i>śaśa</i> . Registers that the residents (<i>āram</i>) Kōttukappakkam <i>alias</i> Uttamtonganallur remitted the taxes on certain lands granted to the temple of Guṇamalaiyisvaramudaiya-Nayappar in their village. Refers to the construction of the entrance to the temple and a gift of land for a lamp to it.
594	On the west wall of the central shrine in the Umaiyorupagōvara temple at Sayamalai (same taluk and district).	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmāi-kolpān Alagan <i>alias</i> Ativharman Sivadeva.	Śaka 1500, 16th year, Iṣvara, Vaigāsi.	Do. ..	Registers a gift of land for offerings to the temple of Umaiyorupagōsurumudaiya-Nayappar at Sayamalai, on Kartikai and Sivaratri days. Mentions Alagiyaśakhaṇṇ Abhirama Varatnigaraṇṇa]. Incomplete. Registers a gift of sheep for a lamp to the temple of Pōrmugaśinga-Iṣvartindēva, by Araiyan Uttama[śi] <i>alias</i> Teṇṇavay Sōjavariyan, for the merit of three persons who belonged to Nechchura-nādu.
595	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	..	....	18th year	Vatteluttu	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar. Stops with the mention of the king.
596	On the west and south walls of the same <i>maṇḍapa</i> .	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	8 + 1st year Vriśchika 10 day, 11, Sunday, Hasta.	Tamil (of about the 14th century A.D.).	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
597	On a stone set up in the court-yard of the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmāi-kolpān Sivadevan guppi <i>alias</i> Kulaśekhara Dikshitar.	Śaka, 15[6]3, [2]3rd + 1 year.	Tamil ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
598	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Subrahmaṇya temple at Valliyur (same district, Nanguneri taluk).	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulaśekharaḍēva, 'who was pleased to take all countries.'	22nd year	Do. ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
599	On the same wall	Do.	[Maravarman] <i>alias</i> Triibhu[vanachakra]-vartin Kulaśekhara[deva], 'who [was pleased] to take [all countries].'	27th "	Do. ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
600	Do.	Do.	Kulaśekharaḍēva, 'who was pleased to take all countries.'	[4]7th "	Do. ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
601	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	[Maravarman] <i>alias</i> Tribhuvanachakravartin Kulaśekharaḍēva, 'who was pleased to take all countries.'	39th "	Do. ..	Registers a gift of land for offerings to the temple of Uḍaiyar-tiraiyupagōsurumudaiya-Nayappar at Sayamalai. Mentions Kulaśekhara-Iṣvaranudaiya-Nayappar.
602	On the west wall of the Ammaṇ-ābrine in the Sōkkan temple in the same village.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya[deva], 'who was pleased to distribute the Choja country.'	14th "	Do. ..	Registers the gift of two gold <i>tiruppaṭṭaḍam</i> to the goddess.
603	On a boulder in the Irattairottai rock at Eruvadi (same taluk and district).	....	....	....	Vatteluttu	Slates that (the image below which the inscription is engraved) is the work of Ajjanandi. Mentions the assembly of [ruttai]pattai].
604	On the same boulder .. ..	....	....	....	Do. ..	Registers a gift of land as <i>paṭṭicāḍam</i> to the temple of Aruvākatu-Bhātarka of Tiruvirtalai in Nattāruppōkku.
605	Do.	Pandya	Maṇḍajadaiyan	43rd year	Do. ..	Registers a gift of land as <i>paṭṭicāḍam</i> to the temple of Aruvākatu-Bhātarka of Tiruvirtalai in Nattāruppōkku.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
606	On a rock in the hill near the village of Karisattan (Sankaranayinarkoyil taluk, same district).	....	..	[Kollam] 987, Pramodita, Avapi.	Tamil ..	Records the construction of the steps by a Reddi of Karisattan.
607	On the south wall of the rock-out temple of Mahadeva at Maliniyadikkurichchi (same taluk and district)	Pandya	Maṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sivallabhadēva	3rd year	Do. (about the 12th century A.D.).	Introduction commences with the words <i>śaśvataś</i> . Registers a gift of land by the king to the temple of Pinakkarukku-Mahadeva at Maliniyadikkurichchi, the southern hamlet of Parantaka-chaturvedinangalam, a <i>brahmadeya</i> in Ari-naḍu. When ordering the grant, the king was in his palace at Tirunelveli in Kilvembanaḍu. Mentions Virapaṇḍiyan Pillai and the seat called <i>Muṇḍiyadaraiyazh</i> . Below this is an incomplete record dated in the 11th year, probably, of the same king.
608	On a slab set up near a well in the same village.	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sundara-Paṇḍyadeva.	Saka 1236, and 12th year.	Tamil ..	Records that this well at Malaiyadiṅkurichchi was dug by Iṇḍiyāṇai Tiruveṇkaḍuṇḍiyan <i>alias</i> Tamilaḍaraiyan.
609	At the entrance into the central shrine in the Tripuranathēvara temple at Tenmalai (same taluk and district)	Do.	.. .. . [Tribhuvanaśaṅkara]vartin Sundara-paṇḍyadeva.	Lost ..	Do. ..	Fragment. Gift of shoop for a lamp.
610	On the east wall of the central shrine in the same temple.	Do.	[Maṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Sundara-Paṇḍyadeva.	4 + 4th year	Do. ..	Registers a sale of land to the temple of Tirupattisvaramūḍaiya-Nayanar at Anaiyār in Ari-naḍu, by the <i>tandratāṇ</i> , i.e., the <i>Sēndratā</i> and by the <i>Danḍatāyakas</i> belonging to the <i>garigraha</i> of Pūttar in Anna-naḍu.
611	On the south wall of the same shrine ..	Do.	[Maṇavarman <i>alias</i> Tribhu[va]naśaṅkara]vartin Sundara-Paṇḍyadeva.	• + 1st year, Vriśchika 2[6], i.e. di. 1, Sunday, Rōhiṇi.	Tamil (of about the 13th century A.D.).	Registers a gift of land for a lamp to the temple of Tirupattisvaramūḍaiya-Nayanar, by the assembly of Sundarapaṇḍiya-chaturvedinangalam which was a <i>brahmadeya</i> in Ari-naḍu.
612	On the same wall	Do.	Sundara-Paṇḍyadeva	8th year	Do.	A portion is missing in the middle. Seems to register a gift of land for the expenses of the temple of Tirupattisvaramūḍaiya-Nayanar.
613	On the east wall of the Śivaparipūrāṇi shrine in the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Vira-Paṇḍyadeva.	6th year, Kanya, 13, i.e. di. 7, Wednesday, Mṛgaśīrsha	Do	Registers a sale of land by the assembly of Sundarapaṇḍiya-chaturvedinangalam, a <i>brahmadeya</i> in Ari naḍu, for the requirements of the goddess of Sivañimuludumūḍaiya Nāchōiyar who was set up in the temple of Tirupattisvaramūḍaiya-Nayanar by Iṇḍiyāṇai Udayadivakarup <i>alias</i> Vēṇḍiṇḍiyan, a native of Kugur in Vēḍavēḷaṇ <i>alias</i> Sundarapaṇḍiyan-vaḷanadu. Mentions the temple of Tirumolliśai-Viṇṇagar Emberuman.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
614	On the rock called <u>Eluttupparai</u> at <u>Parappatti</u> (Otapidaram taluk, same district).	....	....	Sārvari, Paṅguni, 25.	Tamil	Damaged. Registers a <i>sarvaṁāya</i> gift to a private individual. Contains a long string of Vijayanagara and Saluva <i>śiṛuḍas</i> , two of which were, the capturer of all countries and the capturer of Madura and Yalpanam (Jaffna). The rock is called <u>Uṣipparai</u> at Tattankinaru.
615	On the same rock	Papḍya	Danna-Perumaḷ Aḷagapperumaḷ Ativiramaṇi Śivala-Maraṇ <i>Irandaḷatamaḷutta</i> Ativiramaṇi.	Śaka 15[17], Menmatha, Vaigasi, 11.	Do	Registers a <i>sarvaṁāya</i> grant of land to three private individuals. The grant was issued during the reign of Veṅkaṭapatiṛaya of Vijayanagar whose ancestors Devaṛaya, Kṛṣṇaṛaya, Saśaśivaraṇa, Vira-Narasimhaṛaya, Dharmaraya and Śrīraṅgaraya are mentioned at the commencement of the record with a string of <i>śiṛuḍas</i> as in No. 614 above. The rock on which the inscription is engraved is called <u>Uṣipparai</u> at Tattankinaru.
616	On the north, west and south bases of the <u>Talapuriśvara</u> temple on the hill at <u>Panamalai</u> (Villupuram taluk, South Arcot district).	Pallava	Rājasimha (II)	.. ..	Pallava-Grantha	Beginning and end built in. The record is broken at several places and contains 6 verses which mention Aśvatthaman, the Pallava race and king Rājasimha (II).
617	On the steps of the <i>maṇḍapa</i> in front of the same temple.	....	Nababu Sadallekhan Sayapu-Avargal	Śaka 1596, Ananda, Maśi 11, Ardra, 13, Friday.	Tamil	Unfinished. The king receives the titles <i>Mahāmaṇḍalēśvara</i> , <i>vijādhirāja</i> and <i>rājaparamēśvara</i> . Records the visit paid to the temple of <u>Talagiriśvara</u> at Pannasa-nagara, by a resident of <u>Veppattur</u> in the <u>Cholā</u> country, on his way from <u>Ramēśvaram</u> to <u>Kaśi</u> (Benares).
618	In a cavern on the same hill	Pallava	Rājasimha (II)	....	Pallava-Grantha	Published in <i>South-Indian Inscriptions</i> , Volume I, No. 31.
619	On a slab set up in a street of the same village.	...	....	Prajapati, Tai, 24.	Tamil	Seems to register certain conditions imposed upon those who resided or wished to reside in <u>Nañjanap-pōṭṭai</u> .
620	On the north base of the central shrine in the <u>Ramanathēśvara</u> temple at <u>Anniyūr</u> (same taluk and district).	Vijayanagara	Vīrapratapa Achyutadeva-Maharāja	Śaka 14[63], Khara, Kumbha, 14, Śravana, Sunday, Śivaratri.	Do.	Built in at the bottom. Registers evidently the gift of the village <u>Tirukkunnam</u> by <u>Seṅgati Nagaśar</u> for the merit of <u>Saṅi Sūnguppe-Nayakkar</u> . Mentions <u>Anniyūr</u> in the <u>Karuvāṭchi-sīrmai</u> .
621	Inside the <u>Natarāja</u> shrine in the same temple.	Do	Do.	Śaka 1300 (mistake for 1463), Pava, Tai, <i>Purnami</i> , Pushya, Monday.	Do.	Registers the gift of 6 villages including <u>Anniyūr</u> , <u>Tirukkunnam</u> , <u>Velloripatti</u> and three others to the <u>Tiruvirāmaśūramudaiya-Nayanar</u> at <u>Anniyūr</u> in the <u>Karuvāṭchi-sīrmai</u> after having reconsecrated the temple for the merit of the chief <u>Seṅgati Nagaśar</u> .
622	On the south wall of the <i>maṇḍapa</i> in front of the <u>Tripuraśundari</u> shrine in the same temple.	Do.	Vīrapratapa Sadaśivadeva-Maharāja	Śaka 1482	Do.	Gift of taxes on looms by <u>Viśvanatha-Nayakkar</u> , son of <u>Nagamu-Nayakkar</u> , for the merit of <u>Aliya Ramarajayya</u> , son of the <i>Mahamūḍalēśvara</i> <u>Śrī-rangarājayyadeva-Maharāja</u> .

B.—Stone inscriptions copied in 1915—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a slab set up in the <i>prākāra</i> of the Varadarāja-Perumal temple in the same village.	Vijayanagara ..	Virapratāpa Krishnadeva-Maharaya ..	Śaka 1442, Pramāthin, Kartika, <i>suddhā</i> , 15, Sunday, lunar eclipse.	Telugu ..	Registers the gift of land and a village by <i>Āndhra-kaviśipitāmaha</i> Peddirāja, son of Allasani-Chokkai-rāja to the temple of Varadarāja-Perumal completed and consecrated by himself at Annāru in Karivāchi-sima which was given to him by the king as a <i>nāyanikāra</i> . Records that the grain income of <i>allu</i> from the Friday fair held [at this village] was restored to the temple of Tiruvirāmayar by Ādiohadeva-Mudaliyar and another. Published by the Assistant Archaeological Superintendent with Text, translation and plates as No. 1 of the Hyderabad Archaeological Series.
624	On a slab set up in a field in the same village.	....	....	....	Tamil ..	
✓ 625	(On the boulder at the entrance into a cavern on the south-western slope of the hill at Maaki (Lingsaugar taluk, Raichur district, Hyderabad State).	Maurya ..	Devanam Piya Asoka ..	....	Brahmi ..	

APPENDIX C.—List of stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north, west and south walls of the central shrine in the Añjanīra-Perumal temple at Vallanad-Agaram (Srivaikuntham taluk, Tinnevely district).	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyaḍeva.	2 + 12th year, Tai, 1.	Tamil	Fragments. Mention Valla-naḍu <i>alias</i> Jayahṇḍa-Pāṇḍiyannallūr. Seem to allot shares of land and house-sites to a number of Brahmanas of various <i>gōttras</i> and <i>sēttas</i> . Refer to the 12th year of the king's reign and mention Vikrama-Pāṇḍya-Viṇṇagar-Emberuman.
2	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	[Maṇavarman <i>alias</i>] Tribhuvanachakravartin Kōṇṛmaikondaṇ Suṇḍa]ra-Pāṇḍyaḍeva.	2 + 9th year, Śaka 1403, Pava, Pṇanus, 24, <i>śv. di.</i> 5, Thursday, Vyatipata-yāga, Vyāgra-karāṇa, Sudaiyam.	Do.	Much damaged. Seems to register a gift of land to a Brahmana.
3	On the south, west and north tiers of the central shrine in the Chakrapāṇi-Pernmal temple at Vallanad (same taluk and district).	...	....	....	Do.	Fragments. One of these is dated in the fifth year of the reign of Chakravartin Vikrama-Pāṇḍyaḍeva. Another mentions the temple of Kuḷasegavayinagar at Valla-naḍu <i>alias</i> [Jayahṇḍa]pāṇḍiyapuram and Kaḷṇṇar <i>alias</i> Vikramaśāla-chaturvēdimaṅgalam in Nalla]r-nāḍu.
4	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmaikondaṇ Pārakrama-Pāṇḍyaḍeva.	2 + [2]8th year, Śaka 1457, Maṇmatha, Paṇḍuṇi, 30, <i>śv. di.</i> 5, Sunday, Saṅhagayā-yōga, Rohini.	Do.	Boiled in. Registers a gift of land for offerings at the service Parakrama-Pāṇḍiyaṇ- <i>śaṇḍi</i> called after the king, in the temple of Aṅṅapporunai-Nayinār at Vallanadu <i>alias</i> [Jayahṇḍa]pāṇḍiyannallūr.
5	On the four sides of the <i>bali-pīṭha</i> in front of the same temple.	....	....	10th year	Do.	Damaged and fragmentary. Mentiona Valla-naḍu <i>alias</i> Jayahṇḍapaṇḍiyapuram*].
6	On the south wall of the central shrine in the Iḍaivāṇṭittai-Perumal temple at Sugandalai (Tiruchendur taluk, same district).	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyaḍeva.	11th year, Rishabhe, 3, <i>śv. di.</i> 11, Monday, Uṭṭiram.	Do. (of about the 13th century A.D.)	Gift of land for offerings, to the temple of Tirunārayana-Viṇṇagar-Emberuman at Sivandalai <i>alias</i> Tirunārayana-chaturvēdimaṅgalam by a native of Kukkalar.
7	On the same wall	....	....	225th day	Do.	Records that at the request of Kaṅṅarāyap, the king renovated the temple of Tirunārayana-Viṇṇagar-Emberuman which had gone out of repair, and set up the image of Gaḷarchoṇai-Aṅṅar in it. Tonḍamaṇ and Pallavarāyap figure among the signatories.
8	On the north wall of the central shrine in the Śalvavāṇésvara temple at Sannavanam (Tirupattur taluk, Ramnad district).	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Suṇḍa]ra-Pāṇḍyaḍeva, 'who took the Chola country.'	6th year	Do.	Records that a certain Sivaiṇḍakalaṇ <i>alias</i> Malava-chakravarti reconsecrated the image of Somavilasamudaiya-Nayanar at Tiruttiyūr-Muttam and gave lands to the Sivabrahmanas for worship. Mentions the temple of Sannavanamudaiya-Nayanar.

navanam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the same wall	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	38th year, Vri- shika, Sunday, Aśvati.	Tamil (of about the 14th cen- tury A.D.).	Gift of land for offerings to the same temple, by a native of Maṇittulagaṅgaṭṭapāṇḍiyapuram in Maṇittulagaṅgaṭṭapāṇḍiya-vaḷanaḍu.
20	Do.	Do. ..	.. .. . Tribhuvanachakra- vartin 'who was pleased to take all countries.'	1[8]th year ..	Tamil	Damaged. Registers a gift of land for expenses to the shrine of Tirukkamakkoṭṭamudaiya-Naoh- chiyar in the same temple, by Malavaachakravartin. Sivanindakalan Tirukkaṇṇapperudai[ya]ṇ <i>alias</i> Malavaachakravarti figures as one of the signatories.
21	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Paṇḍyadeva.	10th ..	Do.	Gift of money and land by Tirukkanapperudaiyaṇ Sivanindakalan <i>alias</i> Malavaachakravartin, for a special worship in the same temple to be conducted every year on his birthday. Mentions Sattamah- kalapparu in Tiruttiyūr-Muttam.
22	Do.	Do. ..	Parakra[ma]-Paṇḍyadeva	[18]th year, Ani, 22.	Do. (of about the 15th century A.D.).	Gift of land for a lamp to the same temple by the chief mentioned in No. 12 above, for removing the evil effect of a light being put out at the time of his taking food.
23	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	26th year Aṅguni, 24.	Do. (of about 13th century A.D.).	Records a sale of land by certain residents of Kurum- perungudi (near) Illaṅṅeri in Maṇittulagaṅgaṭṭa- pāṇḍiya-vaḷanaḍu, to the same temple.
24	On the east wall of the same <i>maṇḍapa</i> ..	Do. ..	.. .. . <i>alias</i> Tribhu[va]*ja- chakravartin Vira-Paṇḍyadeva.	10th year ..	Tamil	Built in at the beginning. Gift of land, by the chief mentioned in No. 21, for offerings to Subrah- manya-Pillaiyar and Kṣiṭrapala-Pillaiyar.
25	On the same wall	Do. ..	[Kulaśēkharadeva	9th ..	Do.	Built in at the beginning. Registers an order of [Ka]ṇḍiyarṇadai[va]ṇ.
26	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	17th ..	Do.	Much damaged.
27	Do.	Do. ..	Tribhuvanachakravartin Sundara-Paṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	20 + 1st ..	Do.	Registers the gift of a village for the expenses of the temple of Tiruttiyūr-Muttam, by Malava- māṇṭkam Tirukkaṇṇapperudaiyaṇ <i>alias</i> Malava- chakravartin. It was originally given to the donor by a <i>Sivasthāma</i> of Sēmbanari in Tāḷaiyūr-naḍu.
28	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Mā[ra]varman <i>alias</i> Tribhuvanachakra- vartin Ku[laśēkharadeva], 'who was pleased to take all countries.'	18th ..	Do.	A portion at the right end has not been secured being very much damaged. Registers the gift of taxes (<i>kuḍama</i>) on a certain village. Mentions the temple of Saṇṇavapamudaiya-Nayanaṇ at Tiruttiyūr-Muttam. Sundarapāṇḍiya-chaturvodi- maṇḍalam in Tāḷaiyūr-naḍu.
29	On the same wall	Do. ..	[Mā]varman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadeva.	[8]th ..	Do.	Records a sale of land by the residents of Illaṅṅeri near Poyil in Kūḷuṇḍam, a subdivision of Kēraḷaṅga-vaḷanaḍu, to the same temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
30	On the south and east walls of the same <i>maṇḍapa</i> .	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin Kulaśekhara-dēva, 'who was pleased to take all countries.'	38th year	Tamil ..	Gift of land, by the residents of Viyadarsiyankottai for offerings to the image of Tiruvadavūr-Nayanār set up in the same temple by a certain Sundara-pāṇḍiya-Bhūtiā.
31	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Maṇavarman <i>alias</i> Tribhuvanaśaṅkara-vartin [Ku]lśekhara[dēva], 'who was pleased to take all countries.'	..... 6 <i>tiyaḍi</i> , <i>śu. dā.</i> Paurṇamī, Friday.	Do. (of about the 14th century A.D.).	Registers a gift of land, by the residents of the countries belonging to Tiruttir-Maṭṭa-nadu, for offerings to the image mentioned in No. 30, above, on the occasion of the Margali-Tiruvādirai festival.
32	On a pillar in the same <i>maṇḍapa</i> ..	....	....	11th year	Tamil ..	Incomplete. Gift of land in Pīlar, by a lady named Poyyamoliyāḍayal, for the annual improvement of a land which she had brought under cultivation and given to the temple of Tiruchchannavajamudaiya-Nayanār at Tiruttir-Muṭṭam in Pāṇḍi-maṇḍalam.
33	On the same pillar ..	Pāṇḍya	Tri[bhuvana]śaṅkara-vartin Kulaśekhara-dēva.	Indistinct	Do. ..	Damaged. Seems to register a gift of land by Muṭṭam* [muḍi]śeḷaṅ Malavamaṇikkam <i>alias</i> Malava-chakravartin to a Brahmana resident of Sund[āja]-pāṇḍiya-chaturvedimaṇḍalam.
34	On the west tier of the Darśanavalli shrine in the same temple.	Do. ..	Maṇa[varman] <i>alias</i> Tribhuvanaśaṅkara-vartin [Kulaśekhara]dēva, 'who was pleased to take all countries.'	18th year	Do. ..	Provides for worship in the shrine of Irukkānak-kōṭṭa-Naohohiyar, which was constructed in the temple of Tiruchchannavajamudaiya-Nayanār, by the king's (?) annt. Mentions Kaṇḍiyarṇadā[vaṅ] and Vikrama-pāṇḍiya-Muvenda-velaṅ.
35	On a pillar in the rock-out cave known as the Kōḷolaṇṭha temple, on the hill at Tirukkalkakkudi (same taluk and district).	Do. ..	Sundara-Pāṇḍya-dēva	10 + 2nd "	Do. ..	Registers an order of Vikramaśiṅga-dēvaṅ providing for offerings and lamps to a <i>maṭṭha</i> called Mudali-yar-tirumaḍam.
36	On a second pillar in the same cave ..	Do. ..	Tribhu[va]śaṅkara-vartin Kulaśekhara-dēva.	9 + 1st "	Do. ..	Gift of land for offerings to the temple of Śiva-dharmasvaramudaiya-Mahadēva at Tirukkōlak-kōḍi in Puraṇalai-nādu, by Kaṇḍan Sundaravilli <i>alias</i> Thiraparativēḷaṅ of Kaṇṇamaṇḍalam in Solapāṇḍiya-vaḷaṇadu.
37	On the third pillar in the same cave ..	Do. ..	Sundara-Pāṇḍya-dēva ..	20 + 2nd "	Do. ..	Registers an order of Vikramaśiṅga-dēvaṅ assigning, for the welfare of the king (<i>Uḷagudaiya-Nayanār</i>), the taxes due by certain shepherds, to the temple of Śivadharmasvaramudaiya-Nayanār of Tirukōlakkuḍi, for jumps and offerings.
38	On the same pillar ..	Do. ..	Tribhuvanaśaṅkara-vartin Kulaśekhara-dēva, 'who was pleased to take all countries.'	7th "	Do. ..	Gift of land situated in Solapāṇḍiya-vaḷaṇadu, for a <i>maṭṭha</i> in the same temple, by a native of Karaṇḍor in Kēraḷaśiṅga-vaḷaṇadu.
39	On the fourth pillar in the same cave ..	Chōḷa ..	Tribhuvanaśaṅkara-vartin Kuloṭṭaṅ[ga]-Chōḷa-dēva.	14th "	Do. ..	Damaged. Seems to register a gift of land to the same temple.
40	On the north wall of the same cave ..	Do. ..	Tri[bhuvana]śaṅkara-vartin Ku[ḷottu]ṅga-Chōḷa-dēva.	Do.	Do. ..	Much damaged. Mentions Poḷṇama[ra]pāti in Pu. rā. jua[ra]j-nādu, a subdivision of [Rā.] eṇḍre-śōḷa-vaḷaṇadu which was a district of Rājaraja-Paḍinaḍu.

[Kalkakkudi]

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the east wall of the same cave	....	....	....	Sanskrit (in Grantha).	Unfinished and damaged. States that the god was worshipped in the three <i>gugas</i> Kṛta, Trēta and Dvāpara by Kṛtanta (i.e., Yama), Kumbhabhava (i.e., Agastya), etc.
42	On the south wall of the same cave	Chola	Tribhuvanaachakravartin Chojadeva.	14th year	Tamil	Damaged. Mentions the temple of Śivadharmasvaramudaiya-Nabade[va] at [Tiruk]ko[llu]kku[di] in [Pu]rama[ḥ]ai-naḍu, a subdivision of Ka-jēndrasōja-valanāḍu, which was a district of Rāja-rāya-Pāṇḍināḍu.
43	On the west wall of the rock-out cell of Malaimūrti-Vinayaka, below the same cave.	Do.	Tribhuvanaachakravartin Rajadhirajadeva ..	7th "	Do.	Gift of land to the temple of Śivadharmasvaramudaiya-Nayanar by Ko ^{King} ^{of} ^{Tirukkoḍungunra-} ^{mudaiya} ^{alas} Nishadharaja of Ponnamaravati in Pūramalai-naḍu.
44	On the west wall of the <i>maṇḍapa</i> in front of the same cave.	....	....	Śaka 1[4][7], Parthiva, Masi, 7.	Do.	Seems to refer to an assignment of land to the goldsmiths and blacksmiths of Aṭṭur and to the settlement of a dispute between them.
45	On the north wall of the same <i>maṇḍapa</i>	....	....	Śaka 151[9], Dumruki (Durmukha), Aṇi, 6.	Do.	Unfinished. States that the sacred ear of the temple having been damaged, a new one was made in its place by the merchants of Iṇiyattakkudi and that the income of the village of I'erunnallur, viz., 50 <i>paṇ</i> and 600 <i>kāḍam</i> of paddy, was set apart to meet the cost of the annual ear festival.
46	On the same wall (inside)	....	....	....	Do.	Registers a grant made by the merchants (<i>nagaratīr</i>) residing in the street called Sundarapāḍiyay-perundeu at Tirukkoḷakkudi in Pūramalai-naḍu and belonging to Sundarśolapuram <i>aias</i> Dēsiyū-gandapaṭṭam in Teṇ-Konāḍu, a subdivision of Ollaiyūr-kurram in Kaḷadaiyāḍilāṅgaikōṇḍasōja-valanāḍu, for receiving the privilege of the <i>śirṭia</i> and sacred ashes in the temple.
47	On the east wall of the same <i>maṇḍapa</i> ; right of entrance.	Saluva ..	Narasa-Nayaka	1592 ^{year of} ¹⁵⁰³ ^{AD} Śaka 149[4], Dundubbi, Uttarayāṇa, Kumbha, <i>ḍa</i> . di. 4, Vidirba- ga-vara, Vyatti- pāta-yōga, Tiruvōḍam.	Do.	Registers a <i>dēvadāna</i> grant of the village of Kīlmananallur together with Iṇṇabakuricholi in Teṇ-Konāḍu, for offerings, to the temple of Tirukkoḷakkudi-āṇḍa-Nayinār in Ponnamarapati-naḍu on the occasion of the <i>Uśā</i> <i>pūjā</i> . The gift was made for the merit of Tappasa-Udaiyar, by his agent Tammay a-Nayaka. The inscription seems to state that Narasa-Nayaka was governing the country on behalf of Narasiṅga Bhujabahuāya Dannaiaya. Built in at the right side. Registers a grant of land evidently, by Sāiva-Nayaka and Aṇi-a-Piḷai to two private individuals of Kudam for the service of <i>pāḍikāval</i> and refers to the rehabilitation of a village which had been once deserted.
48	On the same wall	....	....	Prabha[va*], Tai, 15.	Do. (of about the 16th century A.D.).	

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On the same wall .. ..	....	....	Śaka 1459, Durmukhi, Panguji 10.	Tamil ..	Built in at the right side. Records an agreement made between the temple authorities and the <i>tendarimār</i> about the rehabilitation by Sittama-Nayaka, agent of Tammar-Nayaka, of the place referred to in No. 46, above.
50	Do. .. ..	....	....	Śaka 1423, Dumanti, Puraṭṭadi 20.	Do. ..	Registers a sale of land to the temple of Tirukkolakudi-Āṇḍa-Nayakār by the Maravas of Velāṅḡudi in Pūṅṅūṇa-naḍu, in order to pay the taxes due by them on their holdings.
51	On the same wall; left of entrance ..	....	..	Śaka 1473, Sadharana, Vaigasi 10.	Do. ..	Registers an agreement made between the temple authorities of Tirukkolakudi and the merchants of Ilaiyattakkudi near Kulasekharapuram in Kalvaṣāl-naḍu, who had made a car for the temple and were thus entitled to certain temple honours.
52	Do. ..	....	....	Śaka 1429, Kahaya, Avapi 13.	Do. ..	Registers an agreement made between the temple authorities of Tirukkolakudi and certain residents of Ilaiyattakkudi <i>alias</i> Kulasekharapuram in Kalvaṣāl-naḍu, regarding the celebration of festivals and other services for the image of Saubandapurumā which they had set up in the temple.
53	Do. ..	....	....	Śaka 1377, Isara, Ariasi 6.	Do. ..	A similar agreement regarding the celebration of festivals, etc., for the image of Chandrasekhara set up in the same temple by resident of Ilaiyattakkudi <i>alias</i> Kulasekharapuram.
54	Do. ..	....	....	....	Do. ..	Records that the <i>maṇḍapa</i> was constructed by a certain Maṇḍarayan, a native of Taobchaṇur in Kūṭṭemba-naḍu.
55	Do. ..	Pandya	Maṇavarcan <i>alias</i> Tribhuvanaśakravartin Śrivala[<i>bha*</i>]deva.	26th year, Kumbha, [<i>śu. P.</i>] Monday, [Punarvasu], Dvādaśi.	Do. (of about the 11th century A.D.).	Damaged. Gifts of taxes to the same temple by certain trading classes.
56	Do. ..	....	....	Śaka 1437, Bhavaka (Bhava), Vaigasi 22.	Tamil ..	Do. Registers an agreement made between the temple authorities of Tirukkolakudi-Āṇḍa-Nayakār and the merchants living in the street called Sundarapanyanperunderu, regarding the celebration of a festival conducted in honour of the processional goddess (<i>tiruvēdi-Nācheṇḍr</i>) presented by them to the temple.
57	Do.	Manmatha, Puraṭṭadi 18.	Do. ..	Records that the merchants (<i>nagarattar</i>) supplied four <i>tiruvēṇḍi</i> , for four images in the same temple.

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall ; left of entrance	....	Tribhuvana-chakravartin Kōṅṭrīṇaikoḍaṇ	7th year	Tamil (of about the 13th century).	Gift of the city (<i>nagara</i>) of Kumattakkudi in Ponnāmaravāṇi-nādu for offerings, at the service of Pavanatigāraṇi-śaṇḍi instituted by prince Parakramapāṇḍiya Maṇḍivāṇḍarayan in the temple of Śivādharmaśivaramuṇḍiya-Nayanaṇḍa at Tirukkoḷak-kudi in Puraṇḍalai-nādu. One of the signatories is Veṅṇuṇḍisudhāṇa Eṇakkuṇalla-Puraṇḍaḷ <i>alias</i> Sundarapāṇḍya I allavarayan of Sōvūr in Arumbūr-kūṇam.
59	Do.	....	....	Śatrapadi (Śarvatin ?), Puraṇḍadi 10.	Do.	Records that a certain Kunaharayan of Sundarasōḷapuram <i>alias</i> Deśiyugandapaṇḍanam in Teṇ-Kōṇaḍu, a subdivision of Oḷiyūr-kūṇam, set up the image of Pallakku-Sokkar in the temple of Tirukkoḷak-kudi-Anda-Nayanaṇḍa and arranged for a festival for which he received in return certain temple honours.
60	Do.	....	Rajakkōḷ Tambrāṇi	[Kollam ^a] 781, Panguṇi 6.	Do.	Refers to the destruction of Śūraikkudi and the inclusion of the villages Viraiyachohilai and Kōṭṭiyūr in Poiṇṇamarāpatti-nādu.
61	Do.	....	....	Śaka 1480, Vībhaḷvu], Sittirai 2.	Tamil ..	Records the conferring of <i>kāval</i> rights of certain villages, on three persons.
62	On the same wall (inside)	Pāṇḍya	Jagavarnan <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍyadeva.	7th year, Tuḷa, <i>ba. di.</i> 11, Monday, Uṭārashāḍha.	Tamil (of about the 13th century A.D.)	Registers a gift of land, by purchase, for celebrating a festival, to the image, Śaṇḍehiyan of Uḍaiyandar set up in the shrine of Uḍaiyār Aḷagaya-Nāchohiyar, by a native of Kulśākāraṇḍapuram in [Kā]ṇḍaiyāṇ-nādu. Mentions a coin called <i>ṇi dukkaiṇai</i> . Among the signatories figure Ellāṇḍalaiyāṇa Pāṇḍiya-Brahmarayan and Virapāṇḍiya-Brahmarayan.
63	Do.	Do.	Do.	10 + 1st year, Karkāṭaka, <i>ba. di.</i> 9, Friday, Aśvati.	Do.	Registers the gift of the <i>karāṇḍi-makkāṇai</i> right of the village of Muḷḷikkudi <i>alias</i> Muḍiyalāṇḍu-perumal-nallor in Kāṇa-nādu, to Virapāṇḍiya-Kāṇḍaraya, a native of Kulyaṇḍandaraṇḍallur which was a <i>devadāna</i> of the temple at Tiruppuvaṇam in Andā-nādu. The two signatories mentioned in No. 62 appear in this also.
64	Do.	Do.	Maravaman <i>alias</i> Tribhuvana-chakravartin Vira-Pāṇḍyadeva.	31st year, Kanya, <i>su. di.</i> 8, Friday, Svāti.	Tamil (of about the 14th century A.D.)	Sale of the <i>kaniyāṇḍi</i> right, to a native of Kulamaṇ-galan in Mōḷai Iṇḍiyamūṇḍa-nādu which belonged to the temple of Aḷagar. Refers to the disorder caused by the Mūhammāḍans and their conquest by Kāmpaṇa
65	On the south wall of the <i>maṇḍapa</i>	....	....	Śaka 1484, Pava, Puraṇḍadi, 10.	Tamil ..	Gift of land to the same temple, for the merit of a certain Periya Rāṇappa-Nayaka.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the same wall (inside)	Pandya	Jatavarman <i>alias</i> Tribhuvanaobhadravartin Sundara-Pandya-deva.	19th year, Karkkaka, <i>su. di.</i> 5, Wednesday, Hasta.	Tamil (of about the 12th century A.D.).	Registers a lease of land by the temple authorities to Uyyavandan Pandyan <i>alias</i> Sundarapandiya Narasingadeva, a <i>Kaikkila</i> of Siliruvankunnam near Manakkallu-Madurai. Fixes the rate of <i>melvaram</i> to be paid by the donee to the temple. One of the signatories is Ellandalaiyana-Pandiya-Piramadiraian.
67	Do.	Do.	Do.	10th year, Vris-chikka, <i>su. di.</i> 14, Thursday, Asvati.	Do.	Registers a lease of temple lands to Uyyavandan <i>alias</i> Parakramapandiya Narasingadevan. Ellandalaiyana-Pandiya-Piramadiraian and Viradaiyana-Piramadiraian figure among the signatories.
68	On the south wall of the Chitrabharati shrine in the same temple (left of entrance).	Do.	Tribhuvanaobhadravartin Koyirimelkondan (<i>Palasikannan</i>).	.. ..	.. ..	Built in. Gift of the village called Kandiyadevan Sundarapandiya-chaturvedinsingalam, to 20 <i>Brahmanas</i> versed in the <i>vedas</i> and <i>sastras</i> and for building Siva and Vishnu temples, the latter under the name Kulasekbara-Vinnagar-Aiyar. The grant was made at the instance of Kalingarayan.
69	On the same wall; right of entrance ..	....	....	Saka 1450, Apantha, Tai 12.	Tamil ..	Refers to the construction of the <i>mandapa</i> and the setting up of an image in it. Mentions Sundara-solapuram, <i>alias</i> Desiyugundapatnam, which was a village in Ten-Konadu, a sub-division of Olliurukorram.
70	On a stone built into the same wall ..	....	....	....	Tamil (verse) ..	States that the chief Alagiyaśmaṇ worshipped Siva in his dancing posture.
71	On the east wall of the same shrine ..	....	....	17th year and 185th day.	Tamil ..	Refers to the gift by purchase of the village of Mañjandi in Pūṅṅṅa-nadu for offerings, etc., to the image of Kuttāṅṅar which was set up in the temple of Sivadharmisvaramudaiya-Nayanar at Tirukkojakkudi by Somanadar, the younger brother of Akalabandadaiyar and states that at the instance of Kalingarayan the granted village was made tax-free by the king in the 11th year of his reign, when he was encamped at Usgaikondapatnam.
72	On the same wall .. ..	....	Tribhuvanaobhadravartin Koyirimelkondan	11th year ..	Do. ..	Registers the order of the king mentioned in No. 71 above.
73	Do. .. ..	....	Tribhuvanaobhadravartin Koyirimelkondan	....	Do. ..	Records that the lands comprised in the village of Mañjari <i>alias</i> Sundarapandiya-chaturvedinsingalam, founded in the king's name by his son Kandiyadeva, excepting those belonging to the temple of Tirukkoṅṅṅamudaiya-Nayanar, were divided into 24 parts, 20 of which were assigned to 20 Brahmanas learned in the <i>vedas</i> and <i>sastras</i> , 2 to the temple of Sundarapandiya-isvaramudaiya-Nayanar and 2 to the temple of Kandiyadevan-Vinnagar-Aiyar. Refers to the 14th year of the king's elder brother (<i>anṇāṇṇi</i>) (vide No 68, above).

O.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same wall	Pandya	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take [all countries].'	22nd year, Kumbha, <i>ba. di.</i> 3, Monday, Uttara-Phalguni.	Tamil (of about 13th century A.D.)	Registers a public sale of land to the temple of Tiruk-kolakkudi in Purnamalai- <i>naidu</i> , a subdivision of Ponnemavathi-pattu, by the residents of Viraiya-chohulai in Kana- <i>naidu</i> , a subdivision of Kana- <i>naidu alias</i> Virudarajabhayankara- <i>valanadu</i> , in order to pay the taxes due by them. Mentions Ulagavilangisvaramudaiya-Nayanar and states that the original documents connected with the land were deposited in the temple. Refers to the oppression by Tirumelveli-Udaiyar, a subordinate Kapdiyadevan.
82	On the same wall (inside)	Do.	Maravarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva.	11th year and 490th day.	Tamil ..	Much damaged. Gift of land for offerings to the temple of Sivathanmavaramudaiyar.
83	Do.	Do.	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva.	7th year ..	Do. ..	Do. Seems to record a gift of land by some private individuals to the temple of Tirukkolakkudi- <i>udaiya-Nayanar</i> at Tirukkolakkudi in Purnamalai- <i>naidu</i> .
84	On the west and south walls of the same temple.	Do.	Maravarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	Lost	Do. ..	Gift of land in the 10th year of the king for offerings to the shrine of Aludaiya-Nachohiyar of Tiruk-kamakottam, built in the temple of Sivadharmasvaramudaiya-Nayanar by a native of Rajavallapuram in Kilvombha- <i>naidu</i> . Mentions the seat called <i>Malarudayan</i> [in the king's palace at] Madak-kulakkil-Madurai in Madurodaya- <i>valanadu</i> and the king's brother-in-law Alagapparamalai.
85	On the west wall of the same temple	Do.	Jalavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chola country.'	22nd year ..	Do. ..	Sale of land called <i>Karikalsala-Pallavaraiyan-kudik-katu</i> to the same temple, by a certain Tribhuvana-singai, a native of Keralasinga- <i>valanadu</i> , a subdivision of Keralasinga- <i>valanadu</i> .
86	On the west and south walls of the same temple.	Do.	Maravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	15 + 1st year Karikataka, <i>ba. di. 3</i> , Sunday, Tiruv[<i>oqam</i>].	Do. (of about 13th century A.D.)	Damaged. Registers a public sale of the village of Nattinri to the same temple, by the residents of Viraiyachohulai under conditions similar to those mentioned in No. 81, above. The old documents connected with the land are said to have been deposited in the temple.
87	On the south wall of the same temple .. .. .	....	....	....	Tamil ..	Provides for offerings and repairs to the shrine of Aludaiya-Nachohiyar built in the same temple by Tamilappallavadaraiyan. One of the signatories is Ganevaraja.
88	On the same wall .. .. .	....	Tribhuvanaachakravartin Konerimmai-kondan.	13th year and 203rd day.	Do. ..	Mentions (the king's?) brother-in-law Alagapparamalai and Tamilappallavadaraiyan. Registers an order restoring to the donee of No. 87, certain rights which he had in the temple.
89	Do.	Pandya	Sundara-Pandyadeva	* + 2nd year ..	Do. ..	Built in at the right end. Registers an order of the residents of Kana- <i>naidu alias</i> Virudarajabhayan-kara- <i>valanadu</i> regarding the gift of a land to the temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same wall	Pandya	Māvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāndya-deva, 'who was pleased to take the Chola country.'	12th year ..	Tamil ..	Sale of water of the tank called Amarādhohankudikkattukkulam, by the chiefs of Viraiyachchilai which was a <i>paṇḍiappuṟu</i> to the residents of Kumattakkudi.
91	Do. .. .	Do	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	10th year, Vri- schika, <i>ba. di.</i> 2, Friday, Rō- hipi.	Do. (of about the 13th century A.D.)	Incomplete. Mentions the shrine of Akkaśalai-Pil- laiyar on the bank of the tank called Poṇṇiṟuṇi <i>alias</i> Pibohi-kudi in Tirukkoḷakkudi.
92	On the east wall (inside) of the same temple.	...	Tribhuvanachakravartin Koṇṇerimalkon- ḍan.	11 + 1st year and 1[63]rd day.	Tamil ..	Records that at the instance of Maḷavarayan, the village of Munnaikudi in Puraṁalai-nādu which was purchased by the temple from the Maravas of Velaṅgudi in Pōṅṅura-nādu, was now made tax- free. Signed by Mudiyaḷaṅgu-Vēḷai Vikrama- Pāndya Uttaramantrin.
93	On a pillar in the <i>maṇḍapa</i> of the same temple.	....	..	Sarvadharin, Tai 23.	Do. ..	Gift of the pillar by one of the temple servants.
94	On another pillar of the same <i>maṇḍapa</i> ..	....	....	Vikarin, Tai 2.	Do. ..	The pillar was presented by a potter of Tirukkoḷak- kudi.
95	Do. ..	....	....	Sarva[dharin], Tai 8.	Do. ..	The pillar of the steps in front of the shrine of the godless was presented by one of the <i>tanḍirinnār</i> .
96	On the south wall of the Subrahmanya shrine, near the same temple.	....	....	Vijaya, Āṇi 25..	Do. ..	Records that the shrine, the steps and the images of Subrahmanya, Devayāna and Vajji-Nāchoiyar were made by Tivuvānaiyar Aṇḍaiyar Aḷagar a native of Sundarasōḷapuram.
97	On the rock to the south of the same temple.	....	....	Āvaṇi 19 ..	Do. ..	Built in at the beginning. In modern characters. Seems to record a gift of land.
98	On the rock adjoining the spring, by the side of the temple.	Vijayanagara ..	Sayapa-Uḍaiyar	Dundubhi, Kart- tigai.	Do. ..	States that the spring was built of stone and was cleaned by Panaiyaruḍaiyar l'onṇaṇḍar Tiruk- kaivēḷaḷaiyār a native of Sundarasōḷapuram <i>alias</i> Deṣiyugandapattanam in Oḷaiyār-kūṟam.
99	On the north wall of the Śivadharmapurī- vara temple on the same hill.	....	....	Vīśavasu, Tai ..	Do. ..	In modern characters. Registers a sale of land to the <i>tanḍirinnār</i> of Tirukkoḷakkudi.
100	On the same wall	<i>Pandya</i> ..	<i>Bluvannachariya</i> .	..	Do. (of about the 13th cen- tury A.D.)	Gift of land situated in the village of Śirukudi in Vadapiṇṇu-nādu, to the shrine of Aḷuḍaiya-Vīḷai- yar established by the king, for offerings during the service called Buvaṇḱaviraṇ- <i>sandi</i> named after the king. Refers to the 6th year of the king's brother (<i>appaṇi</i>). Poṇṇari-ṇḍaiyār Uyyavandaṇ Suryadevaḷi <i>alias</i> Gaṇḍiyan of Siṁmaruḍar in Vadavēḷḷaru <i>alias</i> Sundarapāṇḍiya-vaḷanādu, figures as a signatory.
101	On the west wall of the same temple ..	Pandya	Sundara-Pāndya-deva	20 + 1st year ..	Tamil ..	Registers an order of Gaṇḍiyan making over to the temple of Śivadharmisvaranandaia-Nayanār at Tirukkoḷakkudi, the taxes due on the lands called <i>Vēḷarkuḷikkāḷu</i> and <i>Karikaḷaḷaḷappallidurayap- kudikkāḷu</i> which were sold to the temple (vide No. 85, above).

O.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the west and south walls of the same temple.	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanachakravartin Vira-Sundara-Pāṇḍya, 'who having taken the Chōla country, was pleased to perform the snointment of heroes at Mudigondaśālapuram.'	20 + 1st year ... Tula, <i>ba. ai.</i> [3], Friday, Anurādha.	Tamil	Registers a sale of land of the village of Muppaikudi in Pūṇamalai-nādu to the same temple. The lands were owned by the <i>Māras</i> of Vēlaṅḡudi in Pūṇ-guṇṇa-nādu. The order (<i>śāsa</i>) of Viṛamaśingam written in continuation of the record and signed by Teṇṇivadarayan states that the gift was to be utilised for the service of Viṛamaśingam- <i>śāsa</i> . Registers the lease as <i>kāraṇ-kiṭamur-ṇāṇḡkūṇi</i> of a temple land which was lying waste to a certain Karikāśōla-Pēṇayan. Mentions the coin <i>paṇḍya-kūṇi</i> . Ellundalaiyana-Pāṇḍya-Bṛuhmadurayan figures as a signatory.
103	On the north wall (inside) of the temple kitchen on the same hill.	Do.	[Mā]varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya.	[1]5th year, <i>ba. ai.</i> [3], Friday, Anurādha.	Do. (of about 13th century A.D.)	Registers the sale of the <i>kāraṇma</i> right of certain temple lands, to a native of Tiruppaḡalāṇ in Pāṇḡyur-nādu, a subdivision of Kulatungasōla-vaṇaṇaḡ which was a district of Sōla-maṇḡalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called <i>Pāṇḡyur-nāḡ</i> dug in the name of the king's son (<i>maṇḡyur-nāḡ</i>) <i>Parākrama-Pāṇḍya-Mahābali-Vaṇḡdurayan</i> .
104	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya.	8th year, Mēsha, <i>ba. ai.</i> 13, Tuesday, Uttirattadi.	Tamil	Records the sale of the <i>kāraṇma</i> right of certain temple lands, to a native of Tiruppaḡalāṇ in Pāṇḡyur-nādu, a subdivision of Kulatungasōla-vaṇaṇaḡ which was a district of Sōla-maṇḡalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called <i>Pāṇḡyur-nāḡ</i> dug in the name of the king's son (<i>maṇḡyur-nāḡ</i>) <i>Parākrama-Pāṇḍya-Mahābali-Vaṇḡdurayan</i> .
105	Do. (outside)	Do.	[Ja]tavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya.	....	Do.	Damaged. Registers an agreement given to the temple authorities by the residents of Ponnaṇḡravati-nādu, for meeting the cost of offerings at the service called <i>Pōṇṇḡravati-nāḡ</i> instituted in the temple from the tax called <i>vinigōḡam</i> .
106	On the west wall of the same kitchen	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva, 'who was pleased to take all countries.'	44th year	Do.	Gift of the village Perunallūr to the temple of Sivadhamaśivamūḡaiya-Nāyaḡar at Tirukkoḡak-kudi by the residents of Kaṇḡ-nāḡ <i>alias</i> Viṛu-daijaḡyutikara-vaṇaṇaḡ, for offerings at the service Sēubōga-Kulaseḡaraḡ- <i>śāsa</i> instituted by the king and for the festival Tiruvāṇi-tirunāḡ. Refers to the 32nd year of the king.
107	One the south and west walls of the store-room attached to the same kitchen.	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	4th year, Śaka 1289, Kanya, <i>ba. ai.</i> 11, Friday, Purnavasa	Do.	Damaged. Records a sale of land to one of the servants of the temple of Tirukkoḡak-kudi- <i>aiya</i> -Nāyaḡar, by the <i>Māra-mudalis</i> of the place.
108	On the north tier of the Subrahmanya temple on the same hill.	Do.	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva.	4th year	Do.	Do. Provides for the conduct of the ear festival.
109	On the north and west tiers of the same temple.	....	....	....	Do.	Records the names of persons who supplied stones, pillars and money to the temple.
110	On the south tier of the same temple	Pāṇḍya	Māvarman <i>alias</i> Tirubhuvanachakravartin Kulasekharadēva, 'who was pleased to take all countries.'	2[2]nd year, Mēsha, <i>ba. ai.</i> 11, Friday, Uttirattadi.	Do. (of about the 13th century A.D.)	Sale of the village Tiruvāṇiyeri to the temple of Iḡaiya-tṡṡaiyar. Kappalur-Uḡaiyan figures as one of the signatories.

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the east wall of the cellar called <i>Kodagarat</i> on the same hill.	....	Tribhuvanaachakravartin Kōṇerimāikop- ḍaṇ.	18th year and 203rd day.	Tamil ..	Registers the gift of taxes due on certain lands, to the temple of Sivadharmisvaraundaya-Nayanar for the construction and repairs of Sundarapandi- <i>yap-aravurai</i> , built in the name of the king. Men- tions the 26th year of the reign of the king's elder brother (<i>anāṇṇi</i>). Damaged. Mentions Timmasayya, agent of Vaṅgappayya. Gift of money for lamps to the temple of Jirukkolak- kuḍi, by a native of Veliyagūr in Keralasinga- vaṇaḍu. Damaged. Registers the order of king Kulasekhara- dēva that the village Perumalūr with its taxes must be set apart as a <i>dēvādāna</i> for conducting the service called <i>Seṇbagapperumal-sāṇḍi</i> . See above No. 106.
112	On the south wall of the same cellar	....	....	Saka 1436, Ru- dhirōḍgarin.	Do. ..	Do.
113	On the west wall of the same cellar	Pandya ..	Māravarman <i>alias</i> Tribhuvanaachakravartin Kulasekharaḍēva.	12th year ..	Do. ..	Do.
114	On the same wall .. ..	....	Tribhuvanaachakravartin [Kōṇerimāikop- ḍaṇ.	4[1]st ..	Do. ..	Do.
115	Do. .. ..	....	Tribhuvanaachakravartin Kōṇerimāikop- ḍaṇ.	28th year and 1[4]2nd day.	Do. ..	Do.
116	On the rock near the entrance into the same cellar.	....	....	..	Do. ..	Do.
✓ 117	On the east tiers of the Poyyamoli-Isvara temple, at the foot of the same hill.	Pandya	Tribhuvanaachakravartin Vira-Paṇḍyaḍēva	6th year [5], Thursday, Punarvasu.	Do. (of about the 13th cen- tury A.D.).	Incomplete. Seems to register the grant of the village of Kōṇamūḍigal to the temple of Poy- yamoli-Isvaraundaya-Nayanar. Mentions Aḷa- ṅkaṇḍa-l-ṇuṇaḷ Sundara-Paṇḍya Gāṅḍēyadēvar. Records that Ponnantalanāḍa-Iṇḍamānār restored the <i>tanikāṇḍiḍi</i> right of the village of Nēṭṭu- maṇḍalam-Kārayūr near Iṭṭiyutalī which had been wrongly given to the son of a certain Bupāla- raya, to the rightful holder, the temple accountant Teṇṇavadaraiyār.
118	On the north and west walls of the central shrine in the Agastyaśvara temple at Ettiyattal (Arantangi taluk, Tanjore district).	....	....	Manmatha, Aṇi 10.	Tamil ..	Registers the gift of <i>kāṇḍiḍi</i> right of certain fields in the village of Maṅḍuḷi in Vaḍavellam <i>alias</i> Sundarapandiya-vaṇaḍu to Nayanar Ilakka- paḍappayya-Iṇḍamānār, his son by Aḷagiyā- maṇaḷapperumal-Iṇḍamānār, who held the chief of Arantangi, stipulating the remission of taxes on them and in lieu of payment of paddy to the temple of Tiruvagattisvaramūḍiyār.
119	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Saka 1365, Rud- hirōḍgarin, Paṇḍuṇi 28.	Do. ..	Registers an order of Aḷagiyāmaṇaḷapperumal Iṇḍamānār issued to a native of Naṭṭimangalam, to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of Agattisvaramūḍaya-Nayanar.
120	On the same wall .. ..	....	..	Saka 1366, Rak- takshin, Paṇ- ḍuṇi 24.	Do. ..	Do.

121/2/3/4/5/6/7/8/9/10/11/12/13/14/15/16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31/32/33/34/35/36/37/38/39/40/41/42/43/44/45/46/47/48/49/50/51/52/53/54/55/56/57/58/59/60/61/62/63/64/65/66/67/68/69/70/71/72/73/74/75/76/77/78/79/80/81/82/83/84/85/86/87/88/89/90/91/92/93/94/95/96/97/98/99/100

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall .. .. .	....	....	Śaka 1364, Dundubhi, Aprasi 20.	Tamil	Registers the gift of the <i>kāṇḍāṭṭhi</i> -right of certain lands in the village of Maṅguḍi in Ilango-nadu, a subdivision of Vadavellāra <i>aiḥas</i> Sundarapādiya-vaṇadu to Nayinar Ilakkappaḍannāyaka-Tondaimānar, by Aḷagiyamaṇavāḷapperumal Tondaimānar stipulating the remission of taxes on them and in lieu the payment of paddy to the same temple.
122	Do. .. .. .	....	....	Śaka 1363, Durmatī, Purattadi 21.	Do.	Registers a transaction similar to No. 121, above. Kalirigayaray figures as a signatory as in the three preceding numbers.
123	Do. .. .. .	....	....	Śaka 1364, Dundubhi, Purattadi 29.	Do.	Do. do.
124	Do. .. .. .	....	....	Śaka [13]63, Durmatī, Purattadi 21.	Do.	Do. do. The holder here was Menṇiṇṇa-Perumaḷ.
125	Do. .. .. .	....	....	Viṛōdhin, Tai 12.	Do.	Gift of land to the temple of Nayaṇar Tiruvagattisuramudaiyar at Ittiyurtali, by Tiruvelip-perumaḷ Tondaimānar, who held the chiefship of Arantāṅgi. One of the signatories is Niramba-valagiyar Kālīṅgarayaṇ.
126	On the west wall of the same <i>maṇḍapa</i> ..	....	....	Śaka 1364 (Dundubhi), Purattadi.	Do.	Records that Aḷagiyamaṇavāḷapperumal Tondaimānar, who held the chiefship of Arantāṅgi in Ilango-nadu, a subdivision of Sundarapādiya-vaṇadu, ordered certain lands in Naṭṭumaṅgalaṃ which belonged to Menṇiṇṇa-Perumaḷ Atiṣuḷra*]-rama Tondaimānar, to be made tax-free. Signed by Niramba-valagiyar Kālīṅgarayaṇ.
127	On the same wall .. .. .	....	....	Śaka 1365, Viṛōdgarin, Paṅguni 28.	Do.	Records that the chief mentioned in No. 126 above remitted the taxes on certain lands, in favour of the temple of Nayaṇar Tiruvagattisuramudaiyar.
128	Do. .. .. .	....	....	Chittrabhānu, Tai 10.	Do.	Gift of land in Mīlala-kurram, to the temple of Tiruvagattisuramudaiya-Nayinar at Ittiyurtali by Tiruvelipapperumal Tondaimānar.
129	On the south wall of the same <i>maṇḍapa</i> ..	....	....	Viḷambin, Śittirai.	Do.	Gift of 12 <i>maḍ</i> of land in Mīlala-nadu, a subdivision of Vadavellāra-nadu, by the chief of Arantāṅgi, for worship in the temple of Tiruvagattichohuramudaiya-Nayaṇar. Signed by Maṅgalarayar of Maṅguḍi.
130	On the same wall	Do.	States that (the image of) Tiruvadavūr-tambirāṇar was (set up) by <i>nāḷu-nagaratāḍr</i> , i.e., the four mercantile classes.

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabets.	Remarks.
131	On the east wall of the <i>mandapa</i> in front of the same temple.	....	....	....	Tamil ..	Gift of land by Ulagaiya in Aranganjavai <i>alias</i> Palaiya <i>yaṅṅapperaiyin</i> of Nattimangalam for the <i>Sivaratni</i> festival and for a lamp to the temple.
132	On the west wall of the old Amban shrine in the second <i>prākāra</i> of the same temple.	Pandya	....	42nd year	Do. ..	Damaged and built in at the end. Fixes the taxes by Salivas and the Kakkola.
133	On the north, west and south walls of the central shrine in the Varadarāja-Permal temple at Minjur (Ponneri taluk, Chingleput district).	Chola	....	4th "	Do. ..	Gift of land for festivals, etc. in the temple of <i>Sōla-kulasundara-Vipagar-Aiyar</i> at Minjur in <i>Nayannādu</i> , a subdivision of Pulai-kōṭṭam in Jayanagondisōla-mandalam. Mentions the temple of Kalladivaramundaiyar.
134	On the south wall of the same shrine	Do.	....	3rd "	Do. (verse) ..	States that the temple of <i>Sōlakulasundara-Vipagar</i> was constructed in this year by a certain <i>Kēśavaṅ Karuṅakkolai</i> , for the god <i>Alivalakkeśava</i> .
135	On both sides of the entrance into the same shrine.	Do.	....	Damsgod	Tamil ..	After the king's name, the inscription is completely obliterated.
136	At the entrance into the <i>mandapa</i> in front of the same shrine; left side.	Do.	....	12th year	Do. ..	Damaged. Mentions the village <i>Nayar</i> in <i>Nayannādu</i> , a subdivision of <i>Vikkiramasōla-valanādu</i> which was a district of <i>Jaynagondisōla-mandalam</i> .
137	On the north wall of the central shrine in the Sugandapurisvara temple at Melur (same taluk and district).	....	....	32nd year, <i>Rishabha</i> , <i>su.d.</i> 7, Sunday, Pushya.	Do. (of about the 13th Century A.D.)	Gift of the then current 100 <i>paṇam</i> for worship and offerings to the image of <i>Tiruppalaivanamundaiya-Nayanar</i> set up in the temple of <i>Tirumananagavodaiya-Nayanar</i> at Vallur in <i>Nayannādu</i> a subdivision of <i>Pollai-kōṭṭam alias</i> <i>Vikramachōla-valanādu</i> in <i>Jayanagondisōla-mandalam</i> .
138	On the north and west walls of the same shrine.	....	....	Dundumi (Dundubi), <i>Avasthi</i> 16.	Tamil ..	Records a gift of fees to the temple of <i>Tirumananagavudaiya-Pambanar</i> by the residents of various villages for the merit of <i>Kachchavittai-Nayaka</i> made under orders of his agent <i>Tirumalai-Nayaka</i> . The villagers agreed also to bear certain festival-charges.
139	On the west wall of the same shrine	....	....	5th year, <i>Karkkaka</i> , <i>su.d.</i> 5, Sunday, Uttirai.	Do. ..	Gift of money for offerings to the shrine of <i>Tirukkamakkōttamundaiya</i> <i>Tiruvolai-Nachchiyar</i> in the temple of <i>Tirumananagavodaiya-Nayanar</i> .
140	On the west and south walls of the same shrine.	....	....	[3]rd year, <i>Ma-kara</i> , <i>su.d.</i> 7, Monday, Uttirai.	Do. ..	Built in at the end. Gift of a lamp.
141	On the south wall of the same shrine	Pandya	....	15th year	Do. ..	Built in at the beginning and damaged. Gift of money for repairs to the same temple.
142	On the same wall	....	....	....	Grantha and Tamil ..	Built in at the end. Mentions <i>Pulai-kōṭṭam alias</i> <i>Vikramasōla-valanādu</i> .
143	On a slab lying in the court yard of the same temple.	....	....	Kaliyugam 8 [17], <i>Dumukhi</i> , <i>Arppasi</i> 9.	Tamil ..	Records that the kitchen and <i>paṅasāla</i> in the temple was built by a merchant of the <i>Kappandai-mahapishi-gōtram</i> of <i>Peryapalaiyam</i> .

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 144	On the west wall of the central shrine in the Pushparathesvara temple at <u>Nayar</u> (same taluk and district).	Vijayansagara ..	Virapratāpa Devarāya-Maharāya 'who levied tribute from Ilam (Ceylon).'	Saka 1360. Krodhana, Mithuna, <i>su</i> 21. 10. Mon day. Tiruvonam.	Tamil ..	Damaged. Gift of a lamp to the temple of Pūterī-Andar at Nayar in Nayan-nadu a subdivision of Pūlar-kōttam in Jayangondasōla-maṇḍalam.
145	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Virapratāpa Achyutaiyadeva-Maharāya ..	Saka 1448 (mistake for Saka 1455). Vijaya, Masi, Sivaratri. 1[4]th year ..	Do. ..	Records the gift of the village Pūtarivilagam to the temple of Pūterī Appan, by Nagan-Nayaka, son of Poṇṇappa-Nayaka of Kandanaṇḍolu (Kurnool), for the merit of the king.
✓ 146	On a stone in the ruined Śiva temple in this same village.	Paṇḍya ..	Jatavarman Sundara-Paṇḍyadeva.	....	Do. ..	Unfinished.
✓ 147	On a stone built into the <i>maṇḍapa</i> in front of the central shrine in the Dharmalingesvara temple at Kilvidi (Arkonam taluk, North Arcot district).	Chōla ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	....	Do. ..	Fragment.
148	On a stone set up near the <i>dhvaja-stambha</i> of the same temple.	Haṣṭrakūṭa ..	Ka[ṇṇara]deva ..	17th year ..	Do. ..	Much damaged. Mentions Kijaiyaḷi in Valla-nadu a subdivision of Damar-kōttam.
✓ 149	On a slab set up on the bund of the tank in the same village.	Chōla ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	41st ..	Do. ..	Gift of land by purchase, for the upkeep of the tank at Kijaiyaḷi in Valla-nadu, a subdivision of Damar-kōttam.
✓ 150	On a slab built into the north wall of the Agastyesvara temple at Poyyanur (same taluk and district.)	Fallava ..	Vayiramegavarman ..	2nd ..	Do. ..	Damaged. Provides for offerings to the temple of Tiruvagattāva-mudaiya-Mahādēva at Poy[ga]-mallar in Damar-kōttam.
✓ 151	On a slab built into the Forumal temple in the same village.	....	....	....	Do. ..	Gift of 500 <i>kūṭi</i> of land for offerings to the temples of Alabavishnu and Mahādēva. Mentions Iralar in Ayikadu and Tiruvindajor in Tiruvindajor-nadu, a subdivision of Sōla-nadu.
✓ 152	On the north, west and south walls of the Kallasanāths temple at Kilpulam (same taluk and district).	Pallava ..	Vayiramegavarman ..	2nd year ..	Do. ..	Registers a gift of land for conducting <i>Śrībhāṣi</i> with five persons including one for beating <i>ṣṛgaṇḍi</i> and two for blowing the trumpets, in the temple of Tirukkuṭicchoharattu-Ajivār at Palakalam, in Damar-kōttam, by Mullikkudaiyan Adittanali.
✓ 153	On two fragments in the court-yard of the same temple.	Chōla ..	.... kēsarivarman ..	Lost ..	Do. ..	The second fragment registers a gift of sheep for a lamp.
✓ 154	On the north wall of the central shrine in the Sukanathesvara temple at Kalattur (same taluk and district.)	Do. ..	[Rajendra-Chōla I] ..	..	Do. ..	Unfinished. Contains only a portion of the historical introduction of the king.
155	On the north and west walls of the same shrine.	Do. ..	Rajendra-Chōlādēva (I) ..	20th year ..	Do. ..	Registers a gift of gold to the temple of Kunbiśvara-mudaiya-Mahādēva at Vikkiramasinga-ohaturvedimāṇḍalam in Damar-nadu a subdivision of Damar-kōttam in Jayangondasōla-maṇḍalam.
156	On the west and south walls of the same shrine.	....	....	28th ..	Do. ..	Mentions a number of persons of the <i>āṭṭiṇṇat-tār</i> of the <i>śaḍḍa</i> of the village. Unfinished. Stops with the mention of a number of persons who belonged to the assembly of Vikrama-singa-ohaturvedimāṇḍalam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On the same wall	Chōja	Parakōsarivarman <i>alias</i> Udayar śri-Rajendra- <i>Chōja</i> deva.	11th year ..	Tamil	Gift of land (made tax-free) by one of the <i>śamantavāriyam</i> members of the assembly of Vikkiramasinga-chaturvōdinahalam, for the <i>perum-bali</i> offering on Sundays to the image of Pāsupatamūrti in the temple of Tirukkumbisvarannūdiya-Mahādēva. Mentions the coin Madurantakudēvan-māla.
158	On the south wall of the same shrine ..	Do.	Parakōsarivarman <i>alias</i> Rajendra- <i>Chōja</i> deva	5th ..	Do.	Gift of land for offerings, lamps, etc., to the temple of Kumbisvarannūdiya-Mahādēva at Pañjirai-Kalattur <i>alias</i> Vikkiramasinga-chaturvōdinahalam. Mentions Kuttai Tiruvōgadadēvan an officer (<i>adhikāri</i>) of Udayapirāttiyar.
159	On the same wall	Rashtrakūṭa	Kaṇṇarādēva	2 nd ..	Do.	Registers a gift of gold for a lamp to the temple of Tattori-Mahādēva at Pañjirai-Kalattur in [Dāma]-kōttam, by one of the [dāma] [car] of the village. Incomplete. Provides for offerings and a lamp to the temple of Kumbisvarannūdiya-Nayinar at Kalattur <i>alias</i> Kulasekharanallur in Kalattur-nadu, a subdivision of Damar-kōttam in Jayangondūśōla-maṇḍalam.
160	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara	Vira-Bukkapa-Udayar	Durmati ..	Do.	Built in at the and damaged. Mentions Krishnaraya. Provides for offerings to the temple of Agattisvarannūdiya-Nayinar. The king receives <i>Sajaya</i> <i>śrī</i> <i>śrī</i> .
161	On the east wall of the first <i>prākāra</i> of the same temple.	....	....	Śaka 1487, Parabhava, Karkataka, <i>śu</i> . di. 5.	Do.	Gift of gold for a lamp to the temple of Tattori-Mahādēva of Kulattur by Kadupatti Karakaiyudaiya Kadupatti Vayiriyappa of Sō[ā]-nālu in Peiyu-lladigōttam. The money was entrusted to the assembly of Pañjirai-Kalattur in Kadigai-nadu a subdivision of Damar-kōttam and the annual supervision committee (<i>śamantavāriyam</i>) undertook to burn the lamp.
162	On a pillar in the inner enclosure of the same temple; south side.	....	....	5th year ..	Do.	Damaged. Registers the gift of the village of Puygairanallur for offerings to the temple of Vijayaraghavanarūpa at Tirupputkōli in Dāma-nadu, a subdivision of Dāma-kōttam.
163	On the north wall of the central shrine in the Vijayaraghava-Perumal temple at Tirupputkull (Chingleput district).	Pāndya	Tribhuvanachakravartin Koṇṇerimai[kon-dan] Sundara-Pāndya-deva.	17th year, [Mithuna], <i>śu</i> . di. 7, Friday, Viśaka.	Do. (of about the 13th Century A.D.)	Registers the gift of the village of Vikramasalanallur (and its hamlet) situated between <i>Vadigarai</i> -Vala-nālu and <i>Teṇkava</i> Dāma-kōttam, for offering and fastivals to the same temple.
164	On the west wall of the same shrine ..	....	Madhuranta-ka-Pottappiēchōlaṇi gāṇḍagōpālādēva.	16th year, Mēsha, <i>śu</i> di. 3, Friday, Pā-sam.	Tamil	Unfinished. Registers a gift of cows for a lamp to the temple of Tirupputkōli-Nayinar, by a native of Malaimaṇḍalam.
165	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Viragaṇḍa[gopāla]- <i>deva</i> .	4th year, Kumbha, <i>śu</i> . di. 7, Monday, Punarpuṣaṇ.	Do.	Registers a gift of money for offerings to the temple of Porēra-Nayinar on the occasion of the <i>Ēkādaśī</i> days for the merit of Veṅṅuppa-Pillai.
166	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	Śubakira (Sabbakira), Kārt-tigai 2.	Do.	

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the west wall of the same <i>maṇḍapa</i> ..	....	....	....	Tamil ..	States that the images of Perumal, Iṭaiya-Perumal and Nachohiyar were set up in this temple, by the Gōmathatṭu Arulalappercumal <i>alias</i> Tyāgapperumal-dasan of Manappūr in Pōśṣala-rājya.
68	On the same wall .. ..	....	....	....	Do.	Records that Devapperumal Sāraṇadevaṇ of Nandanipakkam in Perūr-ṇadu, a subdivision of Puliyūr-kōttam, set up the image of Tirumaṅgai-Ālvār in this temple.
169	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Krishnadeva-Maharaya, son of Narasīṅgaya	Śaka 1437, Yuvra, Karkā-taka, lunar eclipse.	Do.	Unfinished. Mentions Tirupputkūḷi in Damar-ṇadu, a subdivision of Damar-kōttam.
170	On the same wall .. ..	....	....	....	Telugu	Gift of land Nisānavantūṅgal for offerings to the temple of Vijayaraghava, at the occasion of the Māsī festival, by a certain Mēnkala Tirumala-Somayājini.
171	Do.	....	....	....	Do.	Gift of Manavahatūṅgal to the same temple and to Brahmanas by the donor mentioned in No. 170.
172	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Virepratāpa Devaraya-Maharaya ..	Sadhārana, Vaigasi, Peṇṇami.	Tamil ..	Records that, at the request of the temple authorities of Tirupputkūḷi, the king issued an order in the presence of Sri-Virūpākṣadeva on the banks of the Paṇṇā, to his officer Śrīgrinātha at Chandra-kūṭi, regarding the assignment of the <i>jēḍi</i> (on Tirupputkūḷi) due to Chandraḡiri-āyā for offerings, festivals and repairs to the temple of Perēru-Perumal at Tirupputkūḷi in Damar-kōttam which belonged to the Chandraḡiri-āyā. The syllables Sri-Virūpākṣa are engraved in Telugu at the end of the record.
173	Do.	Do.	Devaraya-Meharaya ..	Sadhārana, Aveṇi, <i>ba. di.</i> 6.	Do.	Relates to the transaction mentioned in No. 172 above. The record is signed by Śrīgrinātha.
174	On the south and east walls of the same <i>maṇḍapa</i>.	....	...	Śaka 1563, Vṛṣha, Tū 9.	Do.	Registers the equal distribution (<i>paḡayya</i>) of land among themselves by the landholders of Tirupputkūḷi at the instance of the agent of Kumāra-Tirumalaḷ Tāṭachārya of Eṭṭar.
175	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Sadaśivadeva-Maharaya, son of Śrīraṅgapaṇḍeya-Maharaya.	Śaka 1495, Śukla, <i>su. di.</i> 11, Wednesday.	Do.	States that the Ālvārs set up in the temple at Tirupputkūḷi had been destroyed by Muḡammadane and that Appalammanavargal, a member of the palace of the <i>Mahāmaṇḍēsvara</i> Jilleḍu Veṅḡalaiyā-ḡeva-Maharaya set up new images of 9 of them and repaired those of the three others.
176	On the north wall of the first <i>prākāra</i> of the same temple.	Pandya ..	Sadaḡopavarman <i>alias</i> Tribhuvēnadhakravartin Sundara-Paḡḍyaḍeva.	13th year, Makara, <i>su. di.</i> 3, Monday, Tiruvōḡam.	Griṇtha and Tamil (of about the 18th Century A.D.).	Records the gift of 'Tayirpakkun, a hamlet of Damar, for offering to the Ālvārs set up in the temple by a cert. in Pallavarayaṇ of Tuṇjalar in Tirumalaikūṭya-ṇadu.

Vijayanagara

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall .. .. .	....	Tribhuvanachakravartin gopāladēva.	28th year, Kar- kaka, <i>su. di.</i> 3, Saturday, Mala.	Tamil	Records the <i>sarvāṁḍya</i> grant of (a village in) Damar-kōṭṭam by Madhurantaka-Pottappioncholan Vijaya-Gandagopalan for offerings to the temple of Vijayaraghava-Perumal.
178	Do. .. .. .	....	Tribhuvanachakravartin gopāladēva.	2nd year, Tula, <i>su. di.</i> 11, Monday, Aśvati.	Do.	Records a gift of the village of Kaṭṭanur to the temple of Vijayaraghava-Perumal at Tirupputukuli excepting lands previously granted to temples of Keilaśamūḍaiya-Nāyaṅgar Vinayaka-Pillaiyar and Pīḍari.
179	Do. .. .. .	....	Do.	2nd year	Do.	Records that a dancing girl of the temple having secured sanction by the king for the gift of Kaṭṭanur to the temple through Nūḷḷipiyarukūḷan Vāḷavandan Tiruvēḷḷaga-Saranalayan, she was granted a <i>santhānadhānam</i> to the temple.
180	Do.	Pandya ..	Tribhuvanachakravartin dōva.	18th year, Margali 27.	Do.	Records the sale of the village of Puttagaram (part of Kaṭṭanur) <i>alias</i> Svamiantōsha-ohaturvēdimangalam, for arrears of revenue due by persons who owned shares in the village, to the temple of Vijayaraghava-Perumal. Refers to the 17th year of Vijaya-Gandagopāladēva. Mentions Paḷavagaram (part of Kaṭṭanur) <i>alias</i> Annaiyappa-ohaturvēdimangalam and the high road leading to Kañchipuram.
181	Do. .. .. .	....	.. .. .	....	Do.	Records that the residents of the country assembled in the temple of Damal on the day of Aḍi-amāvāsyā, corresponding to Pūṣam, Saturday and Vyatipata, declared the grant of the same village tax-free for offerings and repairs to the temple of Pōṭṭṭuṭṭu. Refers to the 19th year of the reign probably of the king mentioned in No. 180.
182	Do. .. .. .	..	Tribhuvanachakravartin gopāladēva.	4th year	Do.	Registers an agreement made by the great assembly of Kaṭṭanur <i>alias</i> Utamaśōḷa-ohaturvēdimangalam with the treasure of the temple of Sittirameli-Tirupputukuli-Nāyaṅgar in Damar-nāḍin, a subdivision of Damar-kōṭṭam, that they shall not encumber by mortgage or conveyance, any of the lands of the village.
183	Do.	Pandya ..	Sadagōṇṇaman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-dēva.	8th year, Kaṇṇi, <i>su. di.</i> 3, Friday, Aḷiyān.	Grantha and Tamil (of about the 13th Century A.D.).	Duplicate of No. 52 of 1900. Gift of the village of Paḍavūr <i>alias</i> Virachampallur in Paḍavūr-kōṭṭam to the temple of Embērumān Vijayaraghava-Perumal, at Tirupputukuli for celebrating the festival of Avani-tirunāl, and for conducting the service Virachampai- <i>śantā</i> ; which Sambukulottunga-Sambuvarayan Virachampān had instituted in the temple on the constellation Aḷiyān which was the star of his nativity.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the same wall .. ..	....	Koparigumaikondan	8th year ..	Tamil (of about the 13th Century A.D.).	Gift of the village of Ottattai to the temple of Vijayaraghava-Perumal at Tirupputkuli in Damar-kōttam, a subdivision of 'ondai-mandalam in accordance with the previous grant of it made by Ijaraja Sambavarayan. Bears the signature of Yadarayan. Gift of land by purchase, in Puttagaram <i>alias</i> Svami-santosa-chaturvedimangalam, separated from Kattannur, to the temple of Sittiramey-Tirupputkuli in Damar-naḍu, a subdivision of Damar-kōttam, in Jayagondesōla-mandalam.
185	Do.	Pandya	Jajavarman <i>alias</i> Tribhuvanachakravartin Sundara Paṇḍyadeva.	17th year, Mina, <i>sa. di.</i> 13, Saturday, Sadaiyan.	Do.	Unfinished. Stops with the mention of the king.
186	Do. .. ..	..	Tribhuvanachakravartin <i>gōpāla</i>.	....	Tamil	Sale of land to the temple by the great assembly of Kattannur <i>alias</i> Uttamasōla-chaturvedimangalam. Refers to the fifth year of the reign of Vijaya-Gaṇḍa-gōpāladēva.
187	On the west wall of the same <i>prākāra</i> ..	Pandy.	Sundara-Paṇḍya- <i>[yadeva]</i> .	1 (8)th year, Puraṭṭadi.	Do.	Sale of land. Unfinished. Seems to register a gift of certain shares to the temple, by the assembly of Kattannur <i>alias</i> Uttamasōla-chaturvedimangalam.
188	On the same wall .. ..	..	Ananta-Vijaya- <i>[iand]</i> gōpāladēva ..	15th year ..	Do.	Gift of cows for a lamp to the temple of Vijayaraghava-Perumal, by Sambavarayan-Vinśōlan.
189	Do.	Pandya	Tribhuvanachakravartin Sundara-Paṇḍya-deva.	16th " ..	Do.	Records the gift of the villages of Turaiyur and another, for offerings to the temple, by Kayasam Venkaṭadri-Ayyan, son of Mosahmadu Thunmaraju.
190	On the south wall of the same <i>prākāra</i> ..	....	Tribhuvanachakravartin <i>gōpāladēva</i> .	Śaka 1483, Purnati, Tula, <i>sa. di.</i> 7, Wednesday, [Uṭṭiradam].	Do.	Records an order of the king, renewing the grant of the village of Kattannur including Palayagaram and Puttagaram, to the temple. The king belonged to the Bharedvaja-gotra and was the ornament of the Pallava race.
191	On the same wall	Vijayanagara	Vira-Sadāsivadeva-Maharaya	15th year ..	Tamil and Grantha.	Records the distribution of land to the several servants of the temple by the temple authorities. Mentions Lakkapa-Nayaka and the measuring rod <i>Rajavēḍḍiḍḍi koḷ</i> .
192	Do. .. ..	..	Nallasiddharasa of the family of Mukkapakavēṭṭi.	15th year ..	Tamil	Gift of cows for a lamp by a native of Andai-naḍa.
193	Do.	Vijayanagara	Devaraya-Maharaya, 'who witnessed the elephant hunt.'	Śaka 1360, Kalyukta, Mithuna, <i>sa. di.</i> Monday, Purnapṇam.	Do.	Records that Mukkapadevan Saranapillai of Damar <i>alias</i> Nittavinodanallur set up an image of Nittavinodachobbelvar in the temple of Tirupputkuli-Nayagar.
194	Do. .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	19th year ..	Do.	Gift of land, by purchase in Kattannur Puttagaram, for offerings to the temple, by Devapperumal Majavarayan.
195	On the east wall of the same <i>prākāra</i> ..	....	..	..	Do.	Registers a gift of land in Kattannur by Madurantakappottapichchōlan Vira-Gaṇḍagōpālan. Refers to the gift of the village in the 26th year (Sittiravishnu) of the same king's reign.
196	On the same wall	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	7th year ..	Do.	
197	Do.	Do.	30th year, Tula, <i>sa. di.</i> 7, Friday, Purnapṇam.	Do.	

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C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall .. .. .	....	....	..	Tamil ..	States that the individual mentioned in No. 195 above, set up the image of Valavanda-Perumal in this temple.
199	Do. .. .. .	....	....	..	Grantha and Tamil	Mentions Champa-randra. States that the Śrī-Vaishnavas of Maṇḍi-nāḍu presented an image of Sēpamudaliyar to the temple.
200	Do.	Vijayanagara	Devaraya-Maharaya	Śaka 1354, [Virodhikriti] (Virodhikriti), Mīna, <i>su. di. 1.</i>	Tamil ..	Damaged. Seems to refer to the repair done to a portion of the south wall, by Sakkarasar, son of Aylu-arasar.
201	Do. .. .. .	....	....	....	Grantha and Tamil	Registers a gift of land for the extension of the shrine, offerings and worship, to the temple of Subrahmanya-Pillaiyar at Kaṭṭappur by the assembly which is here stated to have met in the Gaṅgaikondan-maṇḍapa.
202	Do. .. .. .	..	....	..	Tamil ..	Registers that Sembiyadaraiyar, the younger brother of Pallavarāyar, one of the <i>mudalis</i> of Kuleśvara-devar-maṇḍapa made the necessary provision for garlands of flowers and <i>struthūḷay</i> to the temple.
203	On the west wall (inside) of the second <i>prākāra</i> of the same temple.	....	....	Śaka 1483, Durmati, Tula, <i>su. di. 7</i> , Wednesday, Uti-rādam.	Do. ..	Registers an arrangement made by the Jiyar and the <i>śāhanattar</i> of the temple to provide offerings to the god and goddess when taken out in the streets in procession from the money granted for that purpose by Śripadi Singarajayya.
204	On the same wall	Saluva	Virapratapa saiyadōva, 'who levied tribute from all countries,'	Śaka 1441, Prathamini, Aśvati.	Do. ..	Built in at the end.
205	Do. .. .. .	..	....	....	Do. ..	Built in at the beginning. Seems to register a gift of money for the swinging festival of the god.
206	Do. .. .. .	....	....	Śit-tirai 18.	Do. ..	Registers a gift of money for offerings to the god on the occasion of the swinging festival.
207	Do. .. .. .	....	..	....	Do. ..	States that this <i>maṇḍapa</i> and the temple of Periyapirattiyar were the charity of Jagad[ō]bbagandan Maṇabali-Vanaraja.
208	On the north wall of the <i>maṇḍapa</i> in front of the Marakavallināchchiyar shrine in the same temple.	Vijayanagara	Virapratapa Vira-Venkaṭapatidōva-Maharaya, 'who levied tribute from all countries,'	Śaka 1514, Nandana, Moṣa, <i>su. di. 2</i> , Sunday, Aśvati.	Do. ..	Registers an assignment of land in Turaiyūr for providing offerings to the shrine of Maratagavalli-Nachchiyar and an agreement given by the Jiyar, the manager, Ekṭar Tirumalai-Kumara-Tata-charya, and others of the temple of Pererun-Nayinar at Tirupputukūḷi in Damar-kōttam, a subdivision of Damar-nāḍu, situated in Sōlingapura-paru, which belonged to Chandragiri-rāja in Jayalgonḍola-maṇḍalam, to Nāgama-Nayaka, son of Timma-Nayaka, grandson of Pappu-Nayaka and great grandson of Vengalappa-Nayaka of Velur.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the north wall of the <i>mandapa</i> in Baliseṭṭi-chhatram near the same village.	....	....	Śaka 1635, Vijaya, Aśvīja, <i>śuddha</i> 10, Friday, Śra-vāṇa.	Telugu	Registers the construction of the Kalyāṇa- <i>mandapa</i> , tank and the <i>chhatram</i> by Venkatasēṭṭi, son of Bali-ṭṭi and grandson of Mutyālu-ṭṭi of Tiruvīdhi, a Vaisya of the Yali-ṭṭi-gōtra.
221	On the west wall of the Margatavallī-Ammāṇ shrine in the Marugēṣvara temple at Talyur (Chingleput taluk and district).	Pāṇḍya	Jatavaman Tribhuvanachakravartin Sundara-Pāṇḍya	1[9]th year, Kanni, <i>śu. di.</i> 12, Monday, Rohini.	Tamil (of about the 13th century A.D.)	Registers a gift of land by six residents of Tiruvīdai-vandai in Paduvur-naḍu, a subdivision of Amur-kōttam in Jayagondaśōla-mandalam, for offerings to the temple of Nayanar Alagiya-Sōkkaṇṇar.
222	On a stone in the Mukha- <i>mandapa</i> of the same temple.	Vijayanagara	Virapratapa Achotutayadeva-[Maharaja], son of [Nara]sinhadēva-Maharāja.	Śaka 1458, Dur-mukhi, Mēṣa, <i>śu. di.</i> 10, Tiruvōṇam, Friday.	Tamil	Gift of land for worship and repairs to the temple of Nayanar Tirumngal[garannu]daiya-Tambirāṇṇar at Rajakēṣarī[nallur] <i>alas</i> Talyur in [A]yiravēlīp-purra a village of Kumli-naḍu which was a sub-division of Amur-kōttam. The land was situated in Kunṇanallur in Irudayiravēlīppurra and was the gift of a native of Saundariyāśōlapuram in Puḷar-kōttam a subdivision of [Jayango]ḷa-śōla-mandalam.
223	On the south wall of the central shrine in the Sengamaliśvaran temple at Senganmal near Talyur (same taluk and district).	....	....	Śaka 1629, Sar-vajit, Vai-yāsi 25, <i>śu. di.</i> 6, Friday, Punarvasu.	Do.	States that the temple of Sengamaliśvaranḍaiyar in Talyur in Irudayiravēlīppurra in Kumli-naḍu a subdivision of Amur-kōttam was repaired by a certain Mutuvālu-ṭṭi, son of Parasurama-ṭṭi of Channapaṭṭanam.
224	On the same wall .. ..	....	....	....	Do.	By the side of an image. This is (the image of) Vijayara[ya]ṇ of Kōṭṭamāṇḍalam, who repaired this (temple).
225	On the north wall of the <i>mandapa</i> in front of the same temple.	Vijayanagara	Virapratapa Kriehnayadeva-Maharaja	Śaka 1442, Vikrama, Makara, <i>śu. di.</i> 7, Sunday, Mēṣa-Śaṅkramaṇa.	Do.	Records that a village separated from Araiyaṇṇōri in Sengalunirayṇ together with the proceeds on ten salt-pans were given for worship and repairs to the temple of Sengamaliśvaranḍaiya-Nayanar at Rajakēṣarī[nallur] <i>alas</i> Talyur in Ayiravēlīppurra a division of Kumli-naḍu in Amur-kōttam, by Sallappa Vi[ra]-Narasimha[raya]-Nayakar, son of Iḷuvakkūḷundaṇ-Bhaṭṭa.
226	On the west wall of the same <i>mandapa</i> ..	Do.	Kampaṇṇa-Uḷaiyar, son of Vira-Bokkapa-Uḷaiyar.	Sōbhagrit, Karkaka, <i>śu. di.</i> 7, Saturday, Sōdi.	Do	Registers a <i>sarvaṇḍa</i> grant of certain taxes by the king, for worship and repairs to the temple of Sengamaliśvaranḍaiya-Nayanar at Talyur <i>alas</i> Rajakēṣarī[nallur] in Kumli-naḍu a sub-division of Amur-kōttam in Jayagondaśōla-mandalam. The order regarding the grant was issued by Somaya-Deṇṇayaka in accordance with the written order of Rajanarayanaṇ-Sambu-varāyar.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the south wall of the same shrine ..	Chola ..	Rajakesarivarman <i>alias</i> Chakravartin Kulōtunga-Chōladōva.	31 + 1st year ..	Tamil ..	Built in the middle. At the instance of Kulōtunga-Sauvaramadhināja and another, the separation of the two villages Sūnganda-vittasōlanallur and Adirāhanallur was ordered by the king when he was seated on the throne called <i>Sēdāraṇ</i> in his palace at Ayirattali <i>alias</i> Mūnavarūmekondasōlapuram. The former village was a <i>dēvadāna</i> of Tirumuttamudaiya-Mahādēva at Terrampattu <i>alias</i> Mudigondasōlanallur in Villandaiyir-kūṇam a subdivision of Irūṇḍōluppādi and the latter a <i>dēvadāna</i> of Adirāhanallur. Mentions the temples of Pīḍari, Tirunāyapaṭṭasvaramudaiya Mahādēva, the village of Kavanar <i>alias</i> Viruṇḍendramūḷgalam in Mōrkū-nāḍu, a subdivision of Virudarājābhayānkara-vaḷanāḍu and the big road leading to Pennagadam.
234	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	...	Śaka 1395, Jaya, Aḍi 5.	Do ..	Unfinished. Seems to register a gift of lands in Sūnganda-vittasōlanallur <i>alias</i> Tirumuttam for maintaining the service called Rahuttamindap-sandā. Mentions Vettūṅgai-Alagiyār Kachchiyār.
235	On the same wall ..	....	..	Śaka 1413, Paridāpi, Sittiml.	Do. .	Damaged. Registers a <i>sarvaśāntya</i> gift of certain taxes for festivals and Rahuttamindap-sandā in the same temple. Signed by Paḷḷi-guṇḍa-Perumal <i>alias</i> Kachchiyār.
236	Do. ..	Chola ..	Kulōtūṅga-Chōladōva ..	44th year, Aṭṭapōṣi-Viṣṇu.	Do. .	Gift of three <i>kāṣa</i> for three lamps to the temple of Tirumuttamudaiyar. by Anantisaṅ Adavallaṅ of Sūnavāḷandur.
237	Do. ..	....	..	Śaka 1294, Paridāpi.	Do. .	Gift of lands for the service called Rahuttamindap-sandā instituted by Sēvagaṇḍerumal Kachchiyār, son of Iṭṭaiyaperumal Kachchiyār and grandson of Vettūṅgai-Alagiyār Kachchiyār. The temple is described as Tirumuttamudaiya-Nayānar at Sūnganda-vittasōlanallur <i>alias</i> Tirumuttam in Villandai-kūṇam in Irūṇḍōluppādi-nāḍu a subdivision of Mōrkū-nāḍu in Vadagarni Viudanaṭṭai-hayānkara-vṇarādu.
238	Do. ..	Saluva ..	Immaḍi Tirumalaidōva-Mahārāja ..	Viṣṇavaṣu, Parabhava, Aṇi 20.	Do. .	Records that Nagaṇḍi-Nayaka, one of the servants of the king, assigned for the use of the latter the taxes due from the village of Nedūṇḍi situated in the district given to him for military service, for worship and repairs to the temple of Tirumuttamudaiya Nayānar.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall	Chōla ..	Ku[15]tunga-Chōladēva	44th year ..	Tamil ..	Gift of 24 sheep for two lamps to the temple of Tirumuttamudaiyar in Vilandaiyūr-kūṟṟam, a subdivision of Vādagarai Virudarājahayanakara-velanadu, by Kam-dēvaṇ Pōṇṇambalakkuttan, a native of Vāgar in Vagūr-nāḍi, a subdivision of Pūṟṟangara[m]bai-nadu.
240	On a pillar in front of the same <i>mandapa</i>	....	....	Kaliyuga 4080 ..	Do. ..	States that the middle sluice in the big tank of Vinḍhamahadevippereri dug out by Irudgolarkōṇ <i>āḍia</i> Narayanaṇ Pūḷaiyappavarganḍan, was called Vijaiyaditaiy.
241	On the north wall of the first <i>prākāra</i> of the same temple.	Chōla ..	[Parakēsarivarman] <i>āḍia</i> Tribhuvana-chakravartin [Vikrama-Chōla].	8th year ..	Do. ..	Fragment. Contains only a portion of the historical introduction of the king commencing with the words <i>śaṣṭhaṁ</i> .
242	On the same wall .. .. .	....	....	....	Do. ..	Fragment. Seems to register a gift of land in Kavanūr, the eastern hamlet of Muḍigondūḷa-chaturveṣṭinṅṅulam in Meṟka-nadu, a subdivision of Rājadhira[s]-velanadu, to the temple of Sivarahadēva at Tirumuttam, in Irudgolappadi-Vilandaiyūr-kūṟṟam.
243	Do. .. .. .	....	....	....	Do. ..	Fragment. Mentions a number of officers of the king who is probably Parakēsarivarman Virarajendradēva.
244	Do. .. .. .	....	....	12th year ..	Do. ..	Fragment. Gift of 24 <i>kāṣu</i> for making a land cultivable. Mentions Srivaiḍhuvamamūṇi.
245	Do.	Chōla ..	Vikrama-Chōladēva	16th ..	Do. ..	Gift of 11 <i>kāṣu</i> for a lamp by a native of Idaiyāṟṟuk-kudi.
246	On the west wall of the same <i>prākāra</i> ..	Vijayanagara ..	Krishnadēva-Mahārāja	Śaka 1485, Srimukha, Kumbha, <i>śu.</i> <i>di.</i> 12 (Bhima-dvadaśi), Monday, Pūnarvasu. Śaka 1426, Rūdrīrōḍḍarin, Mīna, <i>śu.</i> <i>di.</i> 10, Monday, Tiruvōṇam.	Do. ..	Refers to the excessive taxation and the consequent desertion of the ryots. Fixes the favourable rates of taxes, under orders of Singappa-Nayaka, brother of <i>viśal</i> Ādiyappa-Nayaka.
247	On the same wall	Do. ..	....	....	Do. ..	Records an order of Triṇḍanatha Kaḍohirayar, son of Pelliḡḡḡḡ-Perumaḷ Kaḍohirayar who held the <i>ḍirāda</i> Raktantudaiy, relieving the tenants of the Padineluppaṟu district of the heavy taxation imposed by the Kūṇḍiayās, which had forced them to leave their holdings.
248	On the east wall of the same <i>prākāra</i> ..	Pāṇḍya ..	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year, Māsi 17.	Do. ..	The introduction <i>śaṣṭhaṁ</i> , etc., is inserted after the mention of the king. Registers an agreement among the <i>Kaikkōḷas</i> for making over certain taxes on loans to the temple of Tirunarāyaṇavarman-ḍaiya[r] Āḷaḷiya-Nayanaṇ for worship and repairs.

C.—List of stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall .. .. .	....	Parakkattari Konerideva-Maharaja ..	Kilaka, Ādi 12 solar eclipse.	Tamil ..	Records that Koneri-Nayakkar Nagaiya-Nayakkar, a servant of the king under a <i>sarvamāya</i> gift of the village of Kilainedavayil* situated in Villandai-pattu one of the eleven districts granted to him for military service, to the temple of Tirunarayana-maṇḍaliya-Nayanar, for the merit of the king. Fragment (gift of 22 <i>śāśi</i> to the temple for <i>ghee</i> to be measured by <i>vellappanṇi-nāli</i> . Fragment. Mentions a number of persons in charge of lamp gifts. Registers a <i>sarvamāya</i> gift of the taxes payable by the Kaikkōlas and artisans of Suṅgundavirttaṣōḷa-nallār <i>alias</i> Tirumuttam for offerings and requirements of the service called <i>Rahuttamindaṇ-śamā</i> instituted in the temple. Much damaged. Mentions [Tinneira] Inātha Kachohi-yarayar, son of Palligonda-Perumal and seems to register a gift for the requirements of the temple of Tirumuttamādaliya-Nayanar.
250	Do. .. .. .	....	[Vijkranta-] hoḷadeva .. .. .	....	Do. ..	Records the construction of the <i>Mahā-maṇḍapa</i> in the temple of Tirumuttamādaliya-Nayanar, by the chief Ekam[baranāda] Kachohiyarayan of Villandai who had the <i>divyadas</i> Rahuttamindaṇ, Ilavarasār-manavalai, Vayivayiragandaṇ, Arasanarayanaṇ, etc.
251	Do.	Chōḷa ..	Vira-pratapa Devaraya-Maharaya-Mallikar-junarayar.	Śaka 1386, Chitrabhanu, Dhanus, <i>śu. di</i> 5, Friday, Viśakha.	Do. ..	States that the image represents Tambirantōḷan Manakkanjaraṇ who recited the <i>Tiruppadaiyam</i> of this temple and took leave (i.e., died). States that this wall of the Adivarahamurti at Tirumuttam was constructed by Koṇḍama-Nayaka, son of Vaiyappa-Kṛṣṇappa-Nayaka.
252	On the <i>gōpura</i> of the same temple; right side.	Vijayanagara ..	Virapratapa Devaraya-Maharaya, Mallikar-junarayar.	Śaka 14[26], Raktaśabhi, Purattadi.	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
253	In the same place .. .. .	....	....	....	Do. ..	Registers a gift of land for a feeding-house in the temple of Adivarahamurti by <i>Kāyācam</i> Annaya, son of Venkataya and grandson of Kallappa-Puṭṭi-Bhaṭṭa of the Vishnuvardhana-gōtra. The land is stated to have been situated in Arasār which was granted to the donor by Venkatappanayan- Ayyavaru.
254	On the same <i>gōpura</i> ; left side	Vijayanagara ..	Virapratapa Devaraya-Maharaya, Mallikar-junarayar.	Śaka 1384, Vikrama, Mithuna, <i>śu. di</i> 11, Monday, Revati.	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
255	In the same place; above an image .. .. .	....	....	....	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
256	On the south wall of the first <i>prakāra</i> of the Bhavaraha-Perumal temple in the same village.	....	....	Śaka 1504, Chitrabhanu.	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
257	On the same wall	Vijayanagara ..	Virapratapa Devaraya-Maharaya, ruling from Penṅoṇḍa.	Śaka 1514, Nandana, Śrāvana, <i>bahula</i> 5.	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
258	Do. .. .. .	....	....	....	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.
259	Do.	Do. ..	Virapratapa Devaraya-Maharaya, ruling from Ghanagiri (i.e. Penṅoṇḍa).	Śaka 1603, Vriśha (wrong), Viśakha, <i>śu. di</i> 16.	Do. ..	Registers the gift of the village of Chilaraburu in Kurichipattu, a subdivision of Pallikōṇḍapatam-śima to the temple of Adivarahamurti by <i>Avasaram</i> Kōṇappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṇḍharaya to whom it had been given as an <i>agrahāra</i> by Koṇḍama-nayanigaru.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. ..	....	Virapratāpa Vira-Venkatapatidēva-Mahārāya, ruling from Penugonda.	Śāka 1522, Phalguṇa, śu. 10.	Telugu	Registers a gift of land in the village Yalanagala to the servants of the temple of Adimutti at Srimushṇam and by Venkatāravu-Konēyaya, the agent of Kondamanayanī Krishṇappanayanaya and the temple authorities. Records that a certain Viriśādirāman performed severe penance and obtained the oonch, discs and the bow from god Adivarāgar. Mentions the time of Venkatapatirāya.
261	On the east wall of the same <i>prākāra</i> ..	..	....	Subhāna ..	Tamil	
262	On the north wall of the same <i>prākāra</i> ..	Vijayanagara ..	Virapratāpa Śrīraṅgadēva-Mahārāya	Śāka 1508, Vyaya, Tula śu. 12, Rēvati, Monday.	Do. ..	Registers the gift of the village Arantangi surnamed Adivarāhakondasamudram in Solā-Uttamapurapattu belonging to Vajudalambattusavēdi in Vennaiyūr-nādu, a subdivision of Vāḍagarai Rājadhīraja-vēlānaḍu in Solā-maṇḍalam for special worship and repairs to the temple of Adivarāba-Perumal by Kalaiji-Mallappa-Nāyaka, son of Marappa-Nāyaka, for the merit of Vālyappa-Krishṇappa-Kondama-Nāyaka.
263	On the same wall	Do.	Śrīraṅgadēva-Mahārāya	Śāka 1505, Chitrabhānu, Vajgāṣi 13, Kārttigai, Amāvāsya, Saturday.	Do.	Registers the gift of the villages Śāṇṇātātan and Kilavudaiyā-nāṭṭan in Alambadi-pattu of Buvaṇa-gaviraṇ-pattanam, by Rāḍyaṣam Venkatāyar, son of Kondamaṇṇaiyār, a servant at the door of Kondama-Nāyaka, son of Vālyappa-Krishṇappa-Nāyaka, for supplying, offerings, lamps and garden to the temple of Adivarāba-Perumal. Vajudalambattu-savēdi is stated to be in Naduvuṇ-maṇḍalam.
264	Do.	....	....	Śāka 1504, Chitrabhānu.	Do. ..	Same as Nos. 265 and 257.
265	Do.	Vijayanagara ..	Śrīraṅgadēva-Mahārāya	Śāka 1504, V[?]jāha, Tula, śrīṣṭya, Viśākha.	Do. ..	Registers the gift of the village Pirandurai situated in Kutichai-pattu belonging to Kṛṣṇapparu in Padinēlu-pattu, for the sacred bath, offerings, lamps and flower-gardens, to the temple of Adivarāga-Perumal by Rāḍyaṣam Venkatāyar, son of Kondamaṇṇaiyār, a servant at the door of Kondama-Nāyaka, son of Vālyappa Krishṇappa-Nāyaka.
266	Do.	Do.	Virapratāpa Vira-Śrīraṅgarāyaḍēva-Mahārāya, ruling from Penugonda.	Śāka 1505, Svabhānu, Māgha, śu. [3].	Telugu	Records that Kondamanayanīguru son of Krishṇappanayanigan of the Kāyapa-gōṣṭra, remitted the <i>jūḍi</i> and <i>śrīrāḍu</i> on 38 villages of the temple in Bhōnagiri-pattam-tina which are mentioned by name at the instance of Aohchyanayanayanīguru, son of Baiyappanayanīguru. The latter also gave some villages and groves for building <i>gōṣṭras</i> , <i>prākāras</i> and <i>maṇḍapas</i> and to provide ornaments to the god and construct tanks in the villages.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On the west wall of the same <i>prākāra</i> ..	....	....	....	Telugu ..	Quotes from the Śrīmadbhāṣyatya in <i>Varāha-purāṇa</i> , the merit to be obtained in conducting the 12 monthly festivals of the year and prescribes the processional vehicles to be used and offerings to be made, on these occasions.
268	On the same wall .. .. .	....	....	Śaka 13[55], Pramadin.	Tamil ..	Stones missing. Seems to register the construction of a <i>maṇḍapa</i> by Pkambaranādar Kaachiyar.
269	Do.	Vijayanagara ..	Virapratapa Prandha-Virapatehadeva- Maharaya, 'who was pleased to witness the elephant hunt.'	Śaka 139[8], Vikrita, Dha[na], <i>daddat</i> , Sunday, Pura[Ma]di. Śaka 1506. Svabhānu, Magha, śu. 7.	Do. ..	Built in at the end and damaged. Seems to register a gift of land to the temple by <i>Rāya-Rāhastamāṇḍa</i> [Ma]likarjuna Kaachiyaraya.
270	Do.	Do. ..	Virapratapa Vira-Śrīraṅgarayaḍeva-Maharaya, ruling from Penugonda.	....	Telugu ..	Registers a gift of 14 villages and the remission of the taxes <i>yōḍi</i> and <i>virāḍa</i> on 28 other villages mentioned by name, in favour of the temple of Adivaraba-Perumāl, by Aohayuntappanayana-garu, son of Baiyappanayana-garu, and grandson of Udayagiri Timminayana-garu, for various offerings, processions, festivals, repairs, etc. The images of Maṇavala, Sodikkudutanachohiyar and the Alvars are said to have been set up in the temple.
271	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu.	Do. ..	A Telugu copy of Nos. 256, 257 and 254.
272	Do. .. .. .	....	....	Kijaka, Vaisakhs, śu. 15.	Do. ..	Registers a gift of two garlands every day to Adivarabhasvamin and Ambayavalli-Naṇḍaramma by a maid of honour attached to the harem of Kondamanayani-Krishnappa-Nayaka.
273	Do. .. .. .	....	....	Śaka 1504, Chitrabhānu.	Do. ..	Copy of No. 271.
274	On a rock in the tank at Kilpattu near Mambai-pattu (Vilupuram taluk, same district).	....	....	....	Tamil ..	Mentions Kulpatṭu and the measuring rods of 30 ft. and 20 ft.
275	On another rock on the bund of the same tank.	....	....	3rd year	Do. ..	Refers to the construction of a tank at Nolvayppakkam, its sluice called <i>Avinipalappuram</i> , the waste-water <i>Kuṇḍamudayā-kaliṅgu</i> and the canal <i>Rajakkattambirāṇ-kal</i> by Kuṇḍamudaiyāi Mahiyakulayan and Kovaiayan.
276	On the east face of the boulder containing Jaina images at Tirakkol (Wandiwasab taluk, North Arcot district).	Chola ..	[Parakeśarivarman]	Do. ..	Do. ..	Registers a gift of sheep for offer to the Jaina temple (<i>paṭṭa</i>) at Jandiapuram in Pūppu-nadu a subdivision of Venkura-kottam, by Tiraṇḍi alias Naratonga-Pallavaraiyan who was a native of Nelveli in Nelveli-nadu a subdivision of Tenkaraḷ Pannaiyur-nadu in Sōla-mandalam.
277	On the west face of the same boulder ..	Do. ..	Bajakeśarivarman	22nd year	Do. ..	Much damaged. Registers a gift to <i>Chingasura-p</i> - perumpalli at Rajendra puram.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	In the same place	..	..	..	Tamil ..	Much damaged. Registers a gift of gold for a lamp.
279	On a rock to the east of the same boulder	Chola	Parakéarivarman	12th year	Do.	Do. Registers a gift of paddy to Kanakavirāṣittadigaḷ. Mentions Sembayan Sembottadayan, son of Viḍelvidugu Sembottadayan alias Gaṇaperumāṇar.
280	On two pillars in the mandapa in front of the Varthaṇa temple in the same village.	..	..	....	Do.	States that the pillars were the gift of Idaiyaṇa Aṭṭōḍan Maṇiraṇ of Arumolidevapuram.
281	On the Vinampārai rock to the left of the image of Vinṇarāja near Tondur (Gingee taluk, South Arcot district).	Pallava	[Vijaiya-Sīyaparumār]	....	Do.	Much damaged.
282	On a slab set up in front of the same rock	Chola	Parakéarivarman, 'who took the head of Vira-Pāṇḍya.'	5th year	Do.	Registers a gift of sheep for a lamp to the temple of Kidāṇḍa-Perumāl by Suramittirap-perumāṇḍi, son of Irugamāṇ residing at Kilvaḷi-Poḍḍur in Singapuram-nāḍu.
283	On a boulder in a field near the same rock	Gaṭṭa-Pallava	Vijaiya-Dantivikramavarman	6th "	Do.	Registers a gift of gold by Vinṇagōvaraiyar to (the temple of ?) Kuṇṇar-Baṭṭari worshipped by Vinṇagōvaraiyar, for the merit Udarai and Nambi . . . who fell in a cattle-raid. The gold was received by the residents of Kilvaḷi. Aruvagūr in Singapuram-nāḍu.
284	On a pillar in the rock-cut cave at Melatchcheri (same taluk and district).	Pallava	Chandraditya	....	Pallava-Grantha	States that this (rock-cut) Siva temple called Śrī-Sikhari-Pallavēśvaran, was excavated by king Chandraditya at Sīṅha (Sīmha)pura.

[अपि ताम्रिदम्भपतिना
चन्द्रादित्येन सान्वेभौमेन
आशिवगिरिपल्लवेभ्यस्मिन्
असिंक्षीदुन्मयम् स्मिच्छिदुरे ॥]

APPENDIX D. — Arabic and Persian stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the lowest Fort gate at Adoni.	...	'Alī 'Adhī Shāh of Bijapur	982 A.H. (= A.D. 1574-75).	....	Records the building of a house at Adoni and the remission of taxes paid by weavers and grocers.
2	On a stone fixed into the wall of a well near the same place.	..	..	1075 A.H. (= A.D. 1664)	...	A well built by Mas'ud (Khan 'Ambar), governor of Adoni Fort.
3	On a slab set up near the entrance into the Jami 'Masjid (originally belonging to a bastion in the Fort) in the same village	...	..	1087 A.H. (= A.D. 1676).	..	Records the building of a bastion by Siddi 'Ambar (Khan 'Mas'ud).
4	On a stone built into the wall of a well in the same village.	.	..	1091 A.H. (= A.D. 1680).	....	Records the building of a well by 'Ambar Mas'ud.
5	On a stone fixed into the wall of Beda-gallu Rudrappa Bhavi (well) in the same village.	..	...	....	....	'Text identical with 4
6	In the same place .. ..	..	....	1091 A.H. (= A.D. 1680).	....	Records the building of a well by Mas'ud 'Ambar.
7	On a tomb-stone near the Fatimah Bi-Masjid in the same village.	....	..	Do	....	Records the death of Bibi Walt in 1091 A.H. = A.D. 1680.
8	At the entrance into the Ramānjorī-mandapa in the same village	..	Anrangzeb	1113-14 A.H. (= A.D. 1710-2).	....	....
9	On a slab built into the entrance to the Shuhzadah's tomb in the same village.	...	....	1176 A.H. (= A.D. 1762).	..	Records the date of the erection of a mausoleum by Sayyid Jamal-al-Jah Qadiri Favourite Shiite prayer.
10	On a stone near Usim Sahib Masjid in the same village	.	..	..	....	Records the date of Imam-d-Jaulah's tomb.
11	On a slab fixed at the top of the door-way entrance into a tomb at Mondigiri (Adoni taluk, Bellary district).	..	....	1180 A.H. (= A.D. 1766).	..	

APPENDIX E.—List of photographs taken during 1915-16*.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
379	Māski (Hyderabad State).	Front view of the cavern with the inscribed boulder of the Aśōkan edict.	Full plate.
380	Do.	The inscribed boulder in the same cavern	Do.
381	Paṇamalai ..	South-east view of the Pallava temple on the hill ..	Do.
382	Do. ..	Back view of the same temple	Do.
383	Do. ..	Stone image of Durgā (Mahishāsūramardani) in a cavern on the same hill.	Do.
384	Kumbakōṇam	Do. in a niche on the south wall of the central shrine in the Nāgēśvara-svāmin temple.	Half plate.
385	Do.	Do. in another niche of the same wall ..	Do.
386	Do.	Do. do. ..	Do.
387	Do.	Do. do. ..	Do.
388	Do.	Do. do. ..	Do.
389	Do.	Do. in a niche on the west wall of the same shrine.	Do.
390	Do.	Do. in a niche on the north wall of the same shrine.	Do.
391	Do.	Do. in another niche on the same wall ..	Do.
392	Do.	Do. do. ..	Do.
393	Malaiyadiḥku-riḥchi.	Front view of the rock-cut shrine (including the modern additions) called the Mahādēva temple, on the hill in the village.	Full plate.
394	Do.	General view of the ruined Viṣṇu temple in the village.	Do.
395	Tirumalai-puram.	Front view of the rock-cut temple on the north face of the Varadāchchimalai hill.	Do.
396	Do.	Bas-relief of Brahmā, in the same rock-cut temple ..	Do.
397	Do.	Do. Natarāja do. ..	Do.
398	Do.	Do. Viṣṇu do. ..	Do.
399	Do.	Do. Vināyaka do. ..	Do.
400	Do.	Front view of the unfinished rock-cut temple on the south face of the same hill.	Do.
401	Kaḷugumalai ..	Stone image of Śiva (Dakṣiṇāmūrti), on the south side of the rock-cut temple called Veṭṭuvāṅkōyil.	Half plate.
402	Do. ..	Do. do. ..	Do.
403	Do. ..	Stone image of Viṣṇu, on the west side of the same temple.	Do.
404	Do. ..	Do. on the north side of the same temple ..	Do.
405	Do. ..	Do. of Śiva, on the same side	Full plate.
406	Śāyamalai ..	Back view of the central shrine of the Śiva temple in a field.	Do.
407	Ēruvāḍi ..	View of the inscribed hill called Irattāipottai ..	Half plate.
408	Paraippattī ..	General view of the hill and the Rājagōpālasvāmi temple.	Do.
409	Do. ..	Another view of the same	Do.
410	Myākadoni ..	Front view of the inscribed boulder	Full plate.
411	Kammarchōḍu.	Jaina image in a temple outside the village	Do.

* Sixty photographs which were taken for Mr. Lanchester, the town-planning Expert, referred to in paragraph 4 above are not included in the list.

APPENDIX F.—List of drawings prepared during 1915-16.

Number (continued from the last report).	Locality.	Description.
150	Dārukāpuram ..	Outline sketch of the rock-cut cave.
151	Tirumalaipuram.	Do. do.
152	Do.	Do. of the unfinished rock-cut cave.
153	Āṇaiyūr ..	Do. of the rock-cut cave.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 : '94 : '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800–2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, that is, quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, "Maghā" is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHŌLA.		
<i>Rājakēsarivarma</i> alias <i>Chakravartin Kulōttuṅga-Chōla</i> .		
1915	261	48th year, Māsi. <i>śu. di.</i> Monday, Śittirai. A.D. 1118, Monday, Feb. 11; '77; '68, <i>śu. di.</i> mistake for <i>ba. di.</i> The <i>tithi</i> was chaturthi.
PĀṆḌYA.		
<i>Māraṇa</i> man alias <i>Kulaśekhara I.</i>		
"	586	12th year, Sinhā, 14, <i>śu. di.</i> [3]. Friday, "Uttara-Phalguni." A.D. 1279, Friday, August 11; f.d.t. '20; '49. <i>Tritīyā</i> commenced '18 on Friday.
1916	17	23rd year, Vriśchika, <i>ba. di.</i> 11, Monday, "Hasta." A.D. 1290, Monday, Oct 30; '48; f.d.n. '23. The <i>Nakshatra</i> "Hasta" commenced at '14 on Monday.
"	19	38th year, Vriśchika, <i>trayōdasi</i> , Sunday, Aśvati. A.D. 1305, Sunday, Oct. 31; '19; '54
"	81	[2]nd year, Kumbha, <i>ba. di.</i> 3, Monday, "Uttara-Phalguni." A.D. 1290, Jan. 30, Monday; '27; '13.
"	91	10th year, Vriśchika, <i>ba. di.</i> 2, Friday, "Rōhini." Vriśchika may be a mistake for Tulā. If so, the date corresponds to A.D. 1277, Friday, Oct. 15; '52; f.d.n. '52. The day was the 18th of Tulā, not a day in Vriśchika. "Rōhini" commenced at '42 on Friday.
"	110	2[2]nd year, Mēsha, <i>śu. di.</i> 11, Friday, "Uttiram." A.D. 1290, Friday, April 21; '26; f.d.n. '03. The <i>Nakshatra</i> "Uttara-Phalguni" commenced on Thursday at '93, was current all Friday and ended at '03 on Saturday.
<i>Māraṇa</i> man <i>Kulaśekhara II.</i>		
"	107	4th year, Śaka 1239; Kanyā, <i>ba. di.</i> 11, Friday, "Punarvasu." A.D. 1317, Friday, September 2. The <i>tithi</i> was <i>Ēkādaśī</i> which ended at '40 but the <i>nakshatra</i> of the day was "Pushya" not "Punarvasu" which had ended on '47 on Thursday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆDYA— <i>cont.</i>
		<i>Jaṭavarman</i> alias <i>Kulaśekhara</i> .
1915	578	[13] + 1st year, Karkāṭaka, 27, Rēvati, Friday. "23 + 6th" year is according to the Epigraphist, one of many possible readings of the regnal year. The regnal year, which the Madras Epigraphist was good enough to examine specially at my request is far from clear. But Karkāṭaka 27 occurred in conjunction with Nakshatra "Rēvati" only <i>once</i> on a Friday between 1190 A.D. and 1299 A.D. and that was on Friday, 23, July A.D. 1266 when Nakshatra "Rēvati" commenced at 34 of day, ending next day at 39. This would be the end of the 29th year of Jaṭavarman Kulaśekhara who according to my article in <i>Ind. Ant.</i> for June-August 1913 began to reign between 16th June and 30th September 1237. If correct, it would reduce limits of the reign to a period between 24th July and 30th September 1237 A.D. The fact that another inscription found in the same temple belonged to the earlier reign seemed to indicate, in the opinion of the Epigraphist, that this inscription also must be referred to the earlier Kulaśekhara. But it does not seem possible to find a date between A.D. 1190 and 1237 to suit the present details.
"	589	13 + 6th year, Makara, 25, Sunday, "Mrigaśīrsha". A.D. 1208, Sunday, January 18; the Nakshatra "Mrigaśīrsha" ended 44. The day was the 25th of Makara. <i>Note.</i> —The present details cannot be found in any regnal year that could possibly have belonged to the later Jaṭavarman Kulaśekhara (A.D. 1237) just as the details in No. 578 of 1915 could not be found in any regnal year that could have belonged to the earlier Kulaśekhara (1190 A.D.).
		<i>Māṇavarman</i> alias <i>Sundara-Pāṇḍya</i> .
"	611	* + 1st year, Vṛiśchika, 2[5], <i>ba. di.</i> 1, Sunday, "Rōhini". The regnal year as well as the day of solar month being uncertain, it is not possible to say which of the three Māṇavarman Sundara-Pāṇḍyas who reigned in the 13th century is referred to in the inscription. The only occasion between A.D. 1216 and A.D. 1329, when Vṛiśchika 25 concurred with bahula 1, Nak. "Rōhini" and Sunday was on Sunday, Nov. 21, A.D. 1249 (= Vṛiśchika 25) when bahula 1 commenced at 86, and Nak. "Rōhini" ended at 71: but the <i>tithi</i> on such a day would be called <i>paurṇami</i> or Śukla 15, not bahula 1.
1916	103	[1]5th year, Tula, <i>ba. di.</i> [3], Friday, "Anurādhā". Searches were made in 5th year, 15th year and 25th year of the three Māṇavarman Sundara-Pāṇḍyas who began to reign in 1216, 1238 and 1294 and the only positive result discovered is the following. A.D. 1220, Friday, Oct. 2 (= Tula 5). On this day Śukla 4 ended at 58 and Nak. "Anurādhā" at 04. This was the 5th year of the reign of Māṇavarman Sundara-Pāṇḍya who began to reign in A.D. 1216. In any case, the <i>paksha</i> must be <i>śukla</i> not <i>bahula</i> ; and if the year intended was A.D. 1220, the <i>tithi</i> was the 4th not 3rd, as conjecturally read.
		<i>Jaṭavarman</i> alias <i>Sundara-Pāṇḍya</i> .
1915	596	8 + 1st year, Vṛiśchika, 10, <i>ba. di.</i> 11, Sunday, "Hasta." = A.D. 1124; Sunday, Nov. 7 (= 10 Vṛiśchika): 53; 65. This would be the 9th year of Jaṭavarman Sundara-Pāṇḍya whose limits of reign I would now fix between March 31 and 16th May A.D. 1303. <i>See note below.</i>
1916	62	7th year, Tula, <i>ba. di.</i> 11, Monday, "Uttara-Āshādhā". Nakshatra "Uttara-Phalguni" (Tam. <i>Uttaram</i>) and not "Uttara-Āshādhā" (= Tamil <i>Uttirādam</i>) may join with a bahula 11th <i>tithi</i> , in Tula month. However, the Epigraphist was good enough to read the impression carefully with me, and there is no room to substitute anything for <i>Uttarādattu-nāl</i> which is quite clear. We must therefore suppose an error in the inscription itself of "Uttara-Āshādhā" for "Uttara-Phalguni." Presuming such an error, I would suggest as the equivalent of this date. A.D. 1283; Monday, October 18 (= 20 Tula); 16; 79 (Utt-Phalguni). This would fall in the 7th year of Jaṭavarman Sundara-Pāṇḍya who, according to the note below, may now be considered to have commenced to reign between 28th Feb. and 14th Mar. A.D. 1277

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Jaṭavarman alias Sundara-Pāṇḍya</i> — <i>cont.</i>
1916	63	10 + 1st year; Karkāṭaka, <i>ba. di.</i> 9, Friday, "Āśvati". A.D. 1287; Friday; July 4 (= 7 Karkāṭaka). On this day bahula 9 commenced at 72, ending next day at 77 (such a day would ordinarily be called bahula 8 and not bahula 9). Nak. "Āśvati" ended on Friday at 80. This would fall within the 11th year of the reign referred to in 62 of 1916.
"	66	1 [9]th year, Karkāṭaka, <i>su. di.</i> 5, Wednesday, "Hasta". Read "1[1]th" year instead of "1[9]th year." There is no suitable date in the 19th year of any of the known <i>Jaṭ. Sundara-Pāṇḍyas</i> . I would therefore read "1[1]th year" so as to suit the following: A.D. 1287, Wednesday, July 16 (= 19 Karkāṭaka); <i>f.d.t.</i> 02; <i>f.d.n.</i> 58. This would be within the 11th year of the reign referred to in No. 62 of 1916.
"	67	10th year; Vṛiśchika, <i>su. di.</i> 14 Thursday, "Āśvati". = A.D. 1288; Thursday, October 31 (= 4 Vṛiśchika); <i>f.d.t.</i> 82; <i>f.d.n.</i> 06. It is not a very reliable date, since the <i>tithi</i> began so late on the day of commencement but no better date can be found; and the date now suggested falls within the 10th year of the reign referred to in No. 62 of 1916.
"	104	8th year, Mēsha, <i>ba. di.</i> 13, Tuesday, "Uttirattādi." A date cannot be found falling within the 8th year of the reign of any known <i>Jaṭ. Sundara-Pāṇḍya</i> . I would therefore suggest A.D. 1258, Tuesday, April 2 (= 9 Mēsha); <i>f.d.t.</i> 35; <i>f.d.n.</i> 54, which would fall within the 7th year, not the 8th of <i>Jaṭ. Sundara-Pāṇḍya</i> of 1251. A.D. 1309, Tuesday Ap. 8; <i>f.d.t.</i> 25; 99 is another equivalent, pointing to the 7th year of <i>Jaṭ. Sundara-Pāṇḍya</i> whose reign began in A.D. 1303.
		<i>Māraṇvarman alias Sundara-Pāṇḍya</i> .
"	185	17th year, Mīna <i>ba. di.</i> 13, Saturday, "Śadaiyam." A date can be found for these details in the 17th year of the reign either of <i>Jaṭ. Sundara-Pāṇḍya</i> who came to the throne in A.D. 1277 or of the one who began to reign in A.D. 1303. (1) A.D. 1293; Sat.; March 7; 54; 70. (2) A.D. 1320; Sat.; March 8; 63; 71. I may add that of 29 dates free from error examined by me in this connection, this and another (No. 418 of 1909) are the only two neutral dates I have been obliged to admit. All the other 27 dates can be assigned either to the one reign or to the other without making any correction in the inscriptions.
"	221	1[9]th year, Kanyā, <i>su. di.</i> 12, Monday, "Rōhiṇi". For <i>Kanyā</i> we must, for calendrical reasons, read <i>Dhanus</i> and 1[9]th year, 1[7]th or 1[8]th would have to be read in order to find a reasonable equivalent. This would be either (1) A.D. 1292, Monday December 22 (= 26 <i>Dhanus</i>); 71; 89, or (2) A.D. 1319, Monday, December 24 (= 27 <i>Dhanus</i>); 99; <i>f.d.n.</i> 08. Dates like this which contained errors were rejected in the process of determining the dates of accession of the two <i>Jaṭavarman Sundara-Pāṇḍyas</i> , referred to in the note below.

NOTE.—A fairly large number of new inscriptions of *Jaṭavarman Sundara-Pāṇḍya* are available this year for examination. I took the occasion to review the whole question and I hope shortly to be in a position to clear up the matter in an article to be contributed to the *Indian Antiquary*. Briefly, I may state that there are clear proofs consisting of four dates referring to the Barhaspathya cycle and showing that a *Jaṭavarman Sundara-Pāṇḍya* reigned from A.D. 1276 or 1277 to A.D. 1293. These dates are Nos. 588 of 1907 "Nandana", 590 of 1907 "Virochin", 592 of 1907 "Vyaya" and 594 of 1907 "Nandana." These four dates have been reported upon by Mr. R. Sewell, I.C.S. (Retired).

On the other hand there are three equally clear dates, containing unmistakable references to days of the Tamil solar months, which show that a *Jaṭavarman Sundara-Pāṇḍya* must have begun to reign in A.D. 1303. These dates are No. 252 of 1901 (= A.D. 1317 Mond. August 29 = 1 *Kanyā*); No. 575 of 1902 (= A.D. 1314, Wed. 28 August = 31 *Simha*) and the present No. 596 of 1915 (*vide supra*). In the first two of these cases, Kielhorn not knowing of a later *Jaṭavarman Sundara-Pāṇḍya* than the one of 1276 or 1277, supposed, quite contrary to his own practice, that there were errors in the day of solar month. There is no such error in these three cases.

These facts being established, it has to be noted that there are 23 other dates, *free from error*, which being calendrically examined, can be referred either to the one *Sundara-Pāṇḍya* or to the other. This result is due to the fact that a period of 27 years separates the two reigns; and in 27 years, a *tithi*, *vāra* and *nakṣatra*, unaccompanied by the day of solar month, will ordinarily be found to recur.

Fortunately, however, we have in the several inscriptions besides the calendrical details, also the regnal years. Hitherto Dr. Kielhorn and Mr. Sewell supposed that certain of the regnal years were erroneous, because they did not consider the possibility of a later *Jaṭavarman Sundara-Pāṇḍya* having come to the throne at the beginning of the 14th century. Once the possibility is established however, all the 23 regnal years are found to be perfectly right. It would take me too long to set out the proofs in detail; but I may state the broad conclusions; namely (1) that *Jaṭavarman Sundara-Pāṇḍya* who was hitherto supposed to have begun to reign, according to Kielhorn, between 13th September 1275 and 15 May 1276; according to my article in *Indian Antiquary*, from 24 June 1276; and according to Mr. Sewell between 6 and 25 August 1276; must, hereafter, be considered to have come to the throne either on 28 February 1277 or on a date between 28 February and 14 March A.D. 1277; (2) that the later *Jaṭavarman Sundara-Pāṇḍya*, whose existence I brought to light in my article published in the *Indian Antiquary* has now three clear dates and eight probable ones, *free from error*, to support his reign, which, I consider for the present, may be taken to establish that that reign began between March 31 and May 16, 1303 (although one inscription, No. 123 of 1904 seems to give him as an absolute date of accession, 28 June 1303).

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Jatavarman alias Vira-Pāṇḍya.</i>		
1915	613	6th year, Kanyā, 13th, <i>ba di</i> 7, Wednesday, “Mrigaśirsha.” = A.D. 1259; Wednesday; September 10 (= 13 Kanya); ·80; ·82. This is a clear date, showing that, according to the framers of this inscription, Jatavarman Vira-Pāṇḍya began to reign on or after 11th September A.D. 1253.
1916	6	11th year, Rishabha, <i>su. di</i> 11, Monday, “Uttiram.” = A.D. 1265; Monday, April 27 (= Rishabha 3; ·63; ·31. This date shows that, according to the framers of this inscription, Jatavarman Vira-Pāṇḍya began to reign on or after April 28, A.D. 1254. The first five dates examined by me under Jatavarman Vira-Pāṇḍya of 1254 in <i>Ind. Ant.</i> June-August 1913 together with these two dates point to 1254 as the date of commencement of reign; whereas the 6th and 8th dates (435 of 1906 and 128 of 1908) examined by me in the same place and under the same reign together with No. 243 of 1901 and No. 174 of 1895 (examined by Kielhorn in <i>Ep. Ind.</i> Vol. VII, pages 10, 11) point to A.D. 1253. No. 402 of 1907, the 7th date examined by me in <i>Ind. Ant.</i> (loc. cit) points to either A.D. 1253 or A.D. 1254. Altogether there seem to be now seven dates for A.D. 1254 and four for 1253; one neutral. It is improbable that one Jatavarman Vira-Pāṇḍya came to the throne in A.D. 1253 and another in A.D. 1254 and we may for the present suppose that in the four dates referring to A.D. 1254, the number of the regnal year is by error overstated by 1.
<i>Māṇavarman alias Vira-Pāṇḍya.</i>		
“	64	31st year, Kanyā, <i>su. di</i> 3, Friday, “Svāti.” In my article in the <i>Ind. Ant.</i> (June to August 1913) I placed the accession of Māṇavarman Vira-Pāṇḍya in A.D. 1253, a year earlier than that of Jatavarman Vira-Pāṇḍya of Īlam and Koṅgu fame. In one recent case the Epigraphist thought the characters of this reign were later than those of Jatavarman Vira-Pāṇḍya of 1254 and I am, therefore, tentatively suggesting dates 27 years later than those previously arrived at by me for Māṇavarman Vira-Pāṇḍya. In the present case I suggest, as a tentative equivalent A.D. 1310, Friday, September 25 (= Kanyā 28); <i>su.</i> 3 commenced at ·67, ending next day at ·66; while “Svāti” ended on Friday at ·61.
Also A.D. 1381. July Sept. 20. Tichu commenced at ·52 & ended at ·50 next day. ·88.	227	11th year, Karkāṭaka, <i>su. di</i> 7, Saturday, “Śōḍi.” For reasons stated above, I would suggest as the equivalent of this date A.D. 1290; Saturday, July 15 (= 18 Karkāṭaka); on which day <i>su.</i> 7 ended at ·49 while “Svāti” commenced at ·14, ending next day at ·5.
1361. July 10 7.26; 14.36. son. 46.		
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
“	74	3rd year, Vriśchika <i>su. di</i> 13, Thursday, “Tiruvōnam.” = A.D. 1298; Thursday, August 21 (= Simha 24); ·53; ·19. No dates to suit week-day in A.D. 1255, A.D. 1256, A.D. 1282 which are the 3rd years of the other Vira-Pāṇḍyas so far known in 13th century.
“	117	6th year, 10, Thursday, “Punarvasu.” The only date in the years A.D. 1258, 1259 (which would cover the 6th year of Jatavarman Vira-Pāṇḍya whether we reckon his reign from 1253 or 1254) is A.D. 1259, Thursday, November 6 (= Vriśchika 10), on which day bahula 4 ended at ·01 and Nakshatra “Punarvasu” at ·53. There is also a date in the reign of Jatavarman Vira-Pāṇḍya, who began to reign in A.D. 1296; namely A.D. 1301, Thursday, July 6 (= Karkāṭaka 10), on which date Nak. “Punarvasu” ended at ·31. In A.D. 1286, Thursday, November 7, on which day bahula 4 ended at ·19, and Nakshatra “Punarvasu” at ·61 was 11 Vriśchika not 10 Vriśchika. From this we may infer that the king referred to in this inscription was either Jatavarman Vira-Pāṇḍya whose reign began in A.D. 1253 or 1254, or the one who began to reign in A.D. 1296, not Māṇavarman Vira-Pāṇḍya whose reign began either in A.D. 1253 or in A.D. 1280.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆDYA— <i>cont.</i>
		<i>Saḍaḡōpavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya.</i>
1916	176	13th year, Makara, <i>śu. di.</i> 3, Monday, “Tiruvōṇam” = A.D. 1250; Monday, December 26 (= Makara 1), on which day <i>śu.</i> 3 commenced at ‘78, ending next day at ‘79; while “Śravaṇa” ended on Monday at ‘67. A <i>tithi</i> commencing on any day so late as ‘78 would not ordinarily be cited for that day; and the date might seem for this reason to be improbable; but no suitable date can be found in the 13th year of any of the other known Sundara-Pāṇḍyas. The following dates were successively examined and had to be rejected for reasons which will be apparent: 1228 Sunday; 1252 January 15 (“Śravaṇa” had ended on Saturday); 1253 January 4, Saturday; 1264 January 3, Thursday; 1283 January 3, Sunday; 1284 January, Saturday; 1288, Monday, December 27 (“Śravaṇa” had ended on Sunday); 1315 Monday, December 29th (“Śravaṇa” had ended on Sunday).
		<i>Māḡavarman alias Śrīvallabha.</i>
„	55	26th year, Kumbha, Monday, . . . <i>di.</i> 12, [Punarvasu]. To this king I had assigned, in my articles in the <i>Ind. Ant.</i> for June—August 1913, the date of accession A.D. 1257. I am advised that the king reigned later than the middle of the 13th century and I am, therefore, now assigning to him a date of accession 27 years later. Accordingly, I suggest as the equivalent of the present date A.D. 1314, Monday, September 11 (= 14 Kanni); ‘27; f.d.n. ‘58. “Revati” commenced at ‘59 on Monday.
		<i>Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya.</i>
„	163	17th year, [Mithuna], <i>śu. di.</i> 7, Friday, “Viśākha.” Mithuna is not a solar month in which <i>śu.</i> 7 can join with “Viśākha.” The two may join in Simha. I suggest A.D. 1267 Friday, July 29 (= Simha 1) when <i>śu.</i> 7 ended at ‘38 while “Viśākha” commenced at ‘10 and ended next day at ‘06. This would be the 17th year of the reign of Jaṭavarman Sundara-Pāṇḍya I with the introduction <i>Samastha jagat-ādihāra</i> etc.
		<i>Māḡavarman alias Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya.</i>
„	2	2 + 9th year, Śaka 1463 Plava, Dhanus, 24, <i>śu. di.</i> 5, Thursday, Vyatipātayōga, Vyāghra-karaṇa, “Śadaiyam.” [Plava is A.D. 1541]; = A.D. 1541, Thursday, December 22, which was the 24th of Dhanus; <i>śu.</i> 5, ended at ‘63 and Śatabhishaj at ‘30.
		<i>Parākrama-Pāṇḍya.</i>
1915	568	Śaka 1470, 5th year, Kīlaka, Āvaṇi 17, <i>śu. di.</i> Saubhāgya-yōga, “Tiruvōṇam.” = A.D. 1548, Thursday, August 16; f.d.n. ‘30. The <i>tithi</i> in the śukla-paksha which is omitted in the inscription was the 12th. Nakshatra “Śravaṇa” commenced at ‘23 on Thursday and ended at ‘30 on the following day.
		<i>Jaṭavarman alias Tribhuvanachakravartin-Kōṇērinmaikondāṇ Abhurāma-Parākrama-Pāṇḍya.</i>
„	570	Śaka 1471, 7th year, . . . 13, <i>ba. di.</i> 7, Sunday, Bala-karaṇa, “Pushya.” = A.D. 1549, Sunday, October 13; ‘27; ‘99. The month was Tulā or Aippaṣi.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
1916	183 (Identical with No. 52 of 1900).	<i>Śaḍagōpavarman</i> alias <i>Tribhuvanachakravartin Vikrama-Pāṇḍya</i> . 8th year, Kanyā, <i>śu. di.</i> 3, Friday, "Āyilyam." Solar month "Kanyā" is probably an error for "Mithuna", because <i>śu.</i> 3 and "Āśleṣha" cannot combine in Kanyā month, but may in Mithuna month. If this correction is made, the date we are in search of is probably A.D. 1254, Friday, June 19 (= Mithuna 24) when "Āshāḍha" <i>śu.</i> 3 ended at '64 and Nakshatra "Āśleṣha" or "Āyilyam" at '77 of the day.
1915	585	<i>Aḷagan Perumāḷ Parākrama-Pāṇḍya</i> . Śaka 1403, 2 + 6th year, Rishabha, 30th, <i>śu. di.</i> 9, Sunday, Siddha-yōga, "Uttara-Phalguni." = A.D. 1482, Sunday, May 24; <i>śu.</i> 9 commenced at '05 of day and "Uttara-Phalguni" ended at '57 of day.
"	577	<i>Jaṭilavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikoṇḍān Ativīrarāman Śrīvallabhadēva</i> . Śaka 1493, 9th year, Prajōtpatti. Uttarāyana, Śaisīra-ritu, Kumbha-ravi, 16, <i>śu. di.</i> 10, Friday, Śubha-yōga, Śubha-karaṇa, "Ārdra." "Kumbha-ravi 16" should be "Kumbha-ravi 26." For on Friday February 22, A.D. 1571 (= Śaka 1493, Prajōtpatti), which was a day of "Ārdra", and the 26th of Kumbha month, the 10th <i>tithi</i> in śukla-paksha commenced at '37 (ending next day at '42). The Nakshatra ended at '87 on Friday.
"	571	<i>Jaṭilavarman Tribhuvanachakravartin Kōṇērinmaikoṇḍān</i> . Śaka 1462, Śarvari, Tai 12, <i>śu. di.</i> , Bhadra-karaṇa. = A.D. 1541, Saturday, January 8, <i>śu.</i> 11 ended at '65. Bhadra-karaṇa is the 22nd karaṇa (see <i>Ind. Chronology</i> Tab. III) and therefore the second half of the 11th <i>tithi</i> [<i>Ind. Chronology</i> , section 55, p. (23)].
"	567	<i>Iṇḍakālameḍutta Śrīvallabhadēva</i> . Śaka 1463, 7th year, Plava, Āvaṇi 22, <i>śu. di.</i> 7, Tuesday, Rishabha-karaṇa, Viṣkambha-yōga, Anuṣha. In the year 1541 (= Ś. 1463 = Plava) <i>śu.</i> 7 and "Anuṣha" combined in Āvaṇi month on the 28th day, which was a Saturday (not Āvaṇi 22, Tuesday).
"	583	<i>Jaṭilavarman Tirunelvelipperumāḷ</i> born under the asterism <i>Hasta</i> . Śaka 1457, Manmatha, Kārttika, 23, <i>śu. di.</i> 12, (error for <i>ba.</i> 12), Monday Śobhana-yōga, "Svāti." = A.D. 1535, Monday, November 22; '31; '56. The verification supposes the <i>tithi</i> to be <i>ba.</i> 12 for which <i>śu.</i> 12 in the inscription is a manifest error.
		TELUGU-CHŌḶA.
"	316 and 327	<i>Kannāradēva-Chōḍa</i> . Śaka 1037, Jaya, Chaitra, solar eclipse. There was no solar eclipse in the month of Chaitra in A.D. 1114 or 1115. There was a solar eclipse at the end of Adika-Chaitra at the beginning of Ś. 1036 current = A.D. 1113-14.
"	365	<i>Kannaradēva-Chōḍa-Mahārāja</i> . Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, <i>śukla</i> 2, Sunday. If Śaka 1098 = Durmukha = A.D. 1176-77 was the correct year, Kārttika (lunar) <i>śu.</i> 2 fell on Wednesday, Oct. 6 while Kārttigai (Tamil solar month) <i>śu.</i> 2 fell on Friday Nov. 5. In neither case was the week-day Sunday, as stated in the inscription.
"	324	<i>Balli-Chōḷarāja</i> . Śaka 1133, Māgha, <i>śu[ddha]</i> 7, Thursday. In A.D. 1201-02 Māgha, <i>śu.</i> 7 ended at '61 on Wed. Jan. 2, A.D. 1202. The week-day was not Thursday.
"	410	<i>Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja</i> , son of <i>Chōḍadēva-Mahārāja</i> . Śaka 1157, Chaitra, <i>śuddha</i> 5, Sunday, Mēsha-Saṅkrānti. = A.D. 1135, Sunday, Mar. '25, <i>śu.</i> 5 ended at '54. The day was that of Mēsha-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHĀLUKYAS.		
<i>Pratāpachakravartin Jagadēkamalla.</i>		
1915	503	11th year, Vibhava, Chaitra New-moon Monday, solar eclipse. In A.D. 1148 on Tuesday; April 20; <i>ba.</i> 15 ended at '18. <i>Ba.</i> 15 commenced on Monday at '27. And it was a day of solar eclipse.
"	517	Yuva, Pau[shya], 5 (<i>pañchami</i>), Monday, Uttarāyana-Saṅkrānti. In A.D. 1155-56 = Yuva, Pausha śuddha pañchami fell on Wed., Nov. 30; '98; and Pausha bahula 5 on Friday, Dec. 16; '14. In neither case was Monday the week-day.
<i>Jagadēkamalla (II).</i>		
"	521	5th year, Dundubhi, Śrāvaṇa, Full-moon, Sunday, lunar eclipse. In A.D. 1142-43 (= Dundubhi), Śrāvaṇa full-moon <i>tithi</i> ended on Sat. August 8, A.D. 1142 at '48 of day; and there was a lunar eclipse on that day. It is not known why Sunday is referred to as the day of eclipse.
"	549	5th year, Dundubhi, Pushya, <i>śuddha</i> 6, Friday, Uttarāyana-Saṅkrānti. = A.D. 1142, Friday, Dec. 25; '55. It was a day of Uttarāyana-Saṅkrānti.
<i>Trailōkyamalla (Sōmēśvara I).</i>		
"	489	Śaka 976, Jaya, Phālguna, <i>śuddha</i> 5, Sunday. = A.D. 1055, Saturday, Feb. 4; <i>śu.</i> 5 ended at '94. The week-day was Saturday and not Sunday.
"	522	Śaka 974, Nandana, Pushya, <i>bahula</i> , 2, Thursday, Uttarāyana-Saṅkrānti. In the year A.D. 1052-53 (= Śaka 974 = Nandana), the month Pausha was <i>kshaya</i> , i.e., suppressed (vide <i>Ind. Chron.</i> Tab. X, page 83) and the citation of a <i>tithi</i> belonging to a suppressed month deserves to be noted. Mārgasīra month in this year is what would ordinarily have been called Pausha and Mārgasīra <i>ba.</i> 2 in A.D. 1052-53 did fall on a Thursday, i.e., on Thursday, December 10; '73. For another instance of the citation of a suppressed month in an inscription see Report for 1914-15, page 82.
"	561	Śaka 976, Jaya, Pausya, <i>śuddha</i> 1[3], Sunday, Uttarāyana-Saṅkrānti, lunar eclipse. The date intended is apparently either A.D. 1053, Sunday, Nov. 28, when Mārgasīra, śukla 15 ended at '55, and on which day there was a lunar eclipse, or A.D. 1053, Sunday, Dec. 26 when Pausya śukla 13 (which of course could not be a day of lunar eclipse) ended at '19 of day. Jaya in the inscription is apparently an error for Vijaya, since the former was A.D. 1054-55 and the latter A.D. 1053-54. Pausya may or may not be an error. The solar month and day corresponding to Pausya <i>śu.</i> 13 were Makara 3, which was after Uttarāyana-Saṅkrānti.
"	565	Chālukya Vikrama year 6, Dūrmati, Pushya, <i>bahula</i> , [6], Thursday, Uttarāyana-Saṅkrānti. = A.D. 1081, Thursday, Dec. 23, when bahula 6 commenced at '53, ending on Friday at '43. Uttarāyana-Saṅkrānti in this year fell on Friday, 24 Decr. at '30 of day (by Āryasiddhānta).
"	515	Ch. Vik. year 17, Aṅgīrasa, Vaiśākha, Full-moon, lunar eclipse. = A.D. 1092, (= Aṅgīrasa), Saturday, April 24, when there was a lunar eclipse, <i>tithi</i> ending at '57.
"	516	Mārgasīra, Full-moon, Sunday, lunar eclipse. In A.D. 1053, Sunday Nov. 28; <i>śu.</i> 15 ended at '55 of day and there was a lunar eclipse.
"	518	Ch. Vik. year 32, Sarvajit, Pushya, Full-moon, Tuesday, lunar eclipse. = A.D. 1107 (= Sarvajit), Tuesday, Decr. 31, when there was a lunar eclipse, <i>tithi</i> ending at '66.
"	519	Ch. Vik. year 4, Siddharthin, Jyēsthā, <i>śuddha</i> 10, Thursday. In A.D. 1079 (= Siddharthin = Chālukya Vikrama year 4), Jyēsthā <i>śuddha</i> 10 fell on Monday May 13, so that Jyēsthā <i>śuddha</i> 6 was Thursday, May 9, when 6th <i>tithi</i> ended at '36.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
WESTERN CHĀLUKYAS— <i>cont.</i>		
<i>Trailōkyamalla (Sōmēśvara I)—cont.</i>		
1915	523	Ch. Vik. year 4, Siddhārthir, Jyēshṭha, <i>śuddha</i> 10, Thursday. Same remarks as against No. 519.
<i>Bhuvanaikamalladēva.</i>		
"	514	Śaka 990, Kilaka, Mārgaśira, Full-moon, Friday, lunar eclipse. In A.D. 1068, Friday, Aug. 15; <i>śu.</i> 15 ended at 15 of day, and there was a lunar eclipse on this day. The month was Bhādrapada and not Mārgaśira. In this year, Mārgaśira <i>śu.</i> 15 fell on Wednesday. Mārgaśira in the inscription is probably an error for Bhādrapada.
<i>Tribhuranamalla (Vikramāditya VI).</i>		
"	505	Chālukya Vikrama year 31, Vyaya, Śrāvaṇa, Full-moon, Wednesday, lunar eclipse. A.D. 1106-07 = Ch. Vik. Era 31 = Vyaya. In this year Śrāvaṇa full-moon, when there was a lunar eclipse, fell on Tuesday, July 17, A.D. 1106: the <i>tithi</i> ended at 92. The inscription (like No. 521 of 1915) quotes however the next day Wednesday as the day of eclipse.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
"	499	Ch. Vik. year 58, Pramādīcha. Pushya, <i>bahula</i> 11, Sunday, Uttarāyana-Saṅkrānti, Vyatīpāta, solar eclipse. In A.D. 1133-34, (= Pramādīcha = Ch. Vik. year 58), Pushya <i>bahula</i> 11 fell on Sunday, December 24, A.D. 1133 when <i>tithi</i> ended at 12 of day. Uttarāyana-Saṅkrānti occurred on the same day at 75 of day; but solar eclipse did not occur till Saturday 2: January, A.D. 1134, which was Māgha Amāvāsyā.
"	502	Ch. Vik. year 57, Paridhāvin, Chaitra, <i>śuddha</i> 5, Thursday, "Rōhini," Śōbhana-yōga, Bālavā-karaṇa, and Vishu-Saṅkramaṇa. A.D. 1132. The day intended is apparently A.D. 1132, Wednesday, March 23, on which day Chaitra <i>śuddha</i> 5 ended at 75 and Vishu-Saṅkrānti, or Mēsha-Saṅkrānti occurred at 84. But the week-day was Wednesday, not Thursday which must be an error.
<i>Trailōkyamalla Bhujabalarā Rāyamurāri Sōmēśvaradēva (IV).</i>		
"	555	Śaka 1106, Krōdhin, Kārttika, New-moon, Monday, solar eclipse. = A.D. 1184 (= Krōdhin) Monday, November 5; (lunar) Kārttika <i>ba.</i> 15 ended at 18. But there was no solar eclipse on that day. In A.D. 1183 (lunar) Kārttika, new-moon was on Thursday and then there was a solar eclipse.
<i>Vīranārāyaṇa Sōmēśvaradēva IV.</i>		
"	546	Śaka 1108, Parābhava. Pushya, <i>śuddha</i> 13, Wednesday, Uttarāyana-Saṅkramaṇa. In A.D. 1186 (= Parābhava), Pushya <i>śu.</i> 13 ended on Friday at 07. In A.D. 1185, which was not Parābhava, Pushya <i>śu.</i> 13 ended on Sunday at 42. In either case the inscription must be wrong as to week-day.
<i>Vīmayāditya Satyāśraya.</i>		
1915-16	7 App. A	Śaka 614, 12th year, Āshāḍha, Full-moon, summer solstice. If the reference were to Śaka 614 expired (as in Kielhorn's No. 29— <i>vide</i> his <i>List of Southern Inscriptions</i>), the Āshāḍha full-moon would be that which fell on June 4 (Adhika Āshāḍha), which would be about the 76th day of the Indian solar year or that which fell on July 4, (Nija Āshāḍha) which would be the 105th day of the Indian solar year. Neither day would be the summer solstice, whether of the tropical or of the sidereal sun. But if we took Śaka 614 as referring to the current Śaka year i.e. to A.D. 691-2, then Āshāḍha full-moon would have been on June 16, A.D. 692, which would be the 88th day of the Indian sidereal year and very near the tropical summer solstice.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KĀSHI RAKŪṬA.
		Gōyindara Ballaha.
1915	512	Śaka 852, Khara, Phālguna, <i>śuddha</i> 5, Friday. = A.D. 931, Friday, February 25, on which day Phālguna <i>śuddha</i> 5 ended at '67 of the day. Northern Khara coincided with A.D. 930-31 while the Khara of Southern India was A.D. 931-32. The inscription must be taken to refer to the Northern or true Bārhaspatya cycle of 60 years (see <i>Indian Chronology</i> , Chapter XIII) and not to the southern cycle
		SĀLIVA.
		Mahāmaṇḍalēśvara Teluṅgurāyadēva-Mahārāja.
"	476	Śaka 1350, Kīlaka, Āśvīja, <i>śuddha</i> 15, Sunday, lunar eclipse. In A.D. 1428 (= Kīlaka) Āśvina <i>śu.</i> 15 fell on Thursday and not on Sunday; but it was a day of lunar eclipse. In A.D. 1427 (= Ś. 1350 current) Āśvina <i>śu.</i> 15 fell on Sunday, October 5; and ended at '65 of day.
		Narasana-Nāyaka.
"	143	Śaka 1420, Kālayukta, Mēsha, <i>śu. di.</i> Purnamī, "Hasta," Sunday. In A.D. 1498 (= Kālayukta), Mēsha <i>śu.</i> 15 fell on Friday and the Nakshatra was "Chitra". But in A.D. 1497 (= Ś. 1420 current, but not Kālayukta), Mēsha <i>śu.</i> 15 fell on Sunday, April 16 and ended at '91 of day. The Nakshatra was "Svāti"; but it has to be noted that "Hasta" had ended on the previous day Saturday about sunrise. The Nakshatra "Chitra" which is between "Hasta" and "Svāti" having begun at sunrise and ended at '94 on Saturday.
		Narasā-Nāyaka.
1916	47	Śaka 142[4], Dandubhi, Uttarāyana, Kumbha, <i>ba. di.</i> 4, Vidirbaka-vāra (?) Vyatipāta-yōga, "Tiruvēnam". In A.D. 1502-03 (= Dandubhi) Kumbha <i>ba.</i> 4 fell on Wednesday, February 15, A.D. 1503 when the Nakshatra was "Chitra"; but on Thursday, February 23, A.D. 1503 the Nakshatra was "Śravaṇa" ending at '78 and <i>ba.</i> 3 (not 4) commenced at '70 ending on Friday at '66. In A.D. 1501-02 Kumbha <i>ba.</i> 4 fell on Thursday 27 January A.D. 1502 and the Nakshatra was "Hasta".
		VIJAYANAGARA DYNASTY, I.
		Vīra-Kumāra-Kaṃpaṇa-Uḍayar, son of Bokkaṇa-Uḍayar.
1915	272	Śaka 1285, Śōbhakrit, Dhanus, <i>śu. di.</i> 11, Wednesday, Punarvasu. In A.D. 1363 (= Śōbhakrit = Ś. 1285 expired), Dhanus <i>śu.</i> 11 fell on Sunday and the Nakshatra was "Bharani". In A.D. 1362 (= Ś. 1285 current), Dhanus <i>śu.</i> 11 fell on Monday and the Nakshatra was "Āśvini".
1916	226	Śōbhakrit, Karkāṭaka, <i>śu. di.</i> 7, Saturday, Śōdi. In A.D. 1363 (= Śōbhakrit), Karkāṭaka, <i>śu.</i> 7 fell on Tuesday.
		Harihara II.
1915	417	Śaka 132[2], Vikrama, Māgha, <i>śu.</i> 10, Monday. = A.D. 1401, Monday, January 24: <i>śu.</i> 10 commenced at '28 and ended on Tuesday at '24.
		Harthara (?)
1916	215	Yuva, Makara, <i>śu. di.</i> 8, Āśvati, Monday. = A.D. 1395, Monday, January 7; <i>śu.</i> 8 commenced at '81 and ended on Tuesday at '73 of that day.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, I— <i>cont.</i>		
<i>Harihara.</i>		
1916	217	Bahudhānya, Rishabha, <i>śu. di.</i> 3, Sunday, “Punarṇāsam” = A.D. 1398, Sunday, May 19; ·37; ·75.
<i>Dēvarāya.</i>		
„	144	Śaka 1360, Krōdhana, Mithuna, <i>śu. di.</i> 10, Monday, “Tiruvōṇam”. The cyclic year quoted is correct according to northern cycle (vide No. 512 of 1915). The year in southern cycle was Kālayukta = A.D. 1438, Monday, June 2; f.d.t. ·34. The Nakshatra was “Chitra” and not “Śravaṇa”.
„	193	Śaka 1360, Kālayukti, Mithuna, <i>śu. di.</i> Monday, “Punarṇāsam”. In A.D. 1438 (= Ś 1360 expired = Kālayukta), on Monday, May 26; (= 30 Vṛishabha; not a day in Mithuna) ·11; f.d.n. ·09. Mithuna in the inscription is apparently an error for Vṛishabha.
„	230	Śaka 1365, Rudhirōdgārin, Vṛiśchika, <i>śu. di.</i> 12, Monday, “Rēvati”. = A.D. 1443, Monday, November 4; ·70; ·73.
<i>Vijayarāya.</i>		
1915	420	Śaka 1363, Durmati, Kārttika, <i>śu.</i> 11, Thursday. = A.D. 1441, Thursday, October 26; ·40.
<i>Mallikārjuna.</i>		
„	386	Śaka 137[6], Śrimu[kha], Bhādrapada, <i>śu.</i> 15, Sunday. = A.D. 1453, Sunday, August 19; ·29.
<i>Virapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.</i>		
1916	252	Śaka 1385, Chitrabhānu, Dhanus, <i>śu. di.</i> 5, Friday, “Viśakhā”. <i>Śu.</i> 5 and “Viśakhā” cannot concur in the month of Dhanus. In A.D. 1463 (= Ś. 1385 expired = Subhānu not Chitrabhānu), <i>śu.</i> 5 commenced on Friday, September 16 at ·86 and ended on Saturday at ·76. “Viśakhā” ended on Friday at ·79.
„	254	Śaka 1323, Vikrama, Mithuna, <i>śu. di.</i> 11, Monday, “Rēvati”. In A.D. 1400 (= Ś. 1323 current = Vikrama), Mithuna <i>śu.</i> 11 fell on Thursday and not on Monday. The Nakshatra was “Svāti”. <i>Śu.</i> 11 and “Rēvati” can concur ordinarily only in Vṛiśchika, not in Mithuna. In A.D. 1400, such concurrence took place on Friday, October 29, A.D. 1400, when <i>śu.</i> 11 ended at sunrise and “Rēvati” began at ·38, ending next day at ·50.
VIJAYANAGARA DYNASTY, II.		
<i>Vira-Narasimharāya, son of Bhujabaladēva-Mahārāya.</i>		
1915	289	Śaka 1431, Śukla, Karkāṭaka, <i>śu. di.</i> 5, Friday, “Hasta”. In A.D. 1509 on Sunday, July 22; <i>śu.</i> 5 ended at ·21 and “Hasta” at ·35. The week-day seems to be wrong.
<i>Kṛishṇarāya.</i>		
„	138	Śaka 1455 (read Ś. 1445), Svabhānu, Kārttika, 23, Purnima, Sunday. = A.D. 1523 (= Ś. 1445 = Svabhānu) Sunday, November 22; <i>śu.</i> 15 commenced at ·03 and ended at ·01 on Monday.
„	335	Śaka 1440, Īśvara, Jyēsthā, ba[hula *] 13]0, Friday, solar eclipse = A.D. 1517 (= Ś. 1440 current = Īśvara) Friday, June 19; <i>ba.</i> 30 ended at ·17 of day; and the day was one of solar eclipse.
„	336	Śaka 1440, Īśvara, Māgha, <i>ba.</i> 1[4], Monday. = A.D. 1517, Monday, February 8; f.d.t. ·16.
„	353	Śaka 1445, Chitrabhānu, Viśakhā, <i>ba.</i> 3, Monday. = A.D. 1522 (= Ś. 1445 current = Chitrabhānu) Monday, May 12; f.d.t. ·69.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915—~~cont.~~

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II— <i>cont.</i>		
<i>Krishnarāya</i> — <i>cont.</i>		
1915	433	Śaka 14 [43], Vishu, Kārttika, <i>śu.</i> 15, Monday. In A.D. 1521 Kārttika (lunar) <i>śu.</i> 15 commenced at '02 and ended at '94 on Tuesday, October 15; so that no part of <i>śu.</i> 15 touched <i>Monday</i> . <i>Monday</i> in the inscription seems to be an error for <i>Tuesday</i> .
"	623	Śaka 1442, Pramāthin, Kārttika, <i>suddha</i> 15, Sunday, lunar eclipse. = A.D. 1519, Sunday, November 6; <i>śu.</i> 15 ended at '68 of day; and it was a day of lunar eclipse.
1916	169	Śaka 1437, Yuva, Karkataka, Sōmagrahana. = A.D. 1515, Wednesday July 25 (= 26 Karkataka) when there was a lunar eclipse.
"	216	Śaka 1443, Vṛisha, Ādi 31, Monday, Ēkādaśi, "Mṛigaśirsha" = A.D. 1521, Monday July 29; '80; '52.
"	225	Śaka 1442, Vikrama, Makara, <i>śu. di.</i> 7, Sunday, "Hasta." In A.D. 1520 Makara <i>śu.</i> 7 fell on Tuesday, January 15, A.D. 1521. The date intended is apparently Sunday, Dec. 30, A.D. 1520 on which day <i>ba.</i> 7 commenced at '27 of day, ending at '34 on the following day, while Nakshatra "Hasta" was current throughout Sunday, having commenced at '91 on Saturday and ending at '01 on Monday. <i>Śukla</i> 7 in the inscription is apparently an error for <i>bahula</i> 7.
"	246	Śaka 1435, Śrīmukha, Kumbha, <i>śu. di.</i> 12, (Bhīmadvādasi), Monday, "Punarvasu." = A.D. 1514 Mon. Feb. 12; on which day Māgha <i>śu.</i> 12 ended at '71 of day and Nakshatra "Punarvasu" at '55 of day. Māgha <i>śu.</i> 12 is called "Bhishmadvādasi"—vide <i>Ind. chron.</i> p. (51).
<i>Achyutarāya</i> .		
1915	136	Śaka 1458, Durmukhi, Arpaśi, 27, Dvādasi, Wednesday, "Uttara-Phalguni." In A.D. 1536 on Wed. Oct. 11; <i>ba.</i> 12 ended at '95 of day and Nakshatra "Uttara-Phalguni" commenced at '22 of day ending at '31 of the following day. The citation Aippaśi 27, <i>dvādasi</i> appears to be a case of a curious <i>lapsus calami</i> for Aippaśi 12, 27th <i>tithi</i> ; for in reality the day was such. On Aippaśi 27 in that year, i.e., Oct. 26, the <i>tithi</i> was no doubt <i>dvādasi</i> but the week-day was Tuesday, not Wednesday and the Nakshatra was not "Uttara-Phalguni" but "Rēvati."
"	492	Śaka 1454, Nandana, Phālguna, <i>ba.</i> 7, Monday. = A.D. 1533, Monday, March 17; <i>ba.</i> 7 ended at '35.
"	527	Śaka 1457, Jaya, Pnshya, <i>suddha</i> 3, Monday, Saṅkramaṇa. = A.D. 1534 (= Jaya = Śaka 1457 current), Monday, December 7; f.d.t. '19.
"	620	Śaka 14 [53], Khara, Kumbha, <i>ba. di.</i> 14, Śravaṇa, Sunday, Sivarātri. = A.D. 1532 (= Khara, Śaka 1453 current), Sunday, February 4; f.d.t. '22; '93.
"	621	Śaka 1300 (mistake for 1464) Plava, Tai, Paurṇami, "Pushya," Monday. In A.D. 1541-42 (= Plava, Śaka 1464 current), Tai Paurṇami <i>tithi</i> ended on Sunday, January 1, A.D. 1542 at '92: Nak. "Pushya" ended on Monday, January 2 at '78. In A.D. 1542-43 (= Śaka 1464 expired = Śubhakṛit), Tai Paurṇami <i>tithi</i> and "Pushya" fell on Saturday, January 20, A.D. 1543, ending at '93 and '40 respectively on the same day.
1916	210	Śaka 1458, Durmukhi, Mithuna, <i>śu. di.</i> 7, Sunday, "Hasta." = A.D. 1536 Sunday, June 25; '92; f.d.n. '14.
"	222	Śaka 1458, Durmukhi, Mēsha, <i>śu. di.</i> 10, "Tiruvōṇam," Friday. <i>Śu.</i> 10 and "Śravaṇa" cannot concur in Mēsha but may do so in Kanyā. In A.D. 1536 (= Śaka 1458 expired = Durmukhi), Āśvina <i>śu.</i> 10 and "Śravaṇa" concurred on Sunday, September 24 but the week-day was not Friday. On Friday, March 31, A.D. 1536 (= Mēsha 5) Mēsha <i>śu.</i> 10 commenced at '19, ending at '27 on Saturday but the Nak. for Friday was "Āślēsha," not "Śravaṇa."
<i>Sadāśivarāya</i> .		
1915	314	Śaka 1468, Parābhava, Jyēsthā, <i>śu.</i> 15, Monday. = A.D. 1545, Monday, May 25; f.d.t. '21.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*con*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II—<i>cont.</i>		
<i>Sadāśivarāya—cont.</i>		
1915	419	Śaka 1468, Parābhava, Śrāvaṇa, <i>ba.</i> 12, Thursday. In A.D. 1546 (= Śaka 1468 expired = Parābhava) Śrāvaṇa, <i>ba.</i> 12 ended on Monday, 23rd August, at '07; and in A.D. 1545 (= Śaka 1468 current) it ended on Tuesday, August 4, at '32. In neither case the week-day Thursday.
"	454	Śaka 1477, Rākshasa, Śrāvaṇa, <i>śu.</i> 11, Thursday. In A.D. 1554 (= Śaka 1477 expired = Rākshasa) Śrāvaṇa <i>śu.</i> 11 fell on Tuesday 23 July. In A.D. 1554 (= Śaka 1477 current = Ānanda) Śrāvaṇa <i>śu.</i> 11 fell on Thursday, August 9, ending at '49 of the day. The latter is probably the intended date.
"	475	Śaka 1467, Kilaka, Āśādhā, <i>śu.</i> 1, Thursday. In A.D. 1548 (= Kilaka, Śaka 1470 expired), Āśādhā, <i>śu.</i> 1 fell on Thursday, June 7, ending at '06 of day. But this was Śaka 1470 expired not Śaka 1467 which must be an error.
"	485	Śaka 1481, Siddhārthin, Āśvija, <i>śu.</i> 15, [Sunday]. = A.D. 1559, Sunday, October 15 f.d.t. '38.
"	543	Śaka 1482, Raudri, Vaiśākha, <i>ba.</i> 15, solar eclipse. A.D. 1560 (= Śaka 1482 expired = Raudri) Vaiśākha, <i>ba.</i> 15 fell on Saturday, May 25; but there was no solar eclipse on that day. There was a solar eclipse on Śrāvaṇa, <i>ba.</i> 15 which fell on Wednesday, August 21, A.D. 1560.
1916	191	Śaka 1483, Durmati, Tūlā, <i>śu.</i> <i>di.</i> 7, Wednesday. = A.D. 1561, Wednesday, October 15; '23
"	213	Śaka 1463, Śobhakrit, Sīṃha, <i>śu.</i> <i>di.</i> 6, Monday, Śōdi (= Svāti). = A.D. 1543, Monday, August 6; '27; '47.
VIJAYANAGARA DYNASTY, III.		
<i>Raṅga II (Śrīraṅgarāya).</i>		
"	209	Śaka 1499, Bahudhānya, Mēsha, <i>ba.</i> <i>di.</i> 10, Monday, "Śrāvaṇa." (Śaka 1500 = A.D. 1578 = Bahudhānya). = A.D. 1578, Monday, March 31; f.d.t. '85; f.d.n. '00.
"	262	Śaka 1508, Vyaya, Tūlā, <i>śu.</i> <i>di.</i> 12, Revati, Monday. = A.D. 1585, Monday, October 25; '26; f.d.n. '21.
"	263	Śaka 1509, Chitrabhānu, Vaigāśi 13, Kārttigai, Amāvāsyai, Saturday. Chitrabhānu = A.D. 1582 = Śaka 1504. The date corresponds only to a day in A.D. 1583 = Śaka 1505. For in A.D. 1583 on Saturday, May 11; <i>ba.</i> 15, ended at '50 and the Nakshatra "Kārttigai" or "Krittikā" at '33. Śaka 1509 in the inscription is apparently an error for Śaka 1506 current or Śaka 1505 expired, and Vaigāśi 13 appears to be an error for Vaigāśi 14. To find an equivalent for Vaigāśi 13, "Kārttigai" Nakshatra, Saturday, and Amāvāsyai, we must go back to A.D. 1556 (= Śaka 1478 expired = Nalā), when all these details concurred on Saturday, May 9.
<i>Venkaṭapatiḍēva.</i>		
"	208	Śaka 1514, Nandana, Mēsha, <i>śu.</i> <i>di.</i> 2, Sunday, Āśvati. In A.D. 1592 on Sunday, April 2; <i>śu.</i> 1 commenced at '19 on Sunday and ended at '09 on the following day. The Nakshatra "Āśvati" ended on Sunday at '75. <i>Śu.</i> 2 in the inscription is apparently an error for <i>śu.</i> 1.
KĀKATĪYAS.		
<i>Gaṇapatiḍēva-Mahārāya.</i>		
1915	405	Śaka 11[71*], Kilaka, Paushya, <i>suddha</i> 10, Monday, Uttarāyana-Saṅkrānti. In A.D. 1247 (= Śaka 1170 current) on Monday, December 9, <i>śu.</i> 10, ended at '19. As this day was the 13th of Dhanus, it was not Uttarāyana-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		KĀKATĪYAS— <i>cont.</i>
		<i>Rudradēva.</i>
1915	333	Śaka 1199, Bahudhānya, Vaiśākha, <i>śuddha</i> 3, Thursday. = A.D. 1277, Thursday, April 8; '02.
		<i>Pratāparudradēva.</i>
"	298	Śaka 1242, Raudri, Śrāvaṇa, <i>śuddha</i> 1, Monday. = A.D. 1320, Monday, July 7; <i>śu.</i> 1 ended at '60
		YĀDAVAS.
		<i>Śiṅgaṇa.</i>
"	552	Śaka 1[12]5, Dundubhi, Pushya, <i>śu.</i> [8], Thursday, Uttarāyaṇa-Saṅkrānti. A.D. 1202, Thursday, December 26; <i>śu.</i> 11 ended at '88. Uttarāyaṇa-Saṅkrānti occurred on Wednesday, 25th December, at '61 of the day and was apparently kept on Thursday. <i>Śu.</i> [8] in the inscription seems to be a wrong reading for [11].
		<i>Jaitugi (II).</i>
"	520	Śaka 1[15]1, Virōdhiṇ, Chaitra, <i>śuddha</i> 10, Wednesday. In A.D. 1229, Chaitra (lunar) <i>śu.</i> 10 fell on Tuesday. But in the solar month of Chittirai or Mēsha, <i>śu.</i> 10 commenced on Wednesday, 4th April (= 11 Mēsha) at '06 and ended at '04 the following day. The month of "Chaitra" in the inscription may perhaps have been meant for solar month Chittirai or Mēsha.
		<i>Rāmachandradēva.</i>
"	478	Śaka 1200, Bahudhānya, Jyāishṭha, <i>śu.</i> 1, Thursday. In A.D. 1278, Jyēshṭha, <i>śu.</i> 1 fell on Tuesday, 24th May, but <i>śu.</i> 10 was on Thursday, June 2; when the <i>tithi</i> ended at '19.
		KALACHURYA.
		<i>Rāyamurāri Bhujabalamalla Sōmēśvara.</i>
"	513	Śaka 1093, Khara, Māgha, <i>śuddha</i> 5, Monday. In A.D. 1171-2 (= Śaka 1093 current = Khara) Māgha <i>śu.</i> 5 ended on Sunday, 2nd January, A.D. 1172. Monday quoted in the inscription seems to be wrong.
		<i>Bhujabulamalla.</i>
"	504	Regnal year lost. Tāraṇa, Jyēshṭha, <i>śuddha</i> , Full-moon, Saturday, lunar eclipse. = A.D. 1164 (= Tāraṇa, S. 1086, expired), Saturday, June 6, '84. It was a day of lunar eclipse.
		VELANĀNDU.
		<i>Velanāṇṭi-Goṅka.</i>
"	441	Śaka 1054, Kārttika, <i>śuddha</i> 13, Sunday. = A.D. 1132, Sunday, October 23; f.d.t. '47.
		KONḌAPADMAṬI.
		<i>Manma-Manḍa.</i>
"	393	Śaka 1061, Āśvīja, dark-half, Indra's day (i.e., 12th <i>tithi</i>), Monday. In A.D. 1138 (= Śaka 1061 current) Āśvina <i>ba.</i> 12 fell on Sunday. In A.D. 1139 (= Śaka 1061 expired) Āśvina <i>ba.</i> 12 fell on Saturday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KŌṬAS.
		<i>Manmakēta or Kōṭakēta (Kēta III).</i>
1915-16	5 of App. A.	Śaka 1162, Māgha, ardhodaya. Ardhodaya [<i>vide Ind. Chron.</i> p. (53)] is defined to be a combination of Sunday with Nakshatra "Śravaṇa" by day time and Yōga-Vyatīpāta on amāvāsya day at the end of Pausa month. In A.D. 1240-41 (= Ś. 1162 expired), on Sunday, 13 January A.D. 1241 all these phenomena concurred by day time, because on that day amāvāsya <i>tithi</i> at the end of Pausa month ended at '72; Nakshatra "Śravaṇa" had commenced on Saturday at '95, was current throughout Sunday and ended on Monday at '02. Lastly Yōga-Vyatīpāta ended on Sunday at '62 of the day.
		<i>Jagamechchuganḍa Gaṇapatidēva</i>
"	391	Śaka 1180, Bhādrapada, <i>ba.</i> 6, Friday. In A.D. 1257 (= Śaka 1180 current) Bhādrapada <i>su.</i> 6 fell on Friday, 17 August while <i>ba.</i> 6 in the same month commenced on Friday, August 31 at '57 and ended on Saturday, September 1 at '51.
		Bhīma.
"	299	Śaka 1187, Phālguna, <i>su.</i> 5, [Thursday]. In A.D. 1216 on Wednesday, February 24; <i>su.</i> 5 ended at '51. The week-day in the inscription should be [Wednesday] not [Thursday].
		MISCELLANEOUS.
		<i>Rakkasa Gaṅgarasādēva-Mahārāja.</i>
"	563	Śaka 1169, Plavaṅga, Jyēsthā, <i>suddha</i> 13, Saturday. = A.D. 1247 Saturday, May 18; <i>su.</i> 13 was current the whole of that day. The <i>tithi</i> commenced on Friday at '94 and ended on Sunday at '01.
		<i>Tribhuvanachakravartin Vīra-Gaṇḍagōpāla.</i>
1916	165	4th year, Kumbha, <i>su. di.</i> 7, Monday, "Punarvasu." In Kumbha month <i>su.</i> 7 and "Punarvasu" cannot join, any more than in Tulā month (see next inscription) <i>su.</i> 11 and Aśvati can join. This is unfortunate since only two dated inscriptions seem to be available for this reign and both are intrinsically wrong. The king is referred in the famous introduction <i>Samastha-jagad</i> of the inscriptions of Jaṭavarmān Sundara-Pāṇḍya I of A.D. 1251.
"	178	2nd year, Tulā, <i>su. di.</i> 11, Monday, "Aśvati." See remarks against last inscription.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla.</i>
"	137	32nd year, Rishabha, <i>su. di.</i> 7, Sunday, "Pushya." One of the following dates is a possible equivalent, the solar month being an uncertain factor in nearly all the inscriptions of this reign which have been furnished for verification this year. A.D. 1280, Sunday, Ap. 7 (= Mēsha 14), f.d.t. '07; f.d.n. '84 (Nak. commenced on Sunday at '75). ✓ A.D. 1281—Saturday, Ap. 26 (= Rishabha 2); '80; '14. Week-day in A.D. 1282 was Thursday (Ap. 16 = Mēsha 22); and in A.D. 1283, Monday, (April 5 = Mēsha 11). A.D. 1284, Sunday, Ap. 23 (= Mēsha 30); '79; '37.
"	139	5th year, Karkāṭaka, <i>su. di.</i> 5, Sunday, "Uttiram." <i>Karkāṭaka</i> is probably an error for <i>Mithuna</i> . In A.D. 1254, on Sunday, June 21 (= Mithuna 26), <i>su.</i> 5 ended at '78, while "Uttiram" or "Uttiram Phalguni" commenced at '97, was current all Monday and came to end on Tuesday at '07. "Uttara-Phalguni" was the Nakshatra of Monday and Tuesday rather than of Sunday. ✓

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16,—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagopāla</i> — <i>cont.</i>		
1916	140	... , Makara, <i>śu. di.</i> 7, Monday, "Uttirattādi." There are suitable dates in A.D. 1269, (Monday, December 30 = Makara 5; f.d.t. '42; '42); A.D. 1283 (Monday, December 27 = Makara 1; f.d.t. '00; '32) and possibly in one or two other years between 1249 and 1283.
"	164	15th year, Mēsha, <i>śu. di.</i> 3, Friday, "Pūṣam." The solar month <i>Mēsha</i> is probably an error for <i>Mithuna</i> , in which alone <i>śu. 3</i> can ordinarily concur with "Pushya". But even with this correction there is no complete equivalent in the years A.D. 1262, 1263, 1264, 1265, 1266, 1267, 1268. ㄣㄣㄣ
"	177	28th year, Karkātaka, <i>śu. di.</i> 3, Saturday, "Mūla." The solar month Karkātaka, in which <i>śu. 3</i> and "Mūla" cannot concur, is probably an error for Vriśchika in which such concurrence can take place. With this correction, we may find an equivalent in A.D. 1277 on Saturday, (October 30 (= Vriśchika 3) when Śukla 3 ended at '90 and Nakshatra "Mūla" commenced at '29, ending next day at '24.
"	197	30th year, Tulā, <i>śu. di.</i> 7, Friday, "Punarpuṣam." The solar month <i>Tulā</i> is a manifest error for, possibly, <i>Mēsha</i> . With this correction, we may find a base equivalent in A.D. 1278, Friday Ap. 1 (= Mēsha 7); on which day <i>śu. 7</i> ended at '35, while Nakshatra "Punarvasu" commencing at '60 on the same day ended next day at '65.
<i>Nabōbu Sādāllekhān Sāyapu.</i>		
1915	617	Śaka 1596, Ānanda, Māsi, 19, Ārdra, 13 (<i>trayōdaśi</i>), Friday. A.D. 1674-75 = Ś. 1596 expired = Ānanda. The date should apparently be Māsi 16, "Śravaṇa," 13 (<i>trayōdaśi</i>), Friday which would then be A.D. 1675, Friday, February 12 (= Māsi 16), on which day <i>bahula trayōdaśi</i> ended at '45 and Nakshatra "Śravaṇa" ended at '62.
ANONYMOUS.		
"	137	Dundubhi, Kārttigai, Thursday, Pañchami, "Uttarāśāḍha," 15 = A.D. 1621, Thursday, November 8; '42; '55.
"	293	Śaka 10[8]8, Āsvayuja, <i>śu. di.</i> 10, Thursday. = A.D. 1166, Thursday, October 6; '32.
"	296	Śaka 1479, Pingala, Māgha, <i>bahula</i> 14, Monday, Mahāśivaratri. In A.D. 1557 on Friday, January 29; Māgha, <i>ba.</i> 14 ended at '50; and Nak. "Śravaṇa" at '70. The week-day Monday seems to be wrong. Mahāśivaratri is the midnight nearest to Māgha, <i>ba.</i> 14, at which Nakshatra "Śravaṇa" is current.
"	306	Śaka 1346, Krōdhin, Māgha, <i>śu. 2</i> , Monday. = A.D. 1424, Monday, January 3; f. d. t. '08.
"	309	Śaka 1187, Krōdhana, Kārttika, <i>bahula</i> 15, Monday. = A.D. 1265, Monday, November 9; '45.
"	320	Śaka 1179, Durmati (wrong), Bhādrapada, <i>bahula</i> 2, Sunday. Śaka year is wrong as (Durmati = A.D. 1261 = Śaka, 1184) current. In A.D. 1261, Monday, September 12; <i>ba.</i> 2 ended at '36. It commenced on Sunday at '37.
"	323	Śaka 1813 (A.D. 1891, April 15), Khara, Mēsha, Chaitra, Śukla, 7, Wednesday, "Punarvasu." = A.D. 1891, Wednesday, April 15; '61; f.d.n. '10.
"	326	Śaka 1245, Rndhirōdgārin, Chaitra, <i>ba[hula]</i> 3, Mēsha-Saṅkrānti. = A.D. 1323, Saturday, March 26; '14. It was a day of Mēsha-Saṅkrānti.
"	328	Śaka 1474, Paridhāvin, Kārttika, <i>su[kla]</i> 11, Thursday. = A.D. 1552, Thursday, October 27; f.d.t. '16.
"	329	Paridhāvin, Kārttika, <i>suddha</i> , 1, Monday. = A.D. 1552, Monday, April 18; f.d.t. '83.
"	337	Śaka 1551, Śukla, Śravaṇa, <i>śu. 15</i> , Friday. = A.D. 1629, Friday, July 24; <i>śu. 15</i> was current the whole of the day. It commenced on Thursday at '96 and ended on Saturday at '05.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	339	Śaka 1347, Viśvāvasu, Vaiśākha, <i>bahula</i> 10, Saturday. = 1425 Saturday, May 12; f.d.t. '23.
"	343	Śaka 1802, Kali 4771, Vikrama, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1881, Thursday, February 3; '67.
"	351	Śaka 1790, Vibhava, Māgha, <i>ba.</i> 5, Monday. = A.D. 1869, Monday, February 1; '56.
"	352	Śaka 1798, Dhātri, Āshādha, 2, Saturday. Tithi <i>bahula</i> 2 is meant. The equivalent is A.D. 1876, Saturday, July 8; '72.
"	354	Śaka 1445, Chitrabhānu, Vaiśākha, <i>śu.</i> 3, Monday, solar eclipse. = A.D. 1522, Monday, April 28; '97. There was no solar eclipse on this day.
"	356	Śaka 1446, [Prēmā]dhi, Māgha, <i>ba.</i> 5, Saturday. The cyclic year seems to be Pārthiva. In A.D. 1525, Saturday, February 11; f.d.t. '65.
"	359	Śaka 1601, Kālayukta, Vaiśākha, <i>suddha</i> , Full-moon, lunar eclipse. In A.D. 1678, Friday, April 26; <i>śu.</i> 15, ended at '66. There was a lunar eclipse on this day.
"	366	Śaka 1227, Krōdhi, Pushya, <i>bahula</i> 14, Saturday. = A.D. 1304, Saturday, December 26; '51.
"	368	Śaka 1480, Kālayukta, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1559, Thursday, January 12; f.d.t. '99.
"	371	Śaka 137 [6], Śrīmukha, Śrāvana, <i>śu.</i> 11, Monday. = A.D. 1453, Monday, July 16; '62.
"	373	Śaka 1374, Āngirasa, Āshādha, <i>śu.</i> 15, Sunday. In A.D. 1452, Āshādha, <i>śu.</i> 15, fell on Saturday, July 1; '96. Āshādha, <i>ba.</i> 15 fell on Sunday, July 16; '87.
"	374	Śaka 1357, Rākshasa, Śrāvana, <i>śu.</i> 10, Sunday. In A.D. 1435 = Rākshasa, Śrāvana, <i>śu.</i> 10 fell on Wednesday, August 3; '80. Āsvina <i>śu.</i> 10 fell on Sunday, October 2, '04.
"	375	Śaka 1189, Prabhava, Āshādha, <i>ba.</i> 15, Friday. = A.D. 1267, Friday, July 22; <i>ba.</i> 15 ended at '04.
"	378	Śaka 1188, Prabhava, Vaiśākha, <i>suddha</i> 3, Thursday. Śaka 1189 = A.D. 1267 = Prabhava. Vaiśākha <i>śu.</i> 3 was on Wednesday, March 30; '36. Adhika Jyēsthā <i>śu.</i> 3 was on Thursday, April 28; '81.
"	379	Śaka 1487, Akshaya, Māgha, <i>śu.</i> 12, Friday. Śaka year should presumably be 1488 = A.D. 1566 = Akshaya. The date is A.D. 1566, Friday, February 1; '60.
"	380	Hemalamba, Kārttika, <i>śu.</i> 15, Monday. = A.D. 1596, Monday, October 20; f.d.t. '01. The <i>tithi</i> commenced on Sunday at '93 and ended on Monday.
"	385	Śaka 1316, Bhāva, Jyēsthā, <i>ba.</i> 7, Friday. = A.D. 1394, Friday, May 22; '34.
"	388	Śaka 1447, Sarvajit, Āshādha, [<i>śu.</i> 3], Sunday. Śaka 1449 = Sarvajit = A.D. 1527. The date is A.D. 1527, Sunday, June 2; '24.
"	389	Śaka 1 * * 8, Pārthiva, Vaiśākha, <i>śu.</i> 15, Sunday. = Śaka 1448 = Pārthiva = A.D. 1525. The date is A.D. 1525, Sunday, May 7; '20.
"	399	Śaka 133[9], Vilambi, Pushya, <i>śu.</i> 1, Friday. Śaka 1440 = A.D. 1418 = Vilambi. In this year Māgha, <i>śu.</i> 1 fell on Friday while Pushya <i>śu.</i> 1 fell on Wednesday.
"	400	Śaka 1551, Vikārin (wrong), Vaiśākha, <i>śu.</i> 7, Wednesday. = A.D. 1628, Wednesday, April 30; '14.
"	401	Śaka 1189, Vaiśākha, <i>suddha</i> 13, Vaddavāram. In Śaka 1189 current = A.D. 1266-67, Vaiśākha, <i>śu.</i> 13 commenced on Sunday, April 18 at '04 of day and ended on the same day at '99. No part of <i>śu.</i> 13 touched Saturday.
"	402	Śaka 1327, Pārthiva, Māgha, <i>suddha</i> 11, Thursday. In A.D. 1405-06 (= Śaka 1327 expired = Pārthiva), Thursday, January 21, A.D. 1406 was Māgha, <i>śu.</i> 1, while in the same month <i>śu.</i> 11 fell on Saturday, January 30. In the inscription <i>śu.</i> 11 seems to be an error for <i>śu.</i> 1.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	406	Śaka 1321, Pramādi, Māgha, <i>ba.</i> 5, Friday. = A.D. 1400, Friday, January 16; '64.
"	411	Śaka 1451, Sarvadhāri, Pushya, <i>ba.</i> 3, Sunday. = A.D. 1528, Sunday, December 27; f.d.t. '82.
"	413	Śaka 1366, Raktākshin, Āshādha, <i>śu.</i> 14, Monday. = A.D. 1444, Monday, June 29; '21.
"	416	Śaka 1810, Sarvadhārin, Chaitra, <i>suddha</i> 9, Wednesday. = A.D. 1888, Wednesday, March 21; f.d.t. '18.
"	418	Śaka 1415, Pramādicha, Māgha, <i>ba.</i> 3[0], Monday. = A.D. 1493, Monday, February 4; <i>ba.</i> 3 ended at '77 of day. Reading " <i>ba.</i> 3[0]" should be " <i>ba.</i> 3."
"	423	Śaka 1458 (for 1478), Nala, Māgha, <i>śu.</i> 15, Sunday. = A.D. 1556, Sunday, January 26; '57.
"	426	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, solar eclipse. = A.D. 1474, Saturday, April 16; '40. There was a solar eclipse on this day.
"	429	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590), Saumya, Jyēshṭha, <i>ba.</i> 2, Friday. In A.D. 1489 = Kaliyuga 4590 which was Saumya, Vaiśāka, <i>ba.</i> 2 fell on Friday, April 17; '39; while Jyēshṭha <i>ba.</i> 2 commenced on Friday, May 15; '82, and ended at '77 the following day.
"	436	Śaka 1443, Chitrabhānu, Śrāvaṇa, <i>śu.</i> 11, Monday. Ś. 1444 = A.D. 1522 = Chitrabhānu. The date is A.D. 1521, Monday, July 15; '39.
"	442	Śaka 1313, Bahudhānya (wrong), Pushya, <i>śu.</i> 14, Wednesday. Ś. 1320 = A.D. 1398 = Bahudhānya. Ś. 1313 current = A.D. 1390, Pramādhūta. The date intended was apparently A.D. 1390, Wednesday, December 21; '76.
"	447	Śaka 1326, Tārāṇa, Māgha, <i>śu.</i> 10, Saturday. = A.D. 1405, Saturday, January 10; '52.
"	467	Śaka 1417, Anala, Phālguna 5 (Phaṇi-tithi), Sun passed Vṛisha (Taurus). Rākshasa, Phālguna, <i>ba.</i> 5, Friday. = A.D. 1496, Friday, March 4; '43.
"	468	Śaka 1418, Nala, Chaitra, <i>ba.</i> 14, Monday, Śivarātri. = A.D. 1496, Monday, April 11; f.d.t. '56.
"	470	Śaka 1575, Jaya, Āshādha, <i>ba.</i> 30, Monday. Ś. 1576 = A.D. 1654 = Jaya = A.D. 1654, Monday, July 3; f.d.t. '03.
"	473	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 2, Sunday. = A.D. 1444, Sunday, December 27; '16.
"	474	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 7, Thursday. = A.D. 1444, Thursday, December 31; '70.
"	481	Śaka 862, Vikārin, Māgha, <i>suddha</i> 3, Monday. In A.D. 939 (= Ś. 862 current = Vikārin), Māgha, <i>śu.</i> 3 fell on Wednesday and Pausa <i>śu.</i> 3 fell on Monday. The latter date is A.D. 939, Monday, December 16; '82.
"	483	Śaka 1453, Khara, Āśvija, <i>ba.</i> 5, Saturday. = A.D. 1531, Saturday, September 30; f.d.t. '11.
"	497	Śaka 1[6]18, Dhatri, Jyāishṭha, <i>ba.</i> 14, Thursday. = A.D. 1696, Thursday, June 18; '33.
"	526	Chalukya Vikrama year 33, Sarvadhārin, Jyēshṭha, new-moon, Thursday, solar eclipse. = A.D. 1108 (= Sarvadhārin), Thursday, June 11; '15. There was a solar eclipse on this day.
"	534	Śaka 1482, Kālayukta, Āśvija, <i>śu.</i> [14], lunar eclipse. Ś. 1482 = Raudra = A.D. 1560. A.D. 1558 = Kālayukta. The date meant is perhaps A.D. 1558, Tuesday, September 27; '57, when there was a lunar eclipse. <i>śu.</i> 14 in the inscription seems to be <i>śu.</i> 15.
"	537	Śaka 164 [5], Śōbhakrit, Śrāvaṇa, <i>śu.</i> 5, Friday. = A.D. 1722, Friday, July 6; f.d.t. '73.
"	538	Viśvāvasu, Āshādha, <i>śu.</i> 15, lunar eclipse. = A.D. 1545, Wednesday, June 24; '51, when there was a lunar eclipse.

PART II.

According to Mr. Vincent A. Smith, the Āndhra dynasty occupied the deltas of the Gōdāvarī and the Kṛishnā rivers on the eastern side of India and had for its capital Śrīkākulam on the lower course of the Kṛishnā. Still, records of this dynasty are but rarely found in the Madras Presidency. The only Āndhra inscription at Amarāvati in the Guntur district, is a fragment and belongs to the reign of Vāsithīputa Sāmi-Siri-Pulumāvi. Another at Kodavolu in the Gōdāvarī district is a record of Vāsithīputa sāmi-Siri-Chadasāta and is also much damaged. The Tālgund (Mysore State) pillar inscription of the Kadamba king Kākusthavarman makes reference to a Śiva temple at Sthānakundūra at which king Sātakarni had previously worshipped. Another inscription at Malavalli near Tālgund mentions Sātakarni of the Vinhukadda-Chutu family. Sātakarni according to Professor Kielhorn was a name or surname of several kings of the Āndhrabhṛitya or Sātavāhana dynasty who ruled over a part of Southern India during the first centuries of the Christian era.

A powerful king of this Sātavāhana line was Vāsithīputra Siri-Pulumāvi (of about A.D. 135) in whose time the Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Pulumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kadabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

TEXT.

- 1 Sidham rañō Sātavahanānam Siri-Pulumāvisa sava 8 hēma 1 diva 1
- 2 ma[sa] mahāsēnāpatisa Khaṁda[nā]kasa ja[ni]pādē Sātavaghani-hārē
- 3 [gu]mikasa Kumaradatasā gāmē Vaipurakē vaṭhavēna gahapatikēna ātānam sēbōnam
- 4 tattakam khānitam.

TRANSLATION.

Success ! (In) the eighth year of Siri-Pulumāvi, king of the Sātavahanas, in the first (month of) winter, on the first day, (this) tank was dug by the householder (gahapatika), a resident of Vaipuraka of the village of (i.e., belonging to) the captain (gumika) Kumaradata (and situated) in the country (janipāda) Sātavaghani-hāra of (i.e., belonging to) the great general (mahāsēnāpati) Khaṁdanāka, (for) of himself (and) [all ?] (living creatures).

The discovery is a valuable one for the history of the Āndhras. The mention of the dynasty by the name Sātavāhana occurs but very rarely in allied records. Pulumāvi's father Gautamīputra Sātakarni is eulogised in one of the Nasik inscriptions as the restorer of the fame of the Sātavāhana race. The territorial division Sātavaghani-hāra mentioned in our record occurs in the later Hirehadagalli (in the Bellary district) copper-plate inscription of the Pallava king Śivaskandavarman, in the form Sātāhani-rattha. Evidently, therefore, it appears as if this territorial division comprised a good portion of the modern Bellary district.

2. A boulder on the Irattaiyottai rock at Eruvādi in the Tinnevely district contains a squatting Jaina figure usually found on rocks and caverns in the Madura and Tinnevely districts and has below it the inscription (No. 603 of appendix

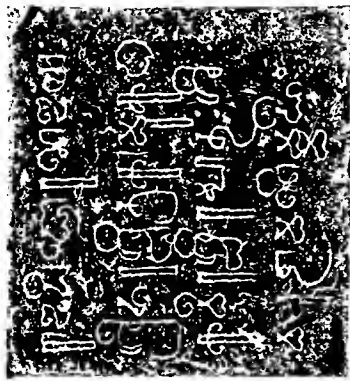
Cavern at Eruvādi ; mention of Ajjanandi. B) "Work of Ajjanandi" engraved in the Vatteluttu characters of about the 8th century A.D. References to Ajjanandi and Jaina figures are found in the earlier

A.—Myakadoni Inscription of Satavahana Pulunavi II.



Scale one-twelfth.

B.—Panamalai Inscription of Rajasimha II.



S.I.I. Vol. I, page 24.
Scale one-fifteenth.

राजासिंहो राज्ञः
सिद्धरति-विजयार्जुनः
कवेरि-श्रेष्ठ-पुत्रः
स मुद्रासिनि-कवेरि

PLATE I

C.—Mamallapuram Inscription of Rajasimha II.



Scale one-tenth.



c



d



e



f



g



h



reports for 1909, page 70 and 1910, page 78. This Jaina teacher is also referred to in the Tamil work *Jivakachintāmaṇi*. Two other inscriptions on Irattai-pottai are also in Vatteluttu characters of about the same period, one of them mentioning a grant of land to a Jaina temple. Similar Jaina figures on boulders looked upon as the images of a shrine are found at Tirakkōl. In my *Annual Report* for 1908-09 page 71, paragraph 8, I made reference to a Jaina hermitage at Vedāl headed by a lady teacher. Tirakkōl is not far from Vedāl and consequently the grants registered in the four inscriptions Nos. 276 to 279 of appendix C must have been for the benefit of the temple (*palli*) attached to the hermitage at Vedāl.

THE PALLAVAS.

3. Some valuable records which add to our knowledge of the Pallava history both in its earlier period and the later, are included in the report under review. Of these the most interesting are two sets of copper-plates discovered by the Telugu Assistant Mr. C. R. Krishnamachari, and noted above as Nos. 3 and 4 of appendix A. Like other Sanskrit Pallava charters of the 5th—6th centuries of the Christian era, the former which is palaeographically the earlier of the two, is dated from the victorious camp Tāmbrāpa and registers the following genealogy:—

Mahārāja Kumāravishṇu,
 a Pallava of the Bharadvāja-gōtra,
 who performed the Aśvamedha sacrifice.
 |
Mahārāja Skandavarman
 |
 Viravarman
 |
Mahārāja Vijayaskandavarman
 (the donor).

At this king's command (the residents) of Ōṃgōḍu-grāma and the officers of the Karmma-rāshṭra were required to exempt with the eighteen kinds of exemptions the village Ōṃgōḍu which excepting the lands enjoyed by the gods, was given as a *brahmadēya* and a *sāttvika*-gift to Gōlaśarman of the Kāśyapa-gōtra.

Unlike the other Sanskrit charters, the date of the record under reference is given as the 33rd year (both in words and in numerals), the third (fortnight) of the Hēmanta (winter) and the 13th day, as in the earlier Prākṛit grants from Hīrahada-galli and Mayidavōlu. The characters, too, which are archaic, belong to about

Identical with Skandavarman II. the beginning of the 5th century A.D. These facts make it appear that the Ōṃgōḍu grant is to be considered the earliest of the Sanskrit Pallava records examined so far. If this be so, the genealogy supplied by our grant takes us one generation further back than the Uruvupalli grant and would be the only record discovered hitherto, of Skandavarman II (here called *Mahārāja* Vijayaskandavarman), the father of the donor, Yuvamahārāja Vishṇu-Gōpavarman, of the Uruvupalli grant. Kumāravishṇu, the first king mentioned in the Ōṃgōḍu grant must then correspond to Kālabhartri, the grand-father of Virakūrcha (Viravarman) of the Vēlūrpālayam plates (*Annual Report* for 1911, Part II, paragraph 7). Karmma-rāshṭra mentioned in the Ōṃgōḍu record is undoubtedly the district Kammāka-rāshṭra of the Chendalūr plates, the Karmma-rāshṭra, Kamma-rāshṭra or Kamma-nāṇḍu of the Eastern Chalukya grants and includes roughly the Ongole and Bāpaṭla taluks of the present Guntūr district. The village Ōṃgōḍu must be looked for somewhere near Santarāvūr where the plates are reported to have been dug up. The victorious camp Tāmbrāpa like Palakkāḍa, Daśanapura and Mēnmatura mentioned in the Sanskrit Pallava grants, could not be identified.

4. The other set of copper-plates referred to, belong to the 4th year of the victorious reign of the Pallava *Dharmamahārāja* Simhavarman (II) to whose time also belong the Māṅgaḍūr plates (*Ind. Ant.*, Volume V, pages 155 ff). The characters are, however, slightly different from those of Māṅgaḍūr though they may probably be of the same age. The epigraphic account also differs much from what we find in the Māṅgaḍūr plates,

excepting a few phrases here and there. The donor Simhavarman (II) is stated to have been the son of the *Yuvamahārāja* Vishnugōpa, grandson of the *Mahārāja* Skandavarman and great-grandson of the *Mahārāja* Viravarman. Here, again, the village granted to Dēvaśarman of Kuṇḍūr who belonged to the Kāśyapa-gōtra, was the village Ōgōṃḍu (Oṃgōḍu) in the Karminā-rāshtra already mentioned. It was bounded on the east by the village Kodikiṃ, on the south by Narāchēḍu, on the west by Kaḍākuduru and on the north by Penukaparru.

The grant which was made on the occasion of an eclipse (1.22) appears to have been engraved on the copper-plates by the order of the king only on the 5th *tithi* of the bright half of Vaiśākha of perhaps the same year. As the same village had been

Recorded on copper-plates five days after it was actually given. conferred on Gōlaśarman of the Kāśyapa-gōtra in the reign of the king's grandfather Skandavarman II, it is not likely that its

ownership would have passed on to another family within a single generation. We may accordingly presume that the donee Dēvaśarman of the second grant was a member of the same family as Gōlaśarman. Kuṇḍūr and Penukaparru which occur among the boundaries of Ōgōṃḍu, appear as the family names of some of the donees recorded in the Tandantōttam plates of Vijaya-Nandivikramavarman (*Annual Report* for 1912, page 58).

5. Coming to the period of stone inscriptions, we may notice at once the important discovery of a Pallava temple and inscription on the hill at Paṇamalai in the South Arcot district, by Professor J. Dubreuil of Pondicherry. He having kindly brought it to my notice I had the inscription copied and the temple photographed (Nos. 381, and 382, appendix E). The beginning and the end of this inscription (No. 616 of appendix B) are covered by the paved floor of a *mandapa* in front of the Tālapuriśvara temple. The record consists of a single line in florid Pallava-Grantha characters (vide Plate III) written over a belt of granite running right round the temple as in the case of the Kailāsanātha inscription of Rājasimha II (*South-Indian Inscriptions*, Vol. I, No. 24) at Conjeeveram. The existing portion of the Paṇamalai record

Paṇamalai stone inscription of Rājasimha II. mentions the sage Aśvatthāman (Drōṇi), a part-incarnation of Śiva. His son was Vallava (Pallava) from whom came into existence the great Pallava family whose members, it is stated, "washed away their sins by performing the Aśvamēdha-sacrifices", and belonged to the Bharadvāja-*vaṃśa*. A famous king among them was Rājasimha, "born from Paramēśvara (I) as Guha from Śiva". He was a great devotee of Śiva "and under his care the tree of *Dharma* thrived even though it was oppressed by the hot sun, viz., the Kali age." The record is thus only a *praśasti* of Rājasimha II and not a document intended to register the building of the temple. No further evidence is, nevertheless, needed to presume that the temple of Tālapuriśvara at Paṇamalai was actually constructed by Rājasimha II. Another inscription in Pallava-Grantha characters from Paṇamalai, has been already published by Professor Hultzsch in *South-Indian Inscriptions*, Vol. I, page 24, and consists of a benedictory verse that Rājasimha II "whose crest jewel is Śiva" might rule the earth long. This record which was not photo-lithographed at the time of its publication, is now included in Plate I-B. Facsimile of another Pallava-Grantha inscription of Rājasimha II which was discovered in 1913 engraved on the two platforms (*balipīṭha*) behind the Shore Temple at Mahābalipuram, unearthed by the Archaeological Department is also appended (Plates I-C and II). The contents of this last record have been noticed in detail in my Report for 1913, page 88, paragraph 9.

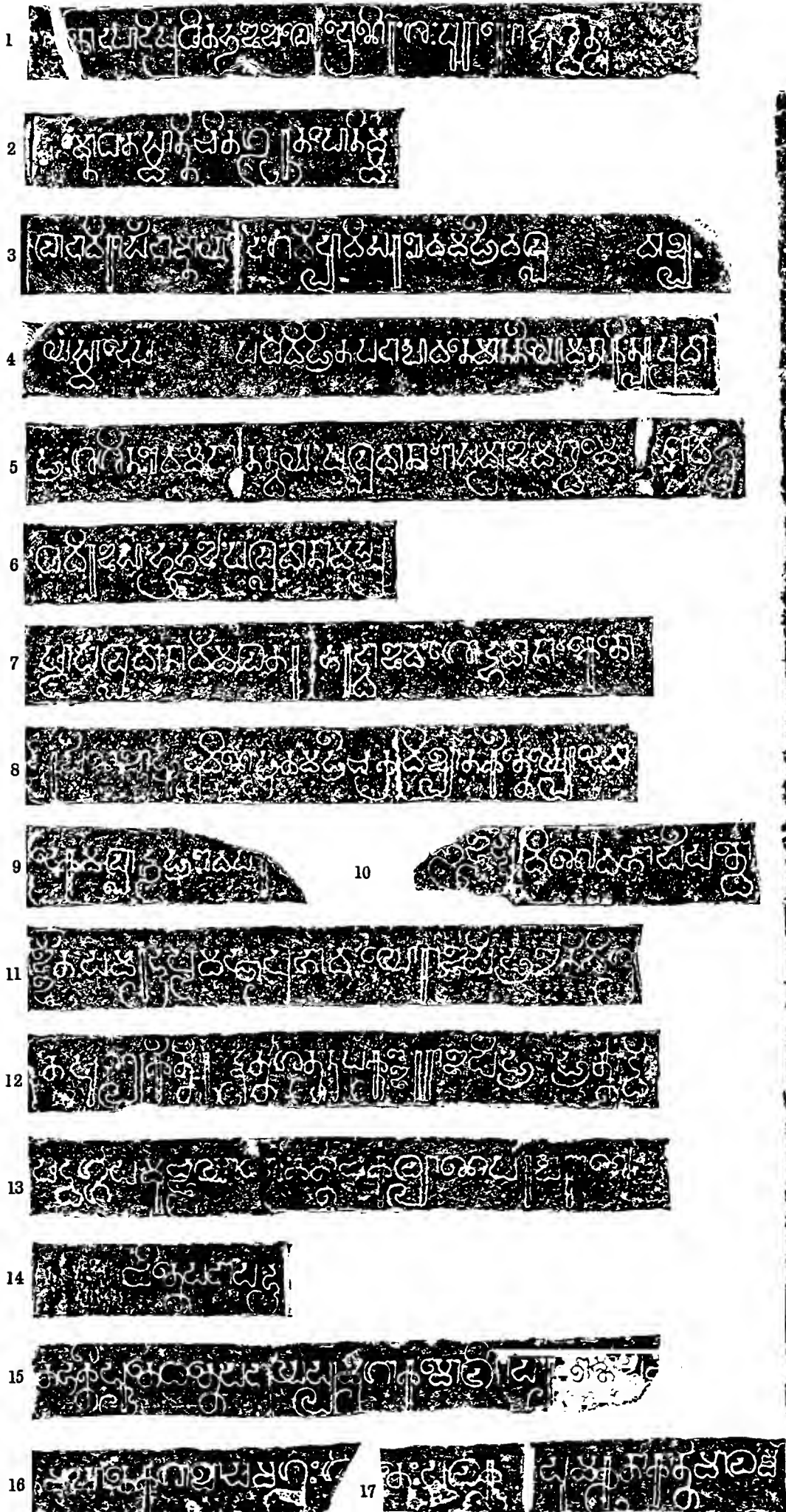
6. From Mēlaichchēri in the South Arcot district comes still another Pallava record (No. 284 of appendix C) also brought to my notice by Professor Dubreuil. It

Mēlaichchēri inscription of the Pallava king Chandrāditya. informs us that the rock-cut cave on the hill, on one of whose pillars this epigraph

is engraved, was caused to be made at Simhapura by king Chandrāditya and dedicated to Śiva under the name Śikhari-Pallavēśvara. Thus it brings to light Chandrāditya, a Pallava king whose name has been hitherto unknown. Simhapura is evidently identical with Śingavaram which according to Mr. Sewell is close to Mēlaichchēri. It may have been the chief village of which Mēlaichchēri was only a hamlet.

PLATE III

Panamalai Inscription of Rajasimha II.



7. Some names of later Pallava kings who came into power immediately after the usurper Nandivarman Pallavamalla may now be noticed. Vayiramēgaṇ as a probable surname of the Pallava king Dantippōttaraśar was suggested by Mr. Venkayya in his

Vayiramēgavarman.

paper on the Triplicane inscription of Dantivarman (*Epigraphia Indica*, Volume

VIII, pages 290 ff.). From two records copied at Poyyanūr and Kilpulam in the North Arcot district which belong to the 2nd year of a king named Vayiramēgha (Nos. 150 and 152 of appendix C), it appears as if there was a king of that name also among the Pallavas. The characters of the two inscriptions under reference belong, however, to a somewhat later period than that of the Triplicane inscription. It now becomes therefore difficult to decide whether the Tondaiyar (Pallava) king Vayiramēgaṇ mentioned by Tirumaṅgai-Ālvār, who appears to have lived not long after the incidents connected with the reign of Nandivarman Pallavamalla, is a surname of Dantivarman of the Triplicane inscription or of king Vayiramēgavarman mentioned in Nos. 150 and 152 of appendix C. The latter of these records throws some light on the interpretation of the phrase எழுநூற்றுக்காடம் that often occurs in the minatory portion at the end of inscriptions and has been translated as "700 murders" (*Epigraphia Indica*, Volume III, page 284). As clearly indicated by the phrase கெளகா கட)ர நூத்து which occurs in this record, எழுநூற்றுக்காடம் as suggested by Mr. Venkayya (*ibid.* foot-note 5) must denote the whole space between Gaṅgā and Kanyā (*i.e.*, cape Comorin) which was evidently supposed to be 700 காடம் or 7,000 English miles. It might be worth noting that the name Vayiramēgaṇ was adopted by a son or a subordinate of Aparājita, the last of the Gaṅga-Pallava king known so far (*Annual Report* for 1913, p. 90). No. 283 of appendix C which is dated in the 6th year of Vijaya-Dantivikramavarman has

Vijaya-Dantivikramavarman, Vijaya-Nripa-
tuṅgavikramavarman and Vijaya-Kampa-
varman.

perhaps to be assigned to Dantivarman, father of Nandivarman of the Vēlūr-pālaiyam plates. Nos. 179 and 227 of appendix B, belong to the reign of kings

Vijaya-Nripatuṅga-Vikramavarman and Vijaya-Kampavarman who are generally classed under Gaṅga-Pallavas.

THE CHOLAS.

8. By far a large number of the Chōla epigraphs in the collection under review, comes from Brahmādēśam, a village in the Cheyyār taluk of the North Arcot district. It contains many temples of which Rudrakōṭīśvara and Chandramaulīśvara deserve

Brahmadēśam.

special mention. The latter is a fine specimen of ancient architecture, probably

Pallava, and is entirely built of stone. Some of the sculptures placed in the niches of the walls of the central shrine are richly ornamented and the whole temple is covered with early records of great value.

The village is surnamed Rājamalla-chaturvēdimaṅgalam of Tiruvēgambapuram, in its earliest records. The first part of this name, *viz.*, Rājamalla frequently occurs

Its surnames.

among the Western Gaṅga kings of Talakāḍ and consequently, it is not impossible

that the village owed its origin to one of those kings named Rājamalla. Inscriptions of the time of Rājarāja I and his successors sometimes mention the place under the name Parākramaśōla-chaturvēdimaṅgalam and sometimes also as Keralāntaka-chatur-

The village assembly.

vēdimaṅgalam where Parākramaśōla and Kēralāntaka are to be understood as

surnames of Rājarāja I. In still later inscriptions we find the surnames Dina(or Sina) chintāmaṇi-chaturvēdimaṅgalam and Karaikkōṭṭu-Brahmadēyam (sometimes Brahmādēśam). The modern name Brahmādēśam must therefore, be presumed to be a contraction of the full form Karaikkōṭṭu-Brahmadēśam. It was an *agrahāra* with an organised village assembly called *Ganapperumakkal Ganavāriyapperumakkal* or *Aṇjaśṭasattu-sabhai*, the sense of the latter being obscure. The records invariably mention the assembly and its activities. Many committees must have worked under its control as set down in the Uttaramallūr inscriptions (*Annual Report* for 1899, pp. 23 ff.). One of these was a committee to manage the affairs of the village (*grāmakārya* or *ālum gaṇa-vāriyam*) and another to manage those of the temple (*śrīkārya* or *kōyil-vāriyam*). The accountant of the latter committee was named or

entitled *Trairājya-ghāṭikā-madhyasta*, "the arbitrator of the college (*ghāṭikā*) (named) *Trairājya*" (e.g. No. 204 of appendix B). The same title is given to Chaturāṇ Mūvāyiravaṇ (No. 194 of appendix B) who made a grant of 30 *kalāñju* of gold "weighed by (the standard weight) *கலாண்* and accepted by law." *Kalāñju* which often occurs in Tamil inscriptions has to be interpreted sometimes as coin and

Kalāñju, coin or weight.

sometimes as gold weight, of the proper standard and fineness (*Annual Report* for

1912, page 65, paragraph 21). In an early Pāndya inscription (No. 90 of 1908) it occurs as the equivalent of the Sanskrit *krishnakācha* and Mr. H. W. Codrington of Ceylon Civil Service informs me that in that island a coin of the *kalāñju* weight was called *kahāpana*. No. 197 of appendix B gives *kalāñju* as the equivalent of *nishka*. The grant recorded in No. 194 is stated to have been entrusted by the *Mahāsabhā* to the great people of the *Gaṇa-vāriyam* doing duty in that year and if they failed, it was stipulated that the *śraddhāmantas* (i.e., those who interested themselves in the charity?) would collect a fine from each member of that committee on behalf of the king. The assembly also had evidently, under its control, a body of *madhyastas* (arbitrators) (No. 226 of appendix B), who wrote the tank accounts and received for maintenance (*கொத்தம்*) four *nāli* of paddy every day and seven *kalāñju* of pure gold every year and a pair of cloths (*ஓசனைக்கூடை*). In presenting accounts for audit by the assembly each of these was required to undergo the ordeal of holding the red-hot iron (*மஞ்*) in his hand. If he came out safe and hence also

Punishment by ordeal of defaulting accountants.

pure, he would be presented with a bonus of one quarter of the surplus (*pādasēsha*?).

If, on the other hand, he burnt his hand

and hence in default, he would be fined 10 *kalāñju* without of course further bodily punishment inflicted upon him. The *Gaṇapperumakkal* who formed the general body of the assembly appear also sometimes as the managers of the temple. In that capacity they once seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay to the *Mūhēśvaras* of the temple a fine of 24 *kāṇam* (No. 202 of appendix B).

9. Of the early Chōla kings mentioned in the inscriptions of Brahmadēśam, Rājakēsarivarman of No. 230 of appendix B may be noted. He is evidently identical with Āditya I, the predecessor of Madiraikoṇḍa Parakēsarivarman (Parāntaka I), in-

Rājakēsarivarman Āditya I.

asmuch as in this and in No. 224 of appendix B of the 17th year of Parāntaka,

mention is made of one and the same donor. Besides, the high regnal year 27 which is given to Rājakēsarivarman cannot apply to any of the kings with that title who succeeded Parāntaka prior to Rājarāja I. No. 211 of appendix B and three others from Brahmadēśam (Nos. 203, 212 and 228 of appendix B) are dated in Śaka 830 and fall into the reign of Parāntaka I. It cannot definitely be stated why they do not mention Madiraikoṇḍa Parakēsarivarman who succeeded to the throne in A.D. 907 and was ruling the whole of the Chōla dominions together with Tondai-maṇḍalam. No. 211 of appendix B mentions the fact that a donation of land was made by a certain Ilādāditṭaṇ to the local temple after purchasing it from the artisans (*Kammāla*) of that village. Evidently a corporate life also existed among the professional classes apart from that of the general village assembly. No. 134 of 1916 from Miñjūr is in Tamil poetry and refers to the construction of the Vishṇu temple at that place and to the

Madhurāntaka (Uttama-Chōla).

third year of Madhurāntaka by which Madhurāntaka Uttama-Chōla, the uncle

and immediate predecessor of Rājarāja I, is evidently meant.

10. Gifts of land to a temple were generally made tax-free by the payment of an extra amount. It is stated in No. 171 of appendix B that the taxes on land were counted under two heads *உரிசை* and *உழவிசை*. These two terms occur also in

Two kinds of taxes collected during the time of Rājarāja I

No. 178 of appendix B where the village assembly received a specified amount of money the interest on which fully covered

the taxes payable on the lands which were granted to the temple. The assembly in this case is stated to have consisted of the young and old of the village and to have met in the hall called Śembiyaṇmahādēvi-pperumandapam built by Rājarāja I evidently for the purpose of the meetings of the assembly.

11. Another place which has supplied a large number of Chōla inscriptions is Tirumukkūdal. It is a village in the Madhurāntakam taluk of the Chingleput district and is picturesquely situated at the confluence of the three rivers Pālāru, Vēhkā or Vēgavati and the Cheyyār. The very name of the place which means the sacred meeting (point) of three rivers is derived from its position. The temple of Venkateśa-Perumāl is the oldest in the village and must be traced to the time of the Gaṅga-Pallava king Nripatunga whose record is found in that temple. The assembly of Tirumukkūdal also figures largely in its inscriptions. A record of the time of Rājendra-Chōla I (No. 172 of appendix B) states that this assembly received seven *pūḍagams* of garden-land on behalf of the temple of Mahā-Vishnu at the place and arranged for its cultivation. The Vaikhānasas of the temple received the paddy from the wet lands accruing to the temple and arranged for the cultivation of the garden themselves.

Tirumukkūdal.

In order to do this they employed persons to lift water with buckets, dig the earth, fence the field and do all other connected duties. They also agreed to have 7,000 baskets of manure spread on the field. Two conditions connected with this lease of the garden to the Vaikhānasas were (1) that the *dēvakannīs*, i.e., the priests of the temple were always to have the *kīlḇōgam* right and the Vaikhānasas the lease (அடைவு) for cultivating (உழுவு) and (2) that bundles of hay weighing not less than one *kalam* of paddy each, were to be collected from every tenant of the village by the Vaikhānasas and used for the benefit of the garden only, not being sent out to Kachchippēdu nor sold for private purposes, and that the irrigation of wet lands from the channel was to be in the usual order, permitting the temple garden the first claim. No. 183 of appendix B is an agreement between the Vaikhānasas of the temple and the officers of *puravuvāri-tinnikkalam* and *varippottagam* in the matter of the distribution of some income in paddy for temple service, under orders of the chief (*adhikārī*) Uvarkkuḍi-kilār.

Rājendra-Chōla I.
Vaikhānasas and temple lands.

12. Another record of Rājendra-Chōla I (No. 176 of appendix B) supplies us with the information that the gold coin *kāṣu* received as gift was weighed by the stone (சிறுமக்கை) and was found to be equal to three *kaḷañju*. It fetched an interest of 9 *mañjādi* per year. Paddy was sold at 40 *kādi* per *kaḷañju*. From No. 245 of appendix B, however, which is about 20 years later it appears that the rate of interest nearly trebled itself and that $7\frac{1}{2}$ *kaḷañju* and 2 *mañjādi* fetched an interest of 3 *kaḷañju* and 8 *mañjādi*. The rate of exchange in paddy was $13\frac{1}{3}$ *kalam*s per *kaḷañju*.

Rates of exchange and interest.

13. Queen Indaladēviyār, the wife of Uḍaiyār Vallavarasār Vandyadēvar, is mentioned in inscriptions of Rājendra-Chōla I from Brahmadēsam. In No. 243 of appendix B, she is, however, called Mandara-gauravanār Kuntādēviyār (wife of) Uḍaiyār Vallavaraiyar Vandyadēvar, the chief of the Sāmantas (i.e., subordinate chiefs). The Tanjore records of the time of Rājendra-Chōla I also mention Vallavaraiyar Vandyadēvar as the husband of Kundavaiyār, the elder sister of Rājarāja I. But here the queen is always called Parāntakan Kundavaiyār. It is doubtful if Indaladēvi or Kuntādēvi of the Brahmadēsam inscriptions has to be identified with Parāntakan Kundavaiyār. It may be noted that the title *Mandaragaurava* occurs in the Śiṅṅamanūr grant as the attribute of the Pāndya king Rājasimha (III) Abhimānamēru. Nothing is known of Vallavaraiyar Vandyadēvar the brother-in-law of Rājarāja I and the maternal uncle of Rājendra-Chōla. Perhaps the mention of Vallavaraiyar-nādu in No. 157 of appendix B from the Koṅgu country suggests that he may have been a native of Koṅgu. Some of the nobles of Rājendra-Chōla were Araiyaṇ Rājarāja *alias* Vānavāṇ Brahmadhirājar of the king's Perundanam, Rājarāja Vādyā-mahārājar (evidently the master-musician), Śembaṅgudaiyār, Vaippūr-kilavar and Madisūdan

Vallavaraiyar Vandyadēvar.

Officers of Rājendra-Chōla I.

Dāmar-kōttam of Jayaṅṇḍasōḷa-maṇḍalam."

14. The belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well or tank appears to have

been common. An instance of this was referred to in a record of the time of Rājārāja I (Annual Report for 1913-14, page 90).

A record of Rājakesarivarman Rājādhirāja I. Another such instance is supplied by No. 260 of appendix B which is dated in the 26th year of Rājādhirāja I. It records a gift of land by the general (*sēnāpati*) Madurāntakan Parakēsarivēlār, for maintaining a water-shed in order that the thirsty spirit of his sister the deceased queen Vira-Mahādēvī (evidently the wife of king Rājendra-Chōla I) might be appeased. It is stated that she entered the supreme feet of Brahmā i.e. died, in the very same tomb in which the body of king Rājendra-Chōladēva was interred. This tomb in which the bodies of the two royal personages were buried might possibly have been at the village Brahmādēsam itself. The record is dated in the 26th year of king Rājādhirājadēva which corresponds to A.D. 1044. Rājendra-Chōla's latest date being A.D.

Death of Rājendra-Chōla I and his queen referred to; charities of water-sheds and wells for the merit of the dead

1042 it is not unlikely that he died in A.D. 1044 and that his queen Vira-Mahādēvī committed *suttee* and was buried with him.

While Rājādhirāja I is generally known by his title *Rājakesarivarman*, No. 251 of appendix B adds the prefix *Parakēsarivarman*. Similarly No. 256 of appendix B makes the next king Rājendradēva a *Rājakesarivarman* while he is actually a *Parakēsarivarman*. This confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers Confusion in application of titles Rājakesarivarman and Parakēsarivarman. by the crown princes during the last days of their fathers' reign.

15. In No. 257 of appendix B which belongs to the third year of Parakēsarivarman Rājendradēva also appears the date 8th year 6[1]st day, *dvādasi*, Pushya and Thursday. Professor Kielhorn has fixed the initial date of the king to be 28th May 1052. With the help of Mr. Swamikannu Pillai's *Ephemeris* I find that the only date which suits these details is 27th July, Thursday A.D. 1060 on which day, however, *dvādasi* ended at 15 after mean sunrise while the *nakshatra* Pushya commenced only after 83 of mean sunrise. The coincidence of the two elements on the same day is rather peculiar.

The ritual of *śrībali* in temples was a very important one. In this an image, a particular form of the god Śiva or Vishṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, the sounding of trumpets and other such musical instruments. In the Kumbhēśvara temple at Kaḷattūr (North Arcot district), the figure of Pāsupatamūrti was taken round the village on Sundays in the performance of the *śrībali* ceremony and a special grant of 37 *kāṣu* was made for that purpose (No. 157 of appendix C). It is stated that this amount was the equivalent of 10 *kaḷañju* and 9 *mañjādi* of gold whose fineness was equal to that of *Madurāntakādēvaṇ-māḍai*. This coin *Madurāntakaṇ-māḍai* is again mentioned in No. 252 of appendix B as the standard of fineness and purity in gold. *Īlam*, i.e., *Īlakkāṣu* (?) is stated in this record to have been of the same fineness.

16. The most interesting and perhaps the biggest of the Chōla records examined during the year is one of Vīrarājendradēva (A.D. 1062 to at least 1067) from Tirumukkūdal (No. 182 of appendix B). It begins with the usual historical introduction of the king கிருவளர், etc., which has been published with translation on pages 65 ff. of *South-Indian Inscriptions*, Volume III, Part I. In the 5th year of his reign, the king being seated on his throne called *Rājendraśōla-Māvali-Vānarājaṇ* in the palace *Śōlakēraṇ* at Gaṅgaikondaśōlapuram, it was declared by his eight executive officers thus: Whereas the 75 *kaḷañju* of gold which the residents of Vayalaikkāvūr a *dēvadāna* village of the temple of Mahā-Vishṇu at Tirumukkūdal used to pay for the *śālā* of that temple, had been stopped since the 2nd year of "the king who conquered Irattapādi seven and a half lakhs, saw the back of Ābavamalla twice (on the battle-field) and brought peace and prosperity to the world (i.e., Rājendradēva)," the king had been pleased to grant as a rent-free temple-gift the 75 *kaḷañju* (mentioned above) together with the taxes of that village (viz.), *ūrkkalañju*.

kumarakkachchānam, *vannārappārai*, *tattūrpāttam* and other fees classed under *kīlirippāttam*; *vēlikkāṣu*, *tingalmērāmu*, *muttāvanam*, *tarippudavai*, Valangai-Idangai-maganmai, *duṣuvandam*, *mādaikkūli*, *vīraśēlai*, etc., for meeting the expenses of the temple of Mahā-Vishṇu at Tirumukkūdal. On this the six officers of the *uḍaṅkūttam* and the thirty-three officers of the *vūlaiyil* communicated the order, there being present on the occasion ten officers of the *puravuvāri-tiṇikkalam*, the officer in charge of *varippottagam*, the *mugavētti*, *terippu*, *tararūṣāttu*, *paḷaniyāyam*, *variyaḷūdu* and others. The amount 75 *kaḷaṇṇu* of the

Revenue officers and their offices.

vari-account, 72 *kaḷaṇṇu* and 9 *maṇṇjūli* of *adaṅgal* including all *pāttams*, total 147 *kaḷaṇṇu* and 9 *maṇṇjūli* converted into paddy at 16 *kaḷam* by the *Rājakēṣari*-measure for each *kaḷaṇṇu*, and other income in gold under certain miscellaneous heads amounting to 216½ *kōṣu* and 2 *mā*, were assigned for the several services in the temple some of these being, the festival once a year in the month Śrāvaṇa on the asterism Āślēsha under which king Virarājēndradēva was

Surrounding halls and a *maṇḍapa* of the Tirumukkūdal temple constructed by a *Vaiśya*.

evidently born, the recital of the Vaishṇava scripture *Tiruvāymoli* and the festival each year in the month Kārttigai on the

asterism Pūrvāśāḍhā under which was born the *Vaiśya* Mādhava who revived the charities in the temple and constructed the surrounding halls and the Jananātha-*maṇḍapa*.

In this Jananātha-*maṇḍapa* were located a school for the study of the Vēdas, Śāstras, Grammar, Rūpavatāra, etc., a hostel for students and a hospital (ஆதுலசாலை). The students (சாத்திரர்) were provided with food, bathing-oil on Saturdays and with oil for lamps. The hospital was named Vīraśōḷaṇ and was provided with 15 beds for sick-people. The following items of expense were set apart for their comforts: (1)

Provision for a hospital, school and hostel from temple funds.

rice, (2) 1 doctor in whose family the privilege of administering medicines was hereditary, (3) 1 surgeon (செவ்வியக்

சிறியை பண்ணுவான்?), (4) 2 servants who fetched drugs, supplied fuel and did other services for the hospital, (5) 2 maid-servants for nursing the patients, and (6) a general servant (விசன்?) for the school-hostel and hospital. The following medicines required for one year were stored in the hospital:— (1) āśā-harītaki—2 *paḍis*, (2) gōmūtra-harītaki—2 *paḍis*, (3) daśamūla-harītaki—1 *paḍi*, (4) bhallātaka-harītaki—1 *paḍi*, (5) gaṇḍīram—1 *paḍi*, (6) balākōraṇḍa-tailam—1 *tūni*, (7) pañchā . . .—tailam—1 *tūni*, (8) laṣu ṇḍa-tailam—1 *tūni*, (9) uttamakarnādi-tailam—1 *tūni*, (10) ghrītam—1 *padakku*, (11) bīlvādi-ghrītam—1 *padakku*, (12) maṇḍūkara-vātakam—2,000, (13) drivatti—1 *nāli*, (14) vimalai—2000, (15) tainrādi—2000, (16) vajrakalpam—1 *tūni* and 1 *padakku*, (17) kalyāṇa-lavanam—1 *tūni* and 1 *padakku*, and (18) other drugs required to administer these. Cow's ghee for making *purāṇasarppi* and oil for burning one lamp throughout the night, were also provided for. Water from Parambālūr, scented with cardamum and *khas-khas* roots, was supplied to the inmates of the Jananātha-*maṇḍapa*. This provision from temple funds for a hospital, an educational institution and a hostel clearly indicates the lines on which these funds are to be managed and the charities directed. Without such specification in inscriptions it would be quite possible to imagine that temple funds were meant exclusively for rituals and processions.

In announcing the sanction of the king in the matter of grants made to temples as done above, we often meet with the statement that the king was, at the time of making the grant seated on a throne named after some feudatory chief of his, in a hall of a temple or of a palace. This specification perhaps was meant to render the document more valid (Nos. 231 and 233 of appendix C and No. 271 of appendix B). This is quite common with Pāṇḍya inscriptions of the mediæval period.

17. In a record of Vikrama-Chōḷa, dated in his fifth year (No. 164 of appendix B), reference is made to an old inscription (கல்வெட்டு) of the fourth year of Vijayālayadēva which was recopied on the renovated stone temple of Kilputtūr. Vijayālayadēva herein mentioned might possibly be the founder of the new line of Chōḷa kings referred to in copper-plate

records. It may be noted that a few inscriptions of a certain Parakēsarivarman from Conjeeveram and Ukkal in Tondai-maṇḍalam have been identified with this Vijayālaya.

18. From an incomplete inscription at Brahmadēśam (No. 271 of appendix B) we learn that the temple of Rudrasōlai-Mahādēva at Dinachintāmaṇi-chaturvēdimangalam was without a *dēvadānu* land till the third year of Kulōttuṅga-Chōla II, and that Kulōttuṅgaśōla-Savarṇādhiraṇ, a subordinate of Kulōttuṅga II. land yielding 500 *kalam* of paddy was granted as a *dēvadānu* under the name Anapāyanallūr of which the first part, we know, was a well known surname of Kulōttuṅga himself. The chief Kulōttuṅgaśōla-Savarṇādhiraṇ at whose request this grant was made also occurs as a subordinate of Kulōttuṅga I in No. 233 of appendix C where he likewise made the request that lands of two villages adjoining each other and enjoyed by two different temples at Śrīmushṇam (South Arcot district) might be demarcated in order to avoid confusion (in accounts).

KONGU-CHOLAS.

19. Of the 30 inscriptions of these kings (tentatively so called) secured from Tirumuruganpūndi in the Coimbatore district and Paruttipalli in the Salem district, nine belong to Vikrama-Chōla or Parakēsarivarman Vikrama-Chōla, one to Rājakēsari-varman Vira-Chōla who in other inscriptions from the same part of the country receives the title Parakēsarivarman (*Annual Report* for 1910, page 102, paragraph 39), three to Kulōttuṅga-Chōla, 14 to Virarājēndra-Chōla, one to Rājēndra-Chōla, two to Rājādhiraṇa Uttama-Chōla and one to Parakēsari Abhimāna-Chōla. Accounts of these Kōngu kings who were apparently wielding an autonomous power under the suzerainty of the imperial Chōlas, have been given in the *Annual Reports* for 1906 (pages 74 ff.), 1910 (pages 102 ff.) and 1911 (pages 76 ff.).

No. 96-A of 1915, which belongs to the twelfth year of Parakēsari Abhimāna-Chōla, registers the special privileges (*varīśaigal*) granted by the king, whose name is new, to a certain Abhimānaśōla-Bhaṭṭaṇ and the temple servants including the *tapasyas*, *dēvarāḍiyār* (temple women) and drummers living within the *śrīrāḍhirāṇ* of the temple. It is stated that they were allowed to hoist (the flag?) *rājādhiraṇ*, to ride on(?) a horse and to sound drums (*bhēri*) and gongs (*śēgandigai*) evidently when going out in procession. In addition to the above, they were allowed to have a second floor for their houses, two entrances in front, and the privilege of covering their houses with plaster. Similar rights were conferred on temple servants at Karuvūr in the third year of Tribhuvanachakravartin Kōnērinmaikōṇḍaṇ (*Annual Report* for 1905, page 62).

20. From the large number of inscriptions of Virarājēndradēva, the following few facts are noted. In his twenty-third year the chief of Paruttippalli named Adiyamāṇ Naḍuvil-Naṅgaṇ a member of the *vēttuvar* of Pāndi, rebuilt the stone temple of Śiva at that village (No. 148 of appendix B). Nos. 96 and 127 mention one of the king's revenue officers (*puravariyār*) and No. 118 of the same appendix, a *sāmanta* named Āṇḍaṇ Vānarāyadēvaṇ. The coin *Āṇai-achchu* is mentioned often in inscriptions from the Kōngu country. *Āṇai-achchu* and *Uṇḍi-achchu* as names of coins current in Malabar about the 13th century A.D. have been already noted on page 8, paragraph 13 of the *Annual Report* for 1912. Nos. 117 and 123 of appendix B seem to give *Āṇai-achchu* the alternative name *Śiriyakki palañjalāgai-achchu* where the first word *Śiriyakki* suggests the figure of a *śrī-yakshi* on a face of these coins. Each of these The coin *Āṇai-achchu* or *Śiriyakki-palañ-jalāgai-achchu*, it is stated, yielded an interest of 1 *kunri* per month (according to No. 117 of appendix B) or two *tūni* and 1 *padakku* of *kambu* grain (as stated in No. 94). It might be noted also that Akkittalam or Karaiyāṇ-Akkittalam, occurs as an ancient name of the village of which the modern Tirumuruganpūndi was a part. From No. 98, we learn that Adikkittalam (Akkittalam) was itself a suburb of Manniyūr which was surnamed Mēttalai Tanjāvūr.

21. From the way in which Ayyapolil is introduced in No. 97 which belongs to the reign of Vikrama-Chōla it is to be inferred that the name did not apply to any particular village but to a guild of merchants. The organisation extended almost throughout southern India and consisted of 500 members. One of the relations (*urimaiyār*) of Vikrama-Chōla was a certain Alagiya-Pāṇḍiyadēvaṇ who was a resident of Rājarājapuram. Alagiya-nāchchi-Ālvi was one of the *vēlappendugal* mentioned in No. 126 of appendix B. *Vēlam* is translated in the Tanjore inscriptions as a particular street or quarter of a town. The reference here suggests, however, that it might mean a quarter within the king's palace.

22. Eleven inscriptions of Kōṇēriṇmaikondāṇ have been copied at Tirumurugaṇ-pūṇḍi and Gudimaṅgalam. These must refer to one or the other of the Kōṅgu kings described above, inasmuch as the title Kōṇēriṇmaikondāṇ was held invariably by one and all of them. No. 99 of appendix B records the consecration of the goddess in the temple of Tirumurugaṇ-pūṇḍi for the merit of Āṇḍakkaṇ and the grant of a village for the maintenance of

oblations, worship and the thirty-two acts of charity (see Dr. Winslow's Tamil Dictionary *sv. aram*). The trustees of the temple (*தேவர்க்குமி*) were required to take up the management of this village. All the taxes (*irai puravu*) such as, *śirṟāyam*, *elavai*, *ukavai*, *maṇrupāḍu*, *tenḷakurram*, *vēṇḷukōl*, *eruttirai*, *śumai-śuṅkam*, *śūrikai* and others being thus granted to the temple the king declared: "None of our noblemen (*sāmantas*) must enquire into (the working of) the trustees (but) leave them to audit (the accounts) themselves." Again a reference is made to the same consecration of the goddess in No. 113 of appendix B which is not dated, and to a further grant for her worship. Still another incomplete record (No. 124 of appendix B) seems to register the order actually issued to the trustees of the Tirumurugaṇpūṇḍi temple, to consecrate a shrine for the goddess for the prosperity of Āṇḍakkaṇ Jayaṅgonḍaśōli-Ālvīyār. These three records must consequently refer to the reign of Kōṇēriṇmaikondāṇ Vīra-Chōla whose daughter, as stated in the *Annual Report* for 1910, page 105, was Jayaṅgonḍaśōli *alias* Ulagudaiya-Mukkōkkilānadi. The Tirumurugaṇpūṇḍi inscriptions reveal to us her proper name which

His daughter Āṇḍakkaṇ Jayaṅgonḍaśōli. was evidently Āṇḍakkaṇ. No. 114 of appendix B which is dated in the 20th year of Kōṇēriṇmaikondāṇ, may also be attributed to Vīra-Chōla since his signature at the end of the document supplies the name Vīra-Chōla. It records the remission of portion of taxes payable by the members of the assembly and by the cultivators (*வள்ளாளனுரரார்*) of Nallūr *alias* Amarabuyāṅga-chaturvēdimaṅgalam, in favour of the temple of Tirumurugaṇ-pūṇḍi. It has to be noted that whereas Vīra-Chōla was a *Parakēsari* as stated in the report quoted above, we find the record under reference begin with the title *Rājakēsari*. One other record (No. 122 of appendix B) dated in the 3rd year of Kōṇēriṇmaikondāṇ may be noted. It is an order (*ōlai*) to two temple priests confirming on them the right of *Śivabrāhmaṇakkāni* which had evidently got out of their hands by the interference of a third person. One point of interest is that out of the tax of 15 *achchu* payable for securing the right in question, 5 were set apart for meeting the customary *Tonḍaimāṇ-peruvari*. This unexplained item of taxation has been noted under the contents of an inscription from Pāriyūr (*Annual Report* for 1911, page 77, paragraph 37).

PANDYAS.

23. The year's collection includes a single inscription (No. 605 of 1915), dated in the 43rd year of the early Pāṇḍya king Māraṇjadaiyaṇ. It comes from Ēruvāḍi and is engraved in the Vatteluttu characters (see above paragraph 2).

24. Śrīvallabha of No. 592 of appendix B may have to be identified with Jaṭavarman Śrīvallabha noticed in my *Annual Report* for 1909, page 79, paragraph 23. He is here called a *chakravartin* and is stated to have been seated at the time of the grant on his throne called *Pāṇḍiyarājaṇ* in the *Alagiya-Pāṇḍiyaṇ* hall at Śōlāntaka-chaturvēdimaṅgalam which was a surname of Kuruvitturai (*ibid*). It may be noticed

that these names of the throne and the hall were the same as those in the king's palace at Madura. No. 607 of 1915 begins with the historical introduction *பூமகன் ஜயமகன்*, etc. (also found in No. 50 of 1896), and

Māṇavarman Śrīvallabha;
a probable predecessor of Jaṭavarman Kulaśekhara I.

belongs to the 3rd year of Māṇavarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been

ruling from his throne *Munaiyadaraiyaṇ* in his palace at Tirunelvēli. In the *Annual Report* for 1908-09, paragraph 29, I have suggested that Māṇavarman Śrīvallabha may have been a predecessor of Jaṭavarman Kulaśekhara I. In a record of the 2nd year of the latter (No. 110 of 1907) Śrīvallabha is referred to as *Periya-Nāyaṇār* while another of Māṇavarman Śrīvallabha himself (No. 49 of 1896) calls his son (*pillaiyār*) Kulaśekhara-dēva.

A later Māṇavarman Śrīvallabha is introduced by No. 55 of appendix C from Tirukkalākkudi. The details of date supplied by the record work out correctly for

A later, Māṇavarman Śrīvallabha.

Māṇavarman Śrīvallabha, who according to Mr. J. D. Swamikannu Pillai (*Ind.*

Ant. Volume XLII, page 171) began to reign between 4th and 10th September A.D. 1257 or according to Mr. Sewell between 26th June 1257 and 25th June 1258 (*ibid.* Volume XLIV, page 197). The characters, however, are later in appearance and have to be assigned to about the 14th Century A.D.

25. No. 581 of appendix B with the historical introduction *pūvin kiḷatti*, etc., distinctly belongs to the mediæval Pāṇḍya king Jaṭavarman Kulaśekhara I (A.D. 1190 to 1217) and records that 4 *vēlis* of land were, on receipt of the royal order

Jaṭavarman Kulaśekhara I.

(*śrīmukha*) and *tiruvāykēvi*, exempted from the payment of certain taxes by the

great assembly of the village who in their turn granted the necessary permission to have the order engraved on stone and copper. Seven other inscriptions of Jaṭavarman Kulaśekhara from Dārūkāpuram in the Tinnevely district are noted in appendix B. It is not impossible that Nos. 578 and 589 of these, which give details of dates suitable for astronomical calculation, may also belong to the time of Jaṭavarman Kulaśekhara I. The characters justify their being referred to the 13th Century A.D. (See remarks by Mr. L. D. Swamikannu Pillai on page 94, above).

26. To Māṇavarman Sundara-Pāṇḍya I (A.D. 1216 to 1239) must be assigned fourteen inscriptions which are dated between the 4th and the 21st years of his reign. Nine of these (Nos. 582, 591 and 602 of 1915 and Nos. 8, 77, 78, 84, 90 and 102 of 1916) give him the characteristic attributes 'who distributed or conquered the Chōla

Māṇavarman Sundara-Pāṇḍya I.

country' and 'who having distributed the Chōla country, performed the anoint-

ment of victors at Mudigonḍaśōlapuram.' No. 77 of appendix C refers to his throne *Maḷavarāyaṇ* in his palace at Poṇ-Amarāvati and speaks of a service called Mudi-

His surname Muḍivalaṅgum-Perumāl.

valaṅgum-Perumāl-*sandi* instituted in the temple of Tirukkōlakkudi. This service

must have been evidently called after king Māṇavarman Sundara-Pāṇḍya I himself. A grant of land was also made for maintaining this *sandi* at the request of the king's brother-in-law (*maichchunaṇār*) Alagapperumāl. No. 78 of 1916, dated in his 14th year records the grant of land for worship and offerings to the goddess of the temple set up therein by *Oruvārunarndāṇ* Tamilappallavadaraiyaṇ, in the temple of Śiva-dharmīśvaram-uḍaiyār at Tirukkōlakkudi. We are also told that the king made this

Two of his relations.

grant at the request of his nephew or son-in-law (*marumagaṇār*) Kulaśekhara-

dēva (again referred to in No. 79 of appendix C dated in the 15th year of Kōṇēriṇ-maikoṇḍāṇ who must consequently be the same as Māṇavarman Sundara-Pāṇḍya I), while occupying the royal seat *Maḷavarāyaṇ* in the Rājarājaṇ-*maṇḍapa* in his palace at Mudigonḍaśōlapuram. In still another record (No. 84 of appendix C), his throne in the palace east of Mādakkulam (suburb of Madura) in Madurōḍaya-valanāḍu, his brother-in-law (*maichchunaṇār*) Alagapperumāl and the chief Tamilappallavadaraiyaṇ are again referred to. One interesting document of this reign is No. 90 of appendix C which registers a sale of water (*nirvilai*), stipulating the method by which the water through a breached tank had to be carried to another tank for the purposes of irrigation.

27. No. 587 of 1915, dated in the 5th year of Māṇavarman Vikrama-Pāṇḍya, begins with the introduction திருமலைமாதா பெருவரை, etc. Two other inscriptions of the same king copied in 1907 (Nos. 90 and 97A) begin with the introduction திருமகள் ஜயமகள், etc. As the details of the date are not given in No. 587, it is not possible

Māṇavarman Vikrama-Pāṇḍya.

to say to which period this king has to be assigned. The gift registered in the record was made by the king from his palace at Alḷiyūr at the suggestion of his brother-in-law (*machchāḷvi*) Vikrama-Chōḷadēva. Certain lands were given away as tax-free *dēvadāna* grants to the temple and it was stipulated that in assessing these lands the crops were first to be examined and after exempting waste land and chaff, the others were to be charged at 7 *kalam* of paddy on each *mā* of land; $\frac{3}{4}$ of this, on land on which the *kuruvai* paddy was grown; $\frac{1}{2}$ on land grown with paddy sown in *Tulā*; lands growing gingili, *varagu* and *tiṇai* must be charged 1 *diramam* for 16 *mā* of land; and dry-crop lands must be charged $\frac{1}{2}$ *diramam* for each *mā*. No. 588 of appendix C repeats the same transaction, but is dated in the 5th year of Tribhuvanachakravartin Kōṇērinmaikondāṇ. Hence it is evident that Māṇavarman Vikrama-Pāṇḍya bore also the surname Kōṇērinmaikondāṇ. It is not unlikely that this Māṇavarman Vikrama-Pāṇḍya has to be identified with Vikrama-Pāṇḍya who has been suggested in the last *Annual Report* (page 102, paragraph 32) to have been a contemporary of Māṇavarman Sundara-Pāṇḍya I.

No. 100 of appendix C refers to an order of the king and to a service instituted in the temple, called Bhuvanē [ka*]vīraṇ-*sandi* after his own name. Evidently this king is identical with Bhuvanēkavīra-Vikrama-Pāṇḍya noted on page 93, paragraph 20 of my *Annual Report* for 1914.

Bhuvanēkavīra Vikrama-Pāṇḍya.

It might be noted that this record refers to the 6th year of the king's elder brother (*aṇṇāḷvi*) whose name, however, is not given.

28. No. 104 of appendix C of Jaṭavarman Sundara-Pāṇḍya mentions a certain

Jaṭavarman Sundara-Pāṇḍya and his son Parākrama-Pāṇḍya Māvalivāṇādhirāya surnamed Pāvanāṅgakāra. (*Pāvanāṅgakāra*). Parākrama - Pāṇḍya Māvalivāṇādhirāya who is here called *Makkanāyaṇṇār* (i.e. the son of the king). The latter had also the surname Pāvanāṅgakāra. This prince is

again referred to in No. 58 of the same collection which mentions the king by his title Tribhuvanachakravartin Kōṇērinmaikondāṇ. The prince is stated to have instituted the service called Pāvanāṅgakāraṇ-*sandi* in the temple of Tirukkalākkudi and the record is signed by an officer named *Veṇṇumudiśūdināṇ* Sundara-Pāṇḍya Pallavaraiyaṇ.

Veṇṇumudiśūdināṇ, a surname of Jaṭavarman Sundara-Pāṇḍya.

Evidently the first part of the name of the officer was a title of the king himself in which case it follows that this

Jaṭavarman Sundara-Pāṇḍya bore the surname *Veṇṇumudiśūcināṇ*, i.e. who crowned himself after conquering. Still another record of Jaṭavarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭavarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkalākkudi dated in the 19th year of Jaṭavarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakannīs* and the temple accountants granted certain temple lands as *kāṇippidipādu* to one Sundara-Pāṇḍiya Naraśiṅgadēvaṇ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in

Rates of *mēlvāram* on temple lands.

this manner he shall pay to the temple for the *paśāṇ*, a *mēlvāram* of one in three; for the cultivation of கிளை, வரகு, எள்ளு, பயறு, குதுவை, கரும்பு, கொழுந்து, கருளை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுதலை, பூசணி, etc., as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிறுளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocoanut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

This is
the same
as the one
in the
private collection.

place. It is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmārāyaṇ who must have been an officer of Jaṭavarman Sundara-Pāṇḍya I one of whose surnames was Ellāndalaiyāṇa-Perumāl (*Annual Report* for 1913, page 114, paragraph 44). The following again are the rates of *mēlvāram* fixed in this inscription:—(i) For *paśāṇ*, one-third (ii) for தினை, வாசு and எள்ளு, one-fourth (iii) for கரும்பு, கொடிக்கால், கருணை, மஞ்சள், வாகை, வழுதலை, பூசணி and such other crops, one-eighth. In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low-grounds should be levelled and the jungle removed. Another record which fixes the temple share of *mēlvāram* at one-fourth belongs to the same king and is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmādhirāyaṇ (No. 67 of 1916). The variation in the rate of *mēlvāram* requires explanation. Perhaps the landlord's shares in these cases were fixed, regard being had to the quality of the soil and the amount of lease money. From Mr. Swamikannu Pillai's calculations in appendix G it will be found that most of the inscriptions quoted in this paragraph work out correctly for Jaṭavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1277.

No. 608 of 1915 which comes from Malaiyaḍikkurichchi in the Tinnevely district combines Śaka 1236 (= 1314 A.D.) with the 12th year of a certain Jaṭavarman Sundara-Pāṇḍya. As the initial date of this king will be A.D. 1302 it is evident that he is identical with Jaṭavarman Sundara-Pāṇḍya IV the commencement of whose reign has been fixed by Mr. Swamikannu Pillai to be between 29th August 1302 and 5th July 1303. (*Ind. Ant.* Vol. XLII, page 166). One of the signatories in No. 596 of appendix B, dated in the 9th year of Jaṭavarman Sundara-Pāṇḍya, is called Abhishēka-Perumāṇ alias Silpapurandaraṇ who had evidently constructed the temple from *karshana* 'ploughing the earth' to *pratishṭhā* 'consecration'. The details of date given in this record work out correctly for Jaṭavarman Sundara-Pāṇḍya of A.D. 1302. In the reign of a certain Jaṭavarman Sundara-Pāṇḍya who cannot be identified the Kaikkōlars of Śrīmuṣṇam 'who successfully practised the tenet's of the *Idaṅgai*-creed which recognised the order of the king as equal to divine law (No. 248 of appendix C) together with Kaikkōla-*Mudali*s unanimously declared that they would contribute a fixed fee on each loom whether working or not for the repairs and worship of the Tirunārāyaṇīśvara temple at that village.

Two records from Tirukkaḷākkudī dated in the reign of Sundara-Pāṇḍya mention the chief Vikramaśīṅgaḍēvaṇ issuing the *ōlai* on behalf of the king (Nos. 35 and 37 of appendix C). Another (No. 101 of appendix C) from the same village mentions Gāṅgaiyaṇ. No. 180 of 1916 is dated in the 18th year of Tribhuvanachakravartin

Other kings of name Sundara-Pāṇḍya. Sundara-Pāṇḍya and refers to a grant of land previously made in the 17th year of Vijayagaṇḍagōpālādēva. As pointed out already (*Annual Report* for 1911, Part II, paragraph 15) Vijaya-Gaṇḍagōpāla began to rule in A.D. 1250 and his 17th year will carry us to 1267 A.D. (see also below, page 151).

29 Two records (Nos. 21 and 24 of appendix C) which belong to the reign of Jaṭavarman Vira-Pāṇḍya refer to a chief called Tirukāṇappērudaiyaṇ Śivanīṇḍakālaṇ alias Mālavachakravarti who has been mentioned in the following paragraph. Another (No. 584 of appendix B) begins with the introduction *tirumagal vaḷar, etc.*, and is dated in the 7th year of Jaṭavarman Vira-Pāṇḍya. A record with the same

Jaṭavarman Vira-Pāṇḍya. introduction was noticed in the *Annual Report* for 1912, page 72 and was attributed to Jaṭavarman Vira-Pāṇḍya the conqueror of Iḷam and Koṅgu. Two records (Nos. 613 of appendix B and 6 of appendix C) bear details of dates which point to Jaṭavarman Vira-Pāṇḍya being identical with the conqueror of Koṅgu.

One of Tribhuvanachakravartin Vira-Pāṇḍya, dated in the 3rd year of his reign (No. 74 of appendix C) registers that the residents of a certain village not being able to pay the taxes on Māṅguḍi which was their *kāṇipparru* sold it to the temple after inviting purchasers once, twice and thrice according to the practice in such cases. It is not impossible that this king is also identical with the Vira-Pāṇḍya mentioned in the previous paragraph. No. 117 of appendix C belongs to the 6th year of the same king and refers to the exchange of certain lands which were not yielding good crops.

30. Of Māṛavarman Kulaśekhara I (A.D. 1268 to at least 1308) there are 16 inscriptions which attribute to him the characteristic *biruda* 'who was pleased to take

Māṛavarman Kulaśekhara I; his latest date. every country'. No. 106 of 1916 coming from Tirukkalākkudi furnishes the year 44 the latest date found until now, which would extend his reign to A.D. 1312. We learn from No. 81 of appendix C that in the 22nd year of the king corresponding to A.D. 1290 a certain chief—one of the officers at the door of Dēvar-Kaṇḍiyadēvar—named Tirunelvēli-udaiyār who had captured the country around Virayāchchilai fixed the heavy sum of 4,000 as the tax to be levied from the inhabitants (*ūrōm*) of

Oppression by one of his officers. the said village including *araiṣumakkaḷ* and *mudaliḡal*, for the current year and the year before. As they were not able to bear the burden, they had to sell their property, cattle, etc., towards payment of taxes. Even then they could not raise the necessary amount and nobody would lend them a pie. But Tirunelvēli-udaiyār's pressure on them was all the same, great. It was thereupon decided by the *araiṣumakkaḷ* and the *mudalis* of Virayāchchilai to make a sale of their lands to the temple at Tirukkalākkudi. No. 108 of 1916 copied at the same place registers a settlement between the residents of four districts (*nāḍu*) as to the order of precedence in which the sacred ashes had to be received, the ropes of the god's car had to be held in drawing it and the worship and breaking of cocoanuts before Vināyaka had to be done. Three inscriptions of Tribhuvanachakravartin Kulaśekhara-dēva (Nos. 14, 16 and 33 of appendix C) and one of a certain unnamed king who held the title 'who took all countries' (No. 20 of the same appendix) might be attributed to Māṛavarman Kulaśekhara I, since the first three mention his subordinate Mummuḍiśōḷaṇ Māḷavar-māṇikkam *alias* Māḷavachakravarti and the fourth Śivanīndakāḷaṇ Tirukkānap-pēruḍaiyāṇ *alias* Māḷavachakravarti to whose family evidently also belonged Māḷavamāṇikkam Tirukkānaippēruḍaiyāṇ *alias* Māḷavachakaravarti mentioned on page 81, Part II, paragraph 25 of the *Report* for 1909 as a subordinate of Māṛavarman Sundara-Pāṇḍya I.

31. The grant registered in No. 68 of appendix C is said to have been made at the instance of the officer Kāliṅgarāyar to 20 Brāhmaṇas who were versed in the Vēdas and Śāstras and were able to write commentaries on them, and for building a Śiva and a Viṣṇu temple. The village wherein the land was granted to these Brāh-

Records of Kōṇērinmaikōṇḍāṇ; probably to be assigned to Māṛavarman Kulaśekhara I. maṇas was called Kaṇḍiyadēvaṇ Sundara-Pāṇḍya-chaturvēdimaṅgalam and the Viṣṇu temple established therein,

Kulaśekhara-Viṇṇagar-Ālvār. No. 73 of appendix C which also comes from Tirukkalākkudi, refers to the same endowment and mentions the temples Sundara-Pāṇḍya-Īśvaramuḍaiyār and Kaṇḍiyadēvar-Viṇṇagar-Ālvār. The record also states that Kaṇḍiyadēva was a son (*makkaṇāyaṇār*) of the king. Kāliṅgarāyar is known to have been one of the officers of Māṛavarman Kulaśekhara I (*Annual Report* for 1910, page 99). Kāliṅgarāyar appears also in No. 72 of appendix C asking the king to make a grant of a village to an image of Kūttāḍuvār (*i.e.* Natarāja) in the temple at Tirukkalākkudi set up by a certain Śēmāṇḍār brother of Akalaṅkanāḍālvār. The record is dated in the 11th year of Kōṇērinmaikōṇḍāṇ. In the 17th year of his reign the king being at Gaṅgaikōṇḍapaṭṭaṇam, he was again reminded of this same gift (No. 71 of appendix C). It is not unlikely, that

His son Kaṇḍiyadēva Sundara-Pāṇḍya. Kōṇērinmaikōṇḍāṇ of Nos. 68, 72 and 73 is identical with Māṛavarman Kulaśekhara I. If this identification is correct Kaṇḍiyadēva Sundara-Pāṇḍya as a son of this king would be known for the first time.

32. No. 107 of 1916 which is dated in Śaka 1239 (= A.D. 1317) couples with it the 4th year of Māṛavarman Kulaśekhara. It is therefore clear that this Kulaśekhara must be Kulaśekhara II whose initial date according to Professor Kielhorn is A.D. 1314.

33. From previous Epigraphical reports it is gathered that a certain Jaṭāvarman Vīra-Pāṇḍya was living about the beginning of the 14th century, during the occupation of the southern districts by the Muhammadans. It is also known that it was the Vijayanagara king Kampana who by his victorious campaign into the south brought to a close the temporary occupation of the Muhammadans. No. 64 of 1916

belongs to the 31st year of a certain Māṇavarman (*not* Jaṭavarman) Vīra-Pāṇḍya and supplies the interesting information:

Māṇavarman Vīra-Pāṇḍya.

"The times were Tulukkaṇ (Muhammadan) times; the *dēvadāna* lands of the gods were taxed with *kudimai*; the temple worship, however, had to be conducted without any reduction; the *uḷavu* or cultivation of the temple lands were done by turns by the tenants of the village; at this juncture

Disturbance of the Muhammadans put down by Kampana-Uḍaiyar.

Kampana-Uḍaiyar came (on his southern campaign), destroyed the Tulukkaṇ, established orderly government through-

out the country and appointed many chiefs (*nūyakkannār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old." It is further stated that some of the dancing girls of the temple (*dēvaradīyār*) died, some became very poor and many were ready to migrate to other distant places. Consequently with a view to keep up the original status of the temple, a temple land which was enjoyed as *kāṇiyāṭchi* by a certain Naraśiṅgadēvar was now sold to another person, the former having died without leaving any heir, in order to maintain 10 temple dancing girls, giving them food, betel-leaf, cloth and houses in the street Pāvanāṅgakāraṇṭiruvīdi evidently so called after Pāvanāṅgakāra mentioned above, in paragraph 28 as a surname of Parākrama-Pāṇḍya Māvalivāṇādhīrāya, a son of Jaṭavarman Sundara-Pāṇḍya, probably the fourth of that name who succeeded to the throne in A.D. 1303. It is interesting to note that the *mēlvāram* was also fixed at one-third for the *paśānam* (harvest), garden crops *māvaḍai* and *maravaḍai*, at one-fifth and dry crops at one-seventh. It was also provided that in the case any heirs of the said Naraśiṅgadēvar contested their claims to the said land, separate lands in lieu thereof may be given to them.

Kampana-Uḍaiyar mentioned in this record is no other than Kampana II of the first Vijayanagara dynasty whose dates range from Śaka 1283 (= A.D. 1361) to Śaka 1296 (= A.D. 1374). The earliest mention of the conquest of the Muhammadans in the Madura district, by Kampana is in an inscription at Tiruppukkūḷi (No. 18 of 1899), dated in Śaka 1287 (= A.D. 1365) (*Epigraphia Indica*, Vol. VI, page 324).

Kampana II's conquest of Muhammadans in A.D. 1358 fixed by a record at Tirukkalākkudi.

But the statement (contained in this record) that "having taken possession of Rājagambhīra, he was pleased to conduct the rule of the earth on a permanent

throne" goes to prove that the driving away of the Muhammadans was an accomplished fact already in A.D. 1365; and it could not have been earlier than A.D. 1358, since according to Mr. Sewell (*Lists of Antiquities*, Vol. II, page 223) the Muhammadan chiefs of Madura ruled for 48 years from A.D. 1310 to 1358. Consequently the record of Tirukkalākkudi (No. 64 of appendix C) must be referred to A.D. 1358 or after. With the help of Mr. Swamikannu Pillai's valuable Ephemeris I have been able to find that the details of date given for this record work out correctly for A.D. 1358, Friday, September 7 on which day *trīṭiya* ended on a Friday at 03 and the nakshatra Svāti at 48. Hence the initial date of this king Māṇavarman Vīra-Pāṇḍya I would tentatively place in A.D. 1326-27. No. 227 of appendix C evidently also belongs to the same king and works out almost correctly for A.D. 1337, July 5. It is thus a very important corroboration that is supplied by No. 64 of appendix C which refers in such vivid terms to the contemporaneous events that must have happened in that year.

34. Of the three records of Jaṭavarman Parākrama-Pāṇḍya at Śaṇṇavaṇam, one, which is dated in the 30th year of the king's reign combines with it the cyclic year Viśaiya (*i.e.* Vijaya). The characters are of about the 14th century and might be of

Jaṭavarman Parākrama-Pāṇḍya.

the time of Jaṭavarman Parākrama-Pāṇḍya whose initial date given by Professor Kiel-

horn is A.D. 1358. But the year 1388-9 will be Vyaya (Viya in Tamil) and not Viśaiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrapperrumāl *alias* Gāṅgēyaṇ who held the titles *Ravikulamaṇṇaṇ*,

His officer Gāṅgēyaṇ.

Ekāṅgavīraṇ, *Rūpanārāyaṇaṇ*, etc. The grant was made for removing the evil

effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṇ. The

latter again registers a grant made to ward off the evil effects of light being extinguished at the meal time. This prejudice is still prevalent. The former mentions Mummudiśōḷaṇ Mālavamāṇikkam *alias* Mālavachakravarti who has been already mentioned under Māṇavarman Kulaśēkhara I.

35. A record of Śaḍagōpavarman (Jaṭavarman?) Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 183 of appendix C) at Tiruppukkuli near Conjeeveram, has been recopied this year. It is dated in his 8th year and records a gift of land for maintain-

ing a service called Vīra-Champan-*sandi*

founded by Śambuvarāyaṇ Vīra-Champan

“the chief of Śambukula” in the temple of Vijayarāghava-Perumāḷ on the day of Āślēsha in the month of Āvaṇi in which he was born. In his *Annual Report* for 1900, paragraph 14, Mr. V. Venkayya refers to a record of the 12th year of Māṇavarman Tribhuvanachakravartin Sundara-Pāṇḍya which also registers a gift by Vīra-Champānāyaṇ *alias* Śambuvarāyaṇ. From published inscriptions of Champa (*Epigraphia Indica*, Vol. III, page 70 f.) we learn that the latter called himself a son of Chōla or of Vīra-Chōla. It is doubtful if Śambuvarāyaṇ Vīra-Champa of the Śambukula could be identical with Vīra-Champa of the Tiruvallam inscription. Another chief of the Śambukula known from earlier reports is Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya who succeeded to the throne in A.D. 1260-61.

36. No. 229 of 1916 dated in the 7th year of Māṇavarman Tribhuvanachakravartin Kōṇērinmaikondāṇ Vikrama-Pāṇḍyadēva registers a gift of land for maintaining the service Rājākkānāyaṇ-*sandi* called after the king. In the *Annual Report* for 1908-09,

Rājākkānāyaṇ, a surname of Jaṭavarman or Māṇavarman Vikrama-Pāṇḍya.

paragraph 30, I have referred to an inscription (No. 124 of 1908) in which the surname Rājākkānāyaṇ was borne by

Jaṭavarman Vikrama-Pāṇḍya, with the Śaka date 1344 corresponding to his 22nd year. In the *Annual Report* for 1914 (page 94, paragraph 20) two records of Māṇavarman Vikrama-Pāṇḍya with the surnames Rājākkāḷ-nāyaṇ and Rājākkāḷ-tambirāṇ have also been referred to. Consequently it looks as if Jaṭavarman and Māṇavarman were indifferently applied to this Vikrama-Pāṇḍya.

In connection with the titles Rājākkāḷ-nāyaṇ and Rājākkāḷ-tambirāṇ, it may be noted that these are mostly adopted by the Pāṇḍya kings. Māṇavarman Kulaśēkhara I appears to have been the earliest king that held the title. The next was Jaṭavarman or Māṇavarman Vikrama-Pāṇḍya mentioned above. In No. 60 of appendix C Rājākkāḷ-tambirāṇār is applied to a certain *rājādhirāja* “the king of all kings.” The record is dated in 761 without specification of the Era. If, however, the Kollam Era

A later chief with the title Rājākkāḷ-tambirāṇ and his capture of Śūraiḱkūḍi.

is meant, as is not unlikely, the date would correspond to A.D. 1586-87 and takes us into the time of the Nāyakas of

Madura. In this year it is stated that the king Rājākkāḷ-tambirāṇ raided and destroyed Śūraiḱkūḍi with the help of the chiefs (?) Mañjiliśu Eliśu Śā, Āsamadākkāṇ, Mūvaśamkāṇ Śā and Rāchattikāṇ. After accomplishing his object the king ordered in the presence of the villagers that the village Virayāchchilai which from much earlier times appears to have been a *padaiparru* (military village?) (Nos. 81 and 90 of appendix C) in which lived *araiśu-makkaḷ* and *mudaliḡaḷ* (above, page 124) and Kottiyūr might thenceforth be annexed to the district of Poṇ-Amarāpati-nāḍu. The order was communicated to the *nāṭṭavar* of Poṇ-Amarāpati-nāḍu and to Kōndukāṇ and was engraved on stone in the temple of Tirukkalākkūḍi. It cannot be definitely stated to what political disturbances the country round Virayāchchilai, Kottiyūr and Śūraiḱkūḍi was subjected to at the end of the 16th century. The record plainly indicates the annexation of the whole country round Śūraiḱkūḍi and particularly of the two villages which were evidently the centres of opposition. Mr. Sewell in his notes on the reign of the Madura Nāyakas, Periya-Vīrappa and Viśvanātha II (*Lists of Antiquities*, Vol. II, page 201) states that in their time “a rebellion by a chief styled the Mahāvili-vānarāja, probably a Pāṇḍyaṇ was quelled.” Hence it appears that the Rājākkāḷ-tambirāṇ who destroyed Śūraiḱkūḍi might probably be the same Mahāvalivānarāja. The Muhammadan chiefs who joined him in the rebellion cannot be identified. The deplorable condition of Virayāchchilai under the Kannadian oppression has been already referred to.

(?)

LATER PANDYAS.

37. Twelve inscriptions of the later Pāndyas have been secured during the year under report. They are dated both in the Śaka year and the regnal year of the kings to whom they belong. No. 585 of appendix B comes from Dārūkāpuram in the Tinnevely district and is dated in Śaka 1403 (= A.D. 1481) corresponding to the 2 + 6th year of Alagaṇ, Perumāḷ Parākrama-Pāndya who was born in the asterism Tiruvādirai (Ārdrā). Thus the initial date of Parākrama-Pāndya obtained from this record is A.D. 1473. No. 12 at page 47 of the *Travancore Archaeological Series*, Volume I, belongs to the same sovereign with the same initial date; but in the latter it is stated that he was born in Avittā-nakshatra (*i.e.* Dhanishṭhā). Our record refers to a previous grant made by Śrīvallabhadēva.

The next in chronology is Māṇavarman Kōṇēriṇmaikondāṇ Parākrama-Pāndya whose Vallanād inscription (No. 4 of 1916) is dated in Śaka 1457 (= A.D. 1535) and corresponds to his 2nd + 28th year, Manmatha. His initial date is therefore Śaka 1427 (= A.D. 1505). The records of this king have not been obtained so far.

No. 583 of 1915 copied at Dārūkāpuram is dated in Śaka 1457 (= A.D. 1535) Manmatha, and belongs to Jaṭavarman Kōṇēriṇmaikondāṇ Tirunelvēli-Perumāḷ who is said to have been born in Aśvati in the month of Vaigāṣi. The corresponding regnal year, however, is not given. No. 567 of 1915 which is dated in the 7th year corresponding to Śaka 1463 (= A.D. 1541) Plava, of *Iranda-kālamedutta* Perumāḷ Śrīvallabha, refers to this king as Tirunelvēli-Perumāḷ born in Aśvati. Probably Perumāḷ Śrīvallabha is identical with Jaṭavarman Kōṇēriṇmaikondāṇ Tirunelvēli-Perumāḷ of No. 583 of 1915 which must have been evidently engraved in the 2nd year of his reign. Thus these two records belong to the time of *Iranda-kālamedutta* Perumāḷ Śrīvallabha, the founder of the Pāndya-rājya, born in the asterism Aśvati.

Śrīvallabha, the founder of the Pāndya-rājya, whose initial date has already been ascertained to be A.D. 1533 (*Annual Report* for 1910, page 100). Reference is made in No. 583 of appendix C to the king's dear father Āhavarāma Śrīvaladēva and to the village Abhirāma-Parākrama-Pāndya-chaturvēdimangalam evidently so called after the king himself. It is interesting to note that provision was made by the king for the compilation of calendars annually. Similar endowments by the Mahratta Rājas of Tanjore and the Mysore kings are still in force.

Māṇavarman Kōṇēriṇmaikondāṇ Sundara-Pāndya is represented by No. 2 of 1916 from Vallanād-Agaram. It combines the regnal year 2 + 9th with Śaka 1460, Plava, mistake for 1463 (= A.D. 1541-2). The initial date of the king thus derived (*i.e.* A.D. 1531) enables us to identify him with a king of the same name two of whose records were noticed on page 75 of *Annual Report* for 1912. As stated there, he may be the same as No. 12 of the provisional list of later Pāndyas given on page 100 of the *Annual Report* for 1910. Nos. 563 and 570 of 1915 are dated in the 5th and 7th years respectively of Parākrama or Kulaśēkhara, son of Jaṭavarman Kōṇēriṇmaikondāṇ Abhirāma-Parākrama born under the asterism Aśvati and give also the corresponding Śaka dates 1470 (= A.D. 1548) Kilaka and 1471 (= A.D. 1549) Saumya respectively. This king has accordingly to be identified with No. 13 of the list given on page 100 of the *Annual Report* for 1910 and with Nos. 17 to 20 of the list on page 48 f. of the *Travancore Archaeological Series*, Volume I.

Jaṭavarman Kōṇēriṇmaikondāṇ Alagaṇ Perumāḷ Ativīrārāma Śrīvallabha (identical with No. 16 of the list on page 100 of the *Annual Report* for 1910) born under Punarvasu is represented by two records (Nos. 577 and 594 of 1915). The former gives Śaka 1493 (= A.D. 1571) Prajāpati as the 9th year of the king and the latter 15th year and Śaka 1500 (= A.D. 1578),

Īśvara. No. 577 gives the king the usual long list of *birudas* in the Sanskrit language beginning with *Bhuvanēkavīra*, etc. No. 594 incidentally refers to his co-regent Alagiya Śokkanār Abhirāma-Varatuṅgarāma.

Varatuṅgarāma. No. 615 of 1915 which begins with the usual Vijayanagara introduction gives a long list of *birudas* and enumerates in order the kings Dēvarāya, Krishnarāya Sadāśivarāya, Vīra-Naraśiṅgarāya, Dharmarāya, Śrīraṅgarāya and Venkaṭapatirāya. The date is given as Śaka 1500, Manmatha, and is wrong by seventeen years. The grant was made by Perumāḷ Dhanma-Perumāḷ Alagapperumāḷ Ativīrarāmaṇ Śīvalamāraṇ *Iṇḍakālameḷuttu* Ativīrarāmaṇ who is styled as one of the kings who bore the titles Jaṭavarman Kōṇēriṇmaikondāṇ Tribhuvanachakravartin. Evidently the record is one of Ativīrarāma Śrīvallabha noted above. The Vijayanagara king Venkaṭapatirāya (i.e. Venkaṭa I) was actually ruling in Śaka 1517, the correct date of the inscription as indicated by the cyclic year quoted. It might be noted that a certain Venkaṭarāja is mentioned in the Pudukkōṭṭai plates of Śrīvallabha and Varatuṅgarāma, of Śaka 1505 which falls into the reign of Rāṅga II (*Travancore Archaeological Series*, Volume I, page 84). From the way in which the Vijayanagara kings are first mentioned in No. 615 and then the Pāṇḍya king Ativīrarāma, it may be presumed that the latter was a probable subordinate of the Kārṇāṭa king Venkaṭa I.

Ativīrarāma, a probable subordinate of Venkaṭa I.

At Śāyamalai in the Tinnevely district was copied No. 597 of 1915 belonging to Jaṭilavarman Kōṇēriṇmaikondāṇ Śīvalamāraṇ Varaguṇaṇ *alias* Kulaśēkhara-Dikshitar. It is dated in Śaka 15[6]3 (= A.D. 1641) and the 23rd year of reign. The year opposite is not given. He is the same as Tribhuvanachakravartin Kōṇēriṇmaikondāṇ Perumāḷ-Śīvalamāra Varaguṇa-*alias* Pāṇḍya Kulaśēkhara-Dikshitar of No. 268 of 1908 from Karivalamvandanallūr. As the initial date of this king is A.D. 1615 the opposite year omitted in No. 597 of appendix B must be 3.

THE RASHTRAKUTAS.

38. The Rāshtrakūṭa kings are represented in the current collection by Nos. 512, 540, 542 and 562 of appendix B (in Kanarese) and No. 207 of appendix B and Nos. 148 and 159 of appendix C (in Tamil). No. 562 which is dated in the fourth year of a king whose name is lost, may have, however, to be referred to the time of

Gōvinda III.

Gōvinda III. The pillar on which the record is engraved was brought to my notice by Mr. Longhurst. It is a memorial dedicated to Siriguppa whose heroic death on the battle-field forms the subject-matter of the inscription. The occasion is stated to have been an attack organised by Dantiga with his whole army on the village Chikurambraṇi. The king on whose behalf Siriguppa fought was the Raṭṭa Ballaha (II. 21 and 26). Dantiga evidently has to be identified with Dantiga of Kāñchī mentioned in the British Museum plates of the Rāshtrakūṭa king Gōvinda III. It is also possible, provided paleography permits, to identify this Dantiga with one of the enemies of Krishna III (also surnamed Vallabha, Ballaha) who is one century later than Gōvinda III. No. 542, dated in Śaka 815, belongs to the time of Akālavārsha-Krishna II entitled Śubhatuṅga-Bhaṭāra. His *Mahāsāmanta* Matyennanna is stated to have been ruling the Sindavāḍi country often mentioned in the Rāshtrakūṭa, Chālukya, Kālachuri and Yādava records of the Adoni taluk. No. 512, dated in Śaka 852, refers to king Gōvindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

Krishna II and Gōvinda IV.

Rāshtrakūṭa, Chālukya, Kālachuri and Yādava records of the Adoni taluk. No. 512, dated in Śaka 852, refers to king Gōvindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

The three records of Kannaradēva (Kṛishṇa III) who extended his conquests into the Chōla country, come from the North Arcot and Chingleput districts. The donor in No. 207 of appendix B is named Śrī-Naraśimhayya, son of Lakshana (Lakshmana?), entitled Vīrasuta Bhōgavaraddhana of Mārudānamai. Evidently he was a chief of some rank under Kṛishṇa III.

THE WESTERN CHALUKYAS.

39. The Western Chalukyas of Bādāmi are represented in the collection by No. 7 of appendix A which consists of three copper-plates strung on a ring. They were discovered by my assistant Mr. G. V. Rangarajayya, in the possession of Rama Reddi, the village munsif of Dayyaminne in the Adoni taluk of the Bellary district. The ring which carries the plates was not cut when the document reached me. The ends of the ring are fixed into the bottom of an almost circular seal one inch in diameter bearing on its countersunk surface the crude figure of a standing boar facing the proper right as in the case of the Harihar grant of Vinayāditya Satyāśraya published in *Ind. Ant.*, Vol. VII, pp. 300 ff. The plates measure between $8\frac{7}{8}$ " and 9" in breadth and between $3\frac{3}{8}$ " and $3\frac{1}{2}$ " in height. The ring which is oval in shape, measures $4\frac{1}{8}$ " and $3\frac{1}{2}$ " in its diameters and is about $\frac{1}{4}$ " thick. The plates and the seal weigh 112 tolas. The inscription commences with the same introductory eulogy as the other published grants (Professor Kielhorn's *List of Southern Inscriptions* Nos. 27 to 30) of Vinayāditya Satyāśraya and supply the date, Śaka 614 corresponding to the 12th year of the king's reign. They record the grant of 200 *nivartanas* of land on the eastern and southern sides of the village Ulchad in the Nalavādi-*vishaya*, to four Brāhmanas, on the occasion of the summer solstice which happened on the full-moon day of the month of Āshāḍha when the victorious camp of the king was located at Talayakhēta-*grāma* not far from the northern bank of the Tagara river. The grant is stated to have been made at the request of a certain Marddakāri and was written by Śrī-Rāma-Punyavallabha. The same person mostly appears as the writer of the other published grants of Vinayāditya.

The victorious camp Talayakhēta-*grāma* on the northern bank of the Tagara river must be looked for on the Ternā on which also the ancient city of Tagara (identified with Tēr by Dr. J. F. Fleet) is situated. I am informed that Talayakhēta does not exist under that form, in the Osmanabad district of the Hyderabad State. It is per-

haps to be identified with the modern Talaiyakhēta, identical with Thairkedda. Thairkedda on the north bank of the river Tēr (Thairna). I have not been able to identify the district Nalavādi-*vishaya* and the village Ulchad. It may be remarked that the writing on the plates is very carelessly executed and that the mistakes in the grant portion are numerous.

40. Many records of the Western Chālukyas of Kalyāni were copied in the Adoni taluk of the Bellary district. As stated already, Adoni and the adjoining country

formed a subdivision of 500 villages in Sindavādi, Sindavādige or Sindhuvāṭi-*vishaya* one thousand, which must have been one of the eastern provinces of the Western Chālukya empire. The capital of this district is stated to have been Tumbalam, a village which is about 8 miles due west of Adoni, and is still full of ancient ruins. Karaikanthapura (now abandoned) was a suburb of Tumbalam in which lived many Brāhmanas of great learning and piety. One of the Nolamba feudatories of Trailōkyamalla Sōmēśvara I, who was governing the Sindavādi one thousand country, was

Trailōkyamalla Sōmēśvara I. Vira-Nolamba-Pallava Permāṇaḍi (No. 489 of appendix B). His proper name Vira-Nolamba Ghattidēva appears in another record (No. 522 of appendix B) which is dated in Śaka 974, Nandana and in still another at Kammarchōḍu (No. 561 of appendix B), dated in Śaka 976. King Sōmēśvara I is stated in this last record to have been encamped at Kampile on the bank of the Tuṅgabhadra, the southern Ganges. On this occasion he made some gifts to the shrines of Mūlasthānadēva and Bhōgēśvaradēva at Kammara-Cheruvu (Kammarchōḍu).

41. One record (No. 514 of appendix B) of Trailōkyamalla's eldest son Bhuvanai-kamalla (Sōmēśvara II) comes from Chinna-Tumbalam and is dated in Śaka 990 (= A.D. 1068-69), Kīlaka, the full-moon day of Mārgaśīra. The latest known record of

Sōmēśvara II.

Sōmēśvara I is dated in Śaka 990, Kīlaka, Chaitra śu di. 1 (Professor Kielhorn's *List*

of Southern Inscriptions, No. 173). Consequently, it follows that Bhuvanaikamalla must have actually ascended the throne some time between the months Chaitra and Mārgaśīra of this year. The record from Chinna-Tumbalam under review, further registers that the prince, the king's younger brother, Trailōkyamalla-Nolamba-Pallava Permādi Jayasīnghadēva was ruling the Nolambavādi 32,000 and the Sindavādi 1,000 provinces from his capital Kampile. A gift was made to a temple at Tumbala through the Kālamukha teacher Chandrabhūṣaṇa-Paṇḍita who was well-versed in

Kālamukha teachers.

logic and other sciences and was the pupil of Anantaśakti-Paṇḍita, a pupil of Ni-

rañjana-Paṇḍita (mentioned also in No. 516 of appendix B). Another grant was made at the same time to a certain Nārāyaṇadēva for *vidyādāna*, i.e., imparting education.

42. A powerful chief of Tribhuvanamalla Vikramāditya VI was the *Mahāmandala-*

Vikramāditya VI.

lēsvara Mallarasa, whose eulogy (No. 505 of appendix B) supplies the information

that he was "a brilliant sun in dispelling the darkness, viz., the heroic enemy-forces of the Chōla camp crowded with hordes of elephants, horses and sturdy soldiers, (the hero) that cut off the heads of the Draviḷa-*maṇḍalīkas* (i.e. the chiefs of Draviḷa), the destroyer of Pallikōṭa and the terror of the Gūrjara." The first two epithets clearly indicate the hereditary enmity and the conflict that existed between the Chōlas and the Chālukyas. No. 515 of appendix B mentions another subordinate chief Kaliga or Kaliyamarasa who held the title 'the mast elephant of Chandaladēvi,' a statement that reminds one of the intimate and personal interest which the Chālukyan queens must have displayed in the administration of the country, by allowing their names to be connected with such military honours. Padmaladēvi another queen of Vikramāditya VI, was referred to in the *Annual Report* for 1914, page 87 as 'ruling the Brāhmaṇa village Māṅgola'. In No. 518 of appendix B, the chief queen (*piriyarasi paṭṭamahādēvi*), Malayamatidēvi is stated to have owned (evidently as her private property) the capital town Tumbala itself and to have

Provision made by a Chālukyan queen for the teaching of the *Vēdas* and the recital of the *Purāṇas*.

granted it to the *Mahājanas* of that village so that they might therein maintain a feeding-house (*sattra*), recite the *Purāṇas* and teach the *Rig-Vēda* and the

Yajur-Vēda to students. As stated by Dr. Fleet on page 448 f. of his *Dyn. Kan. Distrs.* the queens of Vikramāditya VI owned villages and sometimes districts conferred on them for their pin-money. Some of the titles given to Malayamatidēvi in No. 518 suggest that Vikramāditya must have borne the surname Chālukya-Rāma and Rāya-Sarvajña. The former of these occurs in his Nilgunda, and Yēwūr inscriptions (*Ep. Ind.*, Vol. XII, pages 154 and 278).

Nos. 519 and 565 of appendix B mention the chief *Pēsana-garuda Mahāmandalēsvara* Jōyimayyarasa (ruling the Sindavādi province) and the former, the *rājaguru* Sōmaśiva-Paṇḍita. Jōyimarasa was also in charge of the divisions Edadore 2,000, and Kallakelāge 500. The former has been identified by Dr. Fleet with a part of the modern Raichur district (see *Ep. Ind.* Vol. XII, page 296) and *rājaguru* was evidently a title conferred on a religious teacher for his proficiency and piety. No. 550 of appendix B mentions another *rājaguru*, who was the sole proprietor of two villages in the modern Adoni taluk and had as his subordinate a certain Peggade Nimbanayya. A few other feudatories of Vikramāditya VI. are also mentioned

Feudatories of Vikramāditya VI.

in No. 566 from Konakonḍla. These were the *Mahāmandalēsvara* Ballaya-

Chōla-Mahārāja of the Telugu-Chōla family (see also No. 350 of 1905), the *Mahāmandalēsvara* Chikarasa of the Mahābali race and the *Mahāsāmantas* Chandarasa, Barmarasa, and Rēvarasa of Kondakunde whose *praśasti* coincides with that of the Chōlas of Cuddapah (*Ep. Ind.* Vol. XI, page 343, note 3).

43. No. 499 of appendix B of the time of Bhūlōkamalla Sōmēśvara III, which is dated in the Chālukya-Vikrama year 58 (= A.D. 1133-34) mentions the *Mahā-mandalēśvara* Trailōkyamalla-Mallidēva-Mahārāja, ruling the Sindavādi country and refers to a gift of two *viśa* on each *dala* in the "mint" where coins were struck (*achchina-taṅkasāle*). No. 502 of appendix B dated again in the Chālukya-Vikrama Era refers to Yuvarāja Tailapadēva (i.e. Taila III). This indicates that Sōmēśvara III. evidently preferred his younger son to the elder, Perma-Jagadēkamalla II, as his crown prince. The *Mahāmandalēśvara* Bāchiga or Bācharasa of the Sinda family mentioned in this record was a direct subordinate of prince Tailapa. Jagadēkamalla II is, however, known to have succeeded Sōmēśvara III on the Western Chālukya throne and to have held the special title *Pratāpachakravartin*. His famous minister, commander, etc., was Bammanayya mentioned on page 457 of Dr. Fleet's *Dyn. Kan. Distrs.* His son was the *Dandanāyaka* Rēcharasa (No. 503 of appendix B), stated to have been ruling the Sindavādi province, in the 11th year of the king's reign. A mutilated record which comes from Chinna-Tumbalam (No. 517 of appendix B) and is dated in the cyclic year Yuvan corresponding to A.D. 1155-56, falls into the reign of Taila III. It mentions the *Mahāmandalēśvara* Trailōkyamalla Bhujabala Viranārāyaṇa Āhavamalladēva, one of whose titles was 'the lion to the elephant Pāṇḍya.' This could be no other than prince Sōmēśvara IV whose titles were Trailōkyamalla and Viranārāyaṇa. That he was also called Āhavamalla is a new fact. Another record of Jagadēkamalla's fifth year (No. 549 of appendix B), corresponding to A.D. 1143-44 refers to Kēsimayya (see Dr. Fleet's *Dyn. Kan. Distrs.*, page 458) as the *Mahāpradhāna*, *Antahpurādhyaksha*, *Kariturayapaṭṭasāhini*, *Śrīkarana*, *Sarvādhyaksha*, *Sēnāpati* and *Herelāṣasandhivigrahin*, ruling the districts Manadaḍi-nāḍu, Miṇṇi-nāḍu, Kōsage-nāḍu, Gālidirāla-Kallakelagu-nāḍu, Kollihāke-nāḍu, and Sindavādi-nāḍu. Of these, Kollihāke-nāḍu is evidently identical with Kollipāke-nāḍu and suggests the probable position in the Hyderabad State of the ancient Kollipāke of the Western Chālukya and Chōla records.

44. One record of Viranārāyaṇa Sōmēśvara IV (No. 546 of appendix B) comes from Nandavaram in the Adoni taluk and is dated in Śaka 1108. It mentions the king's *Mahāpradhāna* and *Dandanūtha* Mālaparasa and records a gift made through the Śaiva teacher Rudraśakti-Pāṇḍita, a pupil of Sarvajña-Mahāvādi Trilōchanadēva. An earlier record of the same king is No. 555 of appendix B, which is dated in Śaka 1106 and gives to the king the titles Trailōkyamalla-Bhujabalavīra and Rāyamurāri. A genealogical account of the chiefs Brahma (Bammadēva), his son Padmidēva and of Vatsarāja, the maternal uncle of the latter, are also given. The two last are stated to have been jointly ruling the whole of the eastern country including Sindavādi, from Tumbala *alias* Kīrtinārāyaṇapura, the capital of the Sindavādi province. Bammadēva was known also as Tumbala Bammadēva, being evidently a native of that village. His father was Lakshmidēva, son of Kālidāsa, who was again the son of Hariśchandra. Among the heroic feats of Bammadēva are mentioned the capture of Allu-Mallanripa and 'the extension of the Chālukyan kingdom right up to the sea (in the east), after defeating the Chōla king and raiding his country'. These events which must fall into the reign of the Chōla king Kulōttuṅga III are not, however, referred to in the eulogistic accounts of that king found in Tamil inscriptions. Perhaps Bammadēva's conquests of the Chōla country must, if true, indicate the defeat which he may have inflicted upon some of the Chōla subordinates of the Telugu districts.

45. The temporary usurpation of the Western Chālukya throne by Bijjala, the Kalachurya feudatory of Taila III took place in A.D. 1162 (Dr. Fleet's *Dyn. Kan. Distrs.*, page 462). No. 504 of appendix B, dated in Tārana (i.e. A.D. 1164-65), two years after the date of usurpation, mentions Bhujabalamalla as ruling from Kalyāṇa. The title *Bhujabala-chakravartin*

appears to have been a distinguishing surname of the usurper Bijjala. The great general Barma, Kali-Barma or Bammi-dēvarasa, the son of the general Kālidāsa, who subsequently revived the Chālukyan supremacy as the subordinate of Sōmēśvara IV, was also Bijjala's subordinate and was governing the Sindavādi province with his capital at Kīrtinārāyaṇa-nagara, the modern Tumbūlam (No. 513 of appendix B).

To Bijjala's son Rāyamurāri Bhujabalaṃalla Sōmēśvaradēva belongs No. 513 of appendix B. One of the seats of Government in his time was at Soleyahalli. A feudatory of the king, who had charge of

the Sindavādi province, was the *Mahāpradhāna Daṇḍanāyaka* named Kariya Kēsirājaya, the ruler of many countries, the comptroller of all wealth and *Antahpura-vergaḍe*.

46. From No. 520 of appendix B, we learn incidentally that in Śaka 1115 (not quite clear on the impression) while the Yādava king Jaitugi I was ruling the country, his minister Murāri-Kēsava built a temple at Hiriya-Tumbala in the Sindhu-vāṭi-(i.e., Sindavādi)*vishaya*, on the southern side of the Tungabhadra river.

Singana or Pratāpa-Singanaḍēva was the most powerful of the Yādava kings.

Singana; his initial date. His sixth year according to No. 498 of appendix B corresponded to Prāmōdōtha, i.e., Prāmōda (=A.D. 1210-11). This gives the initial date A.D. 1205-6 for the king. Dr. Fleet (*Dyn. Kan. Distrs.*, p. 522) considered A.D. 1210-11 Prāmōda as his first regnal year while Professor Kielhorn carried it back to A.D. 1207. The record under review is clear on this point. It states also that the king was then ruling, 'after having acquired the whole earth (by conquest)' and that his *Mahāpradhāna* was Jagadāla Sōmaya-Nāyaka, evidently related to Jagadāla Purushōttama mentioned on page 523 of Dr Fleet's *Dyn. Kan. Distrs.*

The first attempt of the Muhammadans to turn their attention to the Deccan was

Rāmachandra.

about Śaka 1216 when the Mahratta country was ruled by the Yādava king Rāmachandra. No. 478 of appendix B from Basarakōḍu, which is dated in Śaka 1200 (=A.D. 1278-79), speaks of him as ruling at his capital Dēvagiri, as a dependant of [Śaka]rāya. It mentions his feudatory Bhīmadēva-rāṇe who was ruling over Sindavādi, Ādavāni and other districts, and the latter's subordinate, the *Mahāmaṇḍalēśvara* Chōla-Nārāyaṇa Vira-Bommarasa, son of Nāgarasa. It is doubtful if we have to interpret [Śaka]rāya (the first two syllables not being quite clear on the impression) as referring to the Muhammadan sovereign who was supreme at the time.

47. The history of Jainism in the Kanarese districts goes back to very ancient times. The early Kādamba kings of Banavāsi were great supporters of that religion. The Western Chālukyas appear to have been as good advocates of Jainism as of

Jainism in the Bellary district.

Saivism and Vaishnavism. Relics of Jain influence in the western part of the Bellary district are revealed by a few lithic records of that period copied during the year, and even to-day members of that community are found distributed over some of the villages and towns there. At Kammarachōḍu, a village about eight miles south-west of Adoni is a small shrine which contains the seated figure of a Jaina *Tīrthamkara* (No. 411 of appendix E, photographs, now recognised by the worshipping priests (who do not appear to be Jainas strictly so called) by some Hindu name. A merchant of Adoni, who is trying to get the possession of the shrine back into the hands of the orthodox Jainas, brought the existence of this image to my notice and informed me

An image of the Jaina *Tīrthamkara* Vardhamāna at Kammarachōḍu.

that the figure is one of Vardhamāna. The label on the pedestal, which is in Kanarese characters of about the 12th century A.D., registers the reconsecration of the image (name not specified) by Chandavve, the wife of the merchant chief (*Mahāvaddavyavahāri*) Rāyara-Setti, a lay disciple of the Jaina teacher Padmaprabha-Maladhārisvāmin. The shrine (*Chaitya-griha*) is stated to have belonged to (the members of the) Pustaka-gachchha, Dēsiyagana, Koṇḍakund-ānvaya, and Mūla-saṅgha. There is thus no reason for any doubt as

to the Jaina nature of the shrine and its ownership. The right of worship, however, may have changed hands at some period when the Jaina community was in a decadent condition. A similar instance of a Jaina temple which has passed into the hands of the Brāhmanas, is that of the so-called Padmākshi temple on the hill at Anmakonda

Koṇḍakund-ānvaya and the village Koṇḍakundi.

(*Ep. Ind.* Vol. IX, p. 257).

Koṇḍakund-ānvaya, one of the well-known lineages to which the southern Jaina teachers

belonged, has evidently to be connected with a flourishing village near Guntakal which is called indifferently Kōnakonda, Kōnakunṭla or Koṇḍakundi. If this is correctly so, it can be safely asserted that the western part of the Bellary district must have once been a powerful Jaina centre. No. 565 of appendix B which comes from the village Kōnakonda calls the place Koṇḍakundeya-tīrtha and refers to the construction of a *basadi* there called Chatṭa-Jinālaya by Nāvikaḥbe, the wife of the *Mahāmaṇḍalēśvara* Jōyimaṇḍarasa mentioned above as one of the feudatories of Vikramāditya VI (A.D. 1077-1125). A still earlier reference to Jaina influence in this part of the country is supplied by No. 540 of appendix B from Hālaharavi (Adoni taluk), which is dated in Śaka 854 (roughly equal to A.D. 932-33).

THE TELUGU DYNASTIES.

48. The taluk survey of Narasaraopet has brought to light a number of inscriptions which clear up certain difficulties and add fresh light to our knowledge of the many subordinate families of chiefs who had occupied the Telugu country south of the Kṛishṇā river in the 12th century A.D., prior to the advent of the Kākatiyas. The

Velanāṇḍu chiefs.

most powerful of these was that of the Velanāṇḍu chiefs whose sway extended

practically over the whole of the Āndhra country (see *Annual Report* for 1909, page 121). The earliest Velanāṇḍu chief mentioned in the collection is Chōḍa or Velanāṇṭi Rājendra-Chōḍa who appears as No. 16 on the genealogical table on page 35 of the *Epigraphia Indica*, Volume IV. No. 441 of appendix B supplies for him the

Velanāṇṭi Rājendra-Chōḍa.

date Śaka 1054 and mentions his subordinate a certain Kāpa of Tūmbaru.

The record calls him the head-jewel of king Velanāṇṭi Goṅka (*i.e.*, Goṅka II) of the same table though Velanāṇṭi Rājendra-Chōḍa is actually meant. The attributes given to Chōḍa, viz., that he defeated a certain Siddhi-Bēta (perhaps Bēta I of Branch C of the Telugu-Chōḍas, on page 17 of the *Annual Report* for 1900) and that he was a subordinate of the powerful Western Chālukya emperor Vikramāditya VI, are interesting.

49. Inscriptions of Prithviśvara Rājendra-Chōḍa (No. 18 on the genealogical table) range from Śaka 1085 to 1121 as noted in the *Report* for 1909 quoted already. It

Kulōttuṅga-Chōḍa Goṅka III and Prithviśvara.

is not unlikely that according to the time-honoured practice, Rājendra-Chōḍa was the crown prince of his father Goṅka

III in the latter part of his reign and his co-adjutor in the administration of the kingdom. In No. 347 of appendix B dated in Śaka 1077, we are informed that a grant was made for the merit of Goṅka and Rājendra-Chōḍa while the latter himself granted the tax on marriages for the Vishnu temple at Pamidipādu-Agrahāram. A wife of Kulōttuṅga-Chōḍa Goṅka III different from Jāyāmbā, the mother of Rājendra-Chōḍa mentioned in the Pithāpuram inscriptions, was Kāmāmbā or Kāmidevī referred to in No. 443 of appendix B. It is herein stated that she was the

Kāmāmbā or Kāmidevī, wife of Goṅka III.

daughter of a certain lady Sokkama who was herself the daughter of the chief

Pōtaya-Nāyaka, the lord of Dūbavāḍa. Of this Sokkama, the inscription records the interesting fact that she surpassed the celestial nymphs Rambhā, Ūrvaśī and Mēnakā in beauty, was a dancer (*nartakī*) in the temple of Paṇḍisvara at Sanadavrolu (*i.e.*, Tsandavolu in the Repalle taluk) and was the foremost among the *Māhēśvara*-maids (of service) in that temple. This Sokkama, as the result of a boon granted by the

The daughter of a maid-servant of the temple of Paṇḍisvara.

god, begot two sons and a daughter. The former were Kāma and Saraṇa and the latter Kāmidevī. Kāma died in the

battle at Chervulakōṭa after defeating the army of Gaṇapati, and Saraṇa pleased

the king Chōdi, i.e., Kulōttunga-Chōda Goṅka III by chasing up to the sea an enemy chief named Chandarāya. It is doubtful if Gaṇapati, the enemy of Goṅka III, has to be identified with the famous Kākatiya king of that name.

50. Another family of chiefs who were powerful in parts of the Telugu country south of the Kṛishṇā, immediately before the Kākatiya invasion, was that of the Telugu-Chōdas. Rai Bahadur V. Venkayya has given a complete account of

these chiefs with their collateral branches, in his Epigraphical Report for 1900, pages 16 ff. Some of the inscriptions of the family copied during the year supply fresh names for the genealogy. The *Mahāmaṇḍalēśvara* Kannāradēva-Mahārāja and his brother Chōda-Ballidēva are mentioned in Nos. 316 and 327 of appendix B, as sons of Kāma-Chōda. In the genealogical table given by Mr. Venkayya these

Kannāradēva and Balli-Chōda sons of Kāma. names do not appear. It becomes clear as suggested by No. 316 of appendix B that Balli and Kannāradēva must have been brothers of Tribhuvanamalla. The date Śaka 1037 of both the records further indicates that they may have been the elder brothers of Tribhuvanamalla for whom we have the dates Śaka 1059, 1064, 1069, 1070. The casual mention of a certain Rudraya-Nāyaka as the commander of the forces of Prō[la] (No. 316), may become important in case this Prōla is identical with the Kākatiya chief Prōla II, whose Anmakōṇḍa inscription of Śaka 1039 has been published in *Epigraphia Indica*, Volume IX, pages 256 ff. No. 327 of appendix B likewise mentions the *Mahāmaṇḍalēśvara* Kāḍiyarāja, a subordinate of Viṣṇuvardhana and the lord of Kamma-*viṣaya* as having ratified the grants made by Chōda-Ballidēva and his brother Kannāradēva. The necessity for this act of Kāḍiyarāja presupposes the subordinate position of the Telugu-Chōdas to the Chōda-Chālukya sovereign Vikrama-Chōda (Viṣṇuvardhana XI) who as his father's viceroy in the Vēṅgi country reigned between A.D. 1092-93 and 1118 (*South-Indian Inscriptions*, Vol. III, p. 180).

51. Of Nanni-Chōda and his brother Kannāra-Chōda, the sons of Tribhuvanamalla and Māchaladēvi (or Mābaladēvi) we have records which are dated in Śaka 1075 to 1098 (Nos. 363 and 365 of appendix B) and of Tribhuvanamalla himself also called

Other Telugu-Chōdas. Tribhuvanamallad va Pottapi-Chōda Mahārāja, we have one, dated in Śaka 1073 (No. 364 of appendix B). Tirukalidēva-Chōda-Mahārāja, son of Tirukalidēva-rāja (No. 407 of appendix B) was a member of the Telugu-Chōda family, not known from other records.

Ōpilisiddhi II, the last member of branch B of the Telugu-Chōdas mentioned on page 17 of the *Annual Report* for 1900, is known to have been a dependent of the Kākatiya king Gaṇapati and to have been ruling over the Āruvēlu country. In No. 410 of appendix B we have a still later chief of this family, viz., Bhīmadēva

A late member of the family. Kēśavadēva-Chōda-Mahārāja, son of Chōdadēva-Mahārāja and Kalyāṇamahādēvi as the owner, in Śaka 1157, of a village granted to him by Anuṅguēva-Mahārāja, a subordinate of Gaṇapatidēva-Mahārāja. This latter is also mentioned with the same date in No. 278 of 1905.

52. Five records in the collection belong to the time of the Kākatiya king Gaṇapati, the earliest of which (No. 331 of appendix B) is dated in Śaka 1140 and the latest (No. 405 of the same appendix), in Śaka 1171. The *Tantrapāla* of the king, Prōla-Rautu and his sons Ekki-Nāyuḍu, Rudri-Nāyuḍu, Pinna Rudri-Nāyuḍu and Prōli-Nāyuḍu are mentioned in No. 330 of appendix B. A great minister of the king was Bhāskara who appears as the donor in No. 405 of appendix B.

Rudrāmbā, the daughter of Gaṇapati, who ruled under the male name *Mahāmaṇḍalēśvara* Rudradēva is represented in the collection by Nos. 333 and 367 of appendix B, which are dated in Śaka 1199 and 1208 respectively. The former states that Pōti-Nāyuḍu one of her *Sāmantas* built a temple at Rāvūru and granted some land for it in a village in Anumakōṇḍi-nādu evidently so-called after Anumakōṇḍa, the capital of the Kākatiya kings in the Hyderabad State. The sons of Pōti-Nāyuḍu were Sūrapa, Pōtaya and Mārāya of whom the two latter held a long list of *virūdas*.

such as 'the ornament of the Durjaya family', 'the chief of the Valavutla race', 'the protector of Kāñchī', 'the demolisher of Kāṭaka', 'the lion to the elephant Gajapati', 'the bee at the lotus-feet of the Chālukyas of the Vēngi country' and 'the central pillar in the administration of the Chālukya kingdom.' It is difficult to explain the propriety of the last two titles at a period long after the disappearance of the Chālukya rule, except on the supposition that these titles were hereditary in that family. From No. 401 of appendix B, we learn that queen Rudrāmbā was sometimes called

Called Pratāpa-Rudradēva-Mahārāja in a record of Śaka 1189. also Pratāpa-Rudradēva-Mahārāja and that some of her chief officers were Māra-marāju, Prōlamarāju Dārāpa-Nāyudu and

Mari-Nēndu. No. 378 of appendix B, dated in Śaka 1183 falls into the reign of Rudrāmbā but does not mention her by name. It refers to the chiefs Parichchhēdi Paṇḍrāju, Vallabharāju and Peda-Kommarāju who held a long list of titles, similar to those of Nambha, Nambaya or Nambirāju noticed at pages 224 and 225 of *Epigraphia*

Parichchhēdi chiefs.

Indica, Volume VI. Nambirāju was a

subordinate of the Chōla-Chālukya king

Vikrama-Chōla whereas the chiefs mentioned in No. 378 held the titles Parichchhēdin, Raṭṭakata[ka]-raksha (i.e., the guards of the Raṭṭa camp) and "supporters of the kingdom of [Vēngi]-Chālukyas." It is not unlikely that these Parichchhēdis were among the chiefs who were opposed to and caused disturbance in the reign of Rudrāmbā (see page 80 of the *Annual Report* for 1906). Two other inscriptions of this same family of chiefs are Nos. 431 and 432 of appendix B, which mention them as belonging to the fourth (i.e., Śūdra) caste and their first ancestor as Bhīmarāja. The genealogy given in the latter is incomplete but supplies the names Guṇḍa and his sons Rāma and Bhīma of whom the latter is very likely the Parichchhēdi Chikka Bhīmarāja mentioned in No. 431.

53. One of Pratāparudra's officers was Kondapeddi Mañchinīgāru called in No. 298

Pratāparudra.

of appendix B, "the controller of the Palace" (*nagari-adhikāri*). The date

obtained from No. 308 of appendix B, viz., Kshaya (corresponding to Śaka 1248), is four years later than the latest date given for Pratāparudra on page 108 of the *Annual Report* for 1910. It mentions the prime minister (*Mahāpradhāni*) Kolani Rudradēva. A military officer of Pratāparudra was Bōlnēningāru *alias* Gōpālavaradhana of whom No. 325 of appendix B, states that he had routed the Pāṇḍya king in a campaign

The defeat of the Pāṇḍyas.

which he had led against him. This is evidently a reference to the very same

campaign against the Pāṇḍya which the general Muppiḍi-Nāyaka is stated to have led, in an inscription at Mallam (*Annual Report* for 1909, page 120). It must be hence presumed that Bōlnēningāru was like Muppiḍi-Nāyaka, another general of Pratāparudra, who was concerned in the fight with the Pāṇḍya army. The existence of a fragmentary record of Pratāparudra so far south as Jambukēśvaram in the Trichinopoly district (*Ind. Ant.*, Vol. XXI, page 200) might be taken to prove that the victorious generals of Pratāparudra after defeating the Pāṇḍya forces at Kāñchī may have followed up their victory right into the heart of the Pāṇḍya country. No. 326 of appendix B, is dated in Śaka 1245 and mentions four *lēnkas* of the king, three of whom were Mārāya, [Pichchi]ya and Rudraya. The term *lēnka* appears to denote a devoted servant or officer of the king and occurs also in early Kanarese inscriptions in this same sense (see *Annual Report* for 1915, page 88).

54. The Shatsahasra (Telugu Āruvēlu) or 'the six thousand' country on the southern bank of the Kṛishṇā river appears to have been held in the early part of the 12th century A.D. by a line of chiefs of the Durjaya family who called themselves

The Koṇḍapaḍmaṭi family.

'the lords of Koṇḍapaḍmaṭi' and then by another collateral line of chiefs who called

themselves 'the lords of Kollipākāpura.' An account of the former appears on pages 274 ff. of *Epigraphia Indica*, Volume VI and some information about the latter has been given above under the section Parichchhēdis. No. 393 of appendix B, dated in Śaka 1061 refers to the chief Manma-Maṇḍa who was a subordinate of the Chōla-Chālukya king Kulōttuṅga-Chōla II and registers a gift of land to the goddess the Karmamōṭi (i.e. Chāmundā). The first chief of the family, Buddhavarman, is stated to have obtained the 'six thousand' country as a gift from Trinayana-Pallava who is known from the Eastern Chālukya grants to have been the opponent of Vijayāditya.

of Ayōdhyā, in or about the 6th century A.D. The next king born in the family of Buddhavarman was Maṇḍa who was a military officer under the Velanāṇḍu chief Rājendra-Chōḍa and who on behalf of his master appears to have fought a battle with the Gaṅgas of Kaliṅga. His son was Buddha II who married Gaḍiyamā and their son was Manma-Maṇḍa. This genealogy agrees with No. 1 of the dynastic tables given on page 274 of *Epigraphia Indica*, Volume VI, with the difference that in the printed table Maṇḍa of our record is called Erra-Maṇḍa.

A feudatory family of warriors who served under this branch of the Koṇḍapaḍmaṭi chiefs, is described in No. 441 of appendix B. Although the grant mentioned herein refers to the time of the Velanāṇḍu chief Rājendra-Chōḍa, still one

A feudatory who fought a battle at Mannēru. of the immediate predecessors of the donor Kāpa, is stated to have received the feudal insignia such as the betal-pouch, the palanquin, different patterns of parasols, bugles, and presents from the Koṇḍapaḍmaṭi chief Buddhavarman, to have rendered valuable military service to Maṇḍa or Erra-Maṇḍa, [the son of Buddha I], in a battle fought near Mannēru (in the Nellore district) and to have hence earned the title *Maṇḍana-gandhavārana* (i.e., the *masi*-elephant of Maṇḍa).

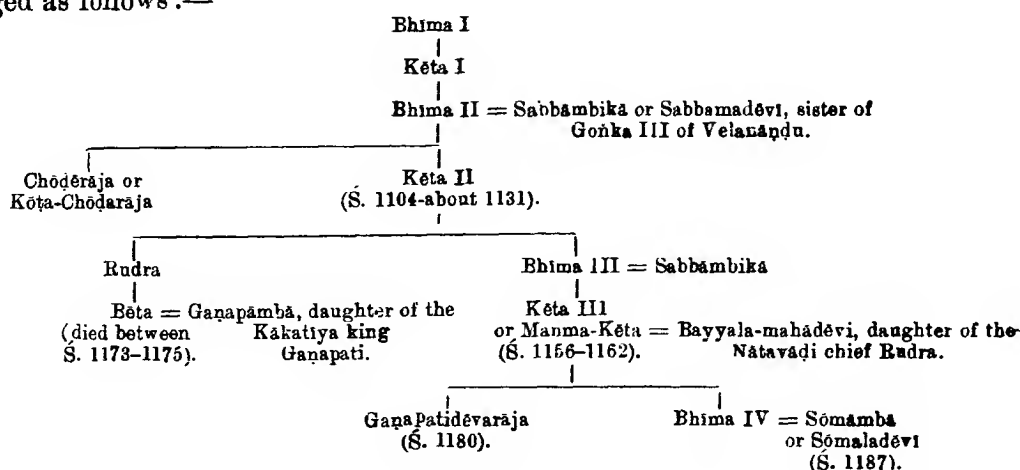
No. 394 of appendix B, dated in Śaka 1093 comes from Nāḍeṇḍla and refers to another branch of the Koṇḍapaḍmaṭi family. It mentions the chiefs Buddharāja and Maṇḍarāja (son of Mallerāja) referred to in No. 3 of the genealogical tables on page 274 of *Epigraphia Indica*, Volume VI.

55. The next rulers of 'the six thousand' country, after the Koṇḍapaḍmaṭis, The Kōṭas; Eḍavalli plates of Kēta III. were the Kōṭa chiefs of Dhānyakaṭaka (near Amarāvati, in the Guntur district), first brought to notice by Dr. Hultzsch in his paper entitled "Two pillar inscriptions at Amarāvati" (*Epigraphia Indica*, Volume VI, pages 146 ff.). Prior to this publication, it was known that Gaṇapāmbā or Gaṇapāmbikā, the daughter of the Kākatiya king Gaṇapati, had married the Kōṭa chief Bēta. At Eḍavalli in the Narasaraopet taluk has been discovered a set of plates (No. 5 of appendix A) which give a complete account of the Kōṭa ancestry and record the gift of the village Eḍavalli to no less than 404 Brāhmaṇas who were natives partly of the Śaṭsahasra country or Konnāta-vāḍi as it is called in the Yenamadala inscription of Gaṇapāmbā (*Epigraphia Indica*, Volume III, pages 94 ff.), over which these chiefs ruled and of the adjoining Vēṅgi country.

The genealogy given at the beginning of the inscription includes the names Bhīma I, his son Kēta I, his son Bhīma II, his son Kēta II, his son Bhīma III and his son Manma-Kēta (i.e., Kēta III) son of Sabbāmbikā. The date of the grant is given in the numerical words *kara* (2) *tarka* (6) *bhū* (1) and *saśi* (1), (i.e., 1162). The Amarāvati pillar inscription A referred to above is dated in Śaka 1104 and supplies the names of the first four of their genealogy. these kings mentioning Sabbamādēvī as the wife of Bhīma II; while, inscription B on the same pillar, is dated in Śaka 1156 and records a gift by Kōṭa-Bayyalamahādēvī, a probable queen of Manma-Kēta (III). Professor Hultzsch identified this chief Manma-Kēta with Kēta II. But from the Eḍavalli grant it becomes clear that Manma-Kēta was the name of a grandson of Kēta II. Further records of Manma-Kēta which would enable us to give the extent of his rule have not been obtained. From No. 299 of appendix B, however, we learn that in Śaka 1187 there was ruling a Kōṭa chief named Bhīma. Perhaps this Bhīma is to be considered as Bhīma IV, a son (?) of Manma-Kēta. An undoubted son of Manma-Kēta, however, was the *Mahāmandalēśvara* Jagamechchuganḍa Gaṇpati-dēvarāja who in No. 391 of appendix B, dated in Śaka 1180, is distinctly called the son of Bayyaladēvī.

The Kōṭa chiefs were related by intermarriage to the Kākatiyas and the Velanāṇḍu chiefs. Bayyalamahādēvī was a daughter of the Nātavāḍi chief Rudra who had married Mailamāmbā or Mēlāmbikā, a sister of the Kākatiya king Gaṇapati (see No. 204 of 1905). It is noteworthy that this Bayyama, very like the queens of Kēta II, was a devotee of the god Buddha at Amarāvati. We have already seen that

Ganapāmbā, the daughter of Ganapati was given in marriage to Bēta, a grandson of Kēta II. The Kōṭa genealogy derived from the inscriptions quoted above, may now be arranged as follows :—



From the eulogy with which their grants generally commence, it appears as if the Kōṭa chiefs were first the enemies of the feudatories of the Chōḍa-Chālukya sovereigns. By this it has to be inferred that the Telugu country about that period was divided into a number of principalities some of which were still attached to the defunct Chōḍa-Chālukyas while others had become either independent or subordinate to the Kākatiya conquerors.

The Kōṭa chiefs bore the characteristic titles *Jagamechchuganda* and *Gaṇḍabhērūṇḍa*. The former was perhaps acquired for the first time by Kēta II who was evidently the most powerful prince of the family and was perpetuated by him by naming a village as Jagamechchuganḍapuram, after this title (*Epigraphia Indica*, Volume VI, page 147). The latter must have been even more characteristic; for, *gaṇḍabhērūṇḍa* the fabulous bird of two heads, was adopted by the Kōṭas as their royal crest, as we find it represented on the seal of the Edavalli plates.

56. The genealogy of a line of chiefs, evidently a branch of the Telugu Pallavas, (see *Annual Reports* for 1906, page 63, paragraph 7 and for 1910, page 81, paragraph 8) is described in No. 463 of appendix B. These chiefs claimed descent from the mythical Kādvetti "who had a (third) eye on the forehead (like Śiva) and had granted 70 *agrahāras* to Brāhmanas". In this family was born Nārāyaṇa. His son was Udayana, whose flag was a bull and his son Nāgadēva. The date of the record falls into the reign of the Kākatiya king Ganapati. A brother of Nāgadēva was Nārāyaṇa of the Bhāradvāja-*gōtra* whose record No. 462 of appendix B is dated in Śaka 1173. Evidently these chiefs of the Kādvetti line held a portion of the Telugu country independently of the Kākatiya sovereign. The same will have to be said of Chōḍa-Baddiga and Udaya-Manma mentioned in Nos. 460 and 461 of appendix B. It was noticed in one of the previous reports that a certain Trinētra or Īśvara also called Mukkaṇṭi Kādvetti was the donor of a village in Paśchima-Pākanāḍu, in the Śaka year 723 and that his predecessor Trinētra had granted 70 Brahman villages east of the Tripurāntaka hill (*Annual Report* for 1908, p. 82 f.). It is not unlikely, therefore, that the Kādvetti mentioned in the Konḍanāyanivaram inscription must be presumed to belong to about the same period

Nallasiddharaśar, a member of the family of Mukkaṇṭi Kādvetti, with the usual string of *birudas* figures in No. 192 of appendix C issuing an order in the 15th year of his reign to confirm as tax-free gifts, two villages on the temple of Vijaya-rāghava-Perumāl at Tiruppukkuli. Nallamśittarasaṇ, probably an earlier chief of the same family, occurs as a feudatory of Kulōttuṅga-Chōḷa III in his 26th year.

57. A record in the Narasimhasvāmin temple at Nekarikallu in the Narasaraopet taluk, referring to the history of the grants to that temple, speaks of an early king. The Reddi: Ana-Vēma. Buddha (probably the Kondapaḍmaṭi chief Buddharāja) who gave 50 *puttis* of land to it; then of the king Śiṅga who raised the grant to 100 *puttis* and then of the Reddi

king Ana-Vēma who gave the whole of Nārasimhyapura, i.e. Nagarakallu (?), to that temple. The record is dated in Śaka 1254 and falls into the reign of the Koṇḍaviḍu king Ana-Vēma-Redḍi. Peda Kōmaṭi-Vēma, one of the patrons of the famous poet Śrīnātha (see *Ep. Ind.*, Vol. XI., p. 315) is referred to in No. 402 of appendix B

Peda Kōmaṭi-Vēma.

which is dated in Śaka 1327 and records the construction of a tank by a merchant.

The localisation of Nādiṇḍla which occurs in the introductory part of the inscription is interesting. It states that Nādiṇḍla was in Kamma-nāṇḍu in the Kōṭa province the ornament of the Trilinga country, extending by the side of the sea along the river Ōmkāra, overshadowed by the Śrīśaila hill. The inscription further adds that the god at Nādiṇḍla was worshipped by such kings as Kṛishṇa-Mādhva-[va]varma, Buddhavarma, Chikka-Bhīma and other great kings. Kṛishṇa-Mādhavavarma is evidently the mythical king Mādhavavarman mentioned in one of the Bezwada inscriptions (*Annual Report* for 1910 page 81, paragraph 8) and the two others Buddhavarman and Chikka-Bhīma the Koṇḍapadmaṭi and the Parichchēri chiefs already referred to.

58. Subsequent to the Redḍis the Gajapatis are known to have occupied portions of the Telugu districts long before they were ousted by king Kṛishṇarāya. In Śaka 1418 which is the latest date known for Purushōttamadēva, we are told in No. 469

The Gajapatis : Purushōttamadēva.

of appendix B, that a subordinate of his named Sarvēpalli Timmā-Redḍi and

entitled Hindurāvu-Surathāṇi, made in this year a grant to the Chennarāya temple at Santarāvūru.

THE VIJAYANAGARA DYNASTIES.

59. Kumāra Kampana-Uḍaiyar known as Kampana II has been referred to already under the section on the Fāṇḍyas as the famous son of Bukka I, who extended the Vijayanagara kingdom far into the South.

Kampana-Uḍaiyar.

North Arcot district (No. 272 of appendix B) gives him the date, Śaka 1285 and mentions his prime minister Sōmaya-Daṇḍanāyaka (*Annual Report* for 1913, page 118). Sāyana-Uḍaiyar mentioned in an

Sāyana-Uḍaiyar.

inscription at Tirukkalākkudi in the Ramnad district (No. 98 of appendix C), which is dated Dundubhi (=Śaka 1304 expired) must be identical with Vīra-Sāyana-Uḍaiyar, noted as a son of Bukka I in the table given on p. 86 of the *Annual Report* for 1907.

One record of Harihara II which is dated in Śaka 1321, Yuvan (No. 217 of

Harihara II.

appendix C) confers on the temple at Tiruppukkuli one half of the cess called

Idaṅgaivari and other connected taxes on the *Idaṅgai* community which included the *Kaikkōlas* and others and stipulates that the *Saṅkēta-Samaiyakkārār* may not interfere.

No. 155 of appendix B gives to Bukka II a son of Harihara II, the date Sarva-dhārin which corresponds to Śaka 1330 expired and thus supplies a date one year later than what has been already known for him (*Ep. Ind.*, Vol. VI, page 330).

Bukka II.

60. Dēvarāya II was one of the most powerful kings of the first Vijayanagara dynasty. His kingdom is known to have extended right up to the southern ocean.

Dēvarāya II.

One of his ministers was Daṇḍanāyaka-Lakṣṇa who is stated to have gone on

a voyage to the frontier of Ceylon. Nuniz says that the king of Ceyllao (Ceylon) paid tribute to Dēvarāya II (*Archæological Survey Report* for 1907-8, p. 249, foot-note 10). No. 144 of appendix C, perhaps rightly, gives to Dēvarāya the title

சுழந்திதை கொண்டு, i.e., "who levied taxes from Ilam (Ceylon)." No. 172 of appendix C is an order (*nirupa*, *rāyasa* or *uttāra*) by the king to Śrīgirinātha of Chandragiri, asking him to remit the *jōḍi* of 131 *poṇ* (*varāhaṇ*) and $6\frac{1}{4}$ *panam* or

Nirupa and Tiruvahichchittu.

1,316 $\frac{1}{4}$ *panam* at 10 *panam* per *poṇ* due to the Chandragiri-rājya from Tiruppukkuli,

in order that that amount might be utilised for the temple of Pōrēgrupperumāl of that place. The order, further, requests the viceroy to send his own *tiruvahichchittu*

to the *sthānikas* of the village, to make copies of the king's order (*rāyasa*) in the four registers and to place the original document in the hands of the *sthānikas* as a *śāsana*. No. 173 of appendix C is the *tiruvahichehittu* of Śrīgirinātha issued in compliance with the orders of the king to the *sthānikas* of Tiruppukkuli. The document is signed by Śrīgirinātha in Kanarese characters and language. This Śrīgirinātha may have been the younger brother of Dēvarāya II who is known from his Madras

His brother Śrīgirinātha.

Museum plates (*Epigraphia Indica*, Vol. VIII, p. 308), to have been the ruler of the

district Maratakanagara-prānta in or about Śaka 1346. The present record suggests that about Śaka 1352 he was the viceroy of Chandragiri. From the Satyamaṅgalam plates of Dēvarāya II (*ibid*, Vol. III, p. 35) we know that Pratāpa-Dēvarāya was a brother of Dēvarāya II governing this same part of the country about Śaka 1349. It is not unlikely that Śrīgiri and Pratāpa-Dēvarāya are identical.

Lakkana-Nāyaka or Lakkana-Dandanāyaka, mentioned above, is again referred to as Lakkappa-Nāyaka in a record at Tiruppukkuli (No. 193 of appendix C) which is highly damaged, but registers the interesting fact that the lands concerned, which were service-*ināms* were neither to be sold nor mortgaged by the parties who received

Inalienable service-*ināms*.

them and that the lands being measured by the rod Rājavibhātan-*kōl*, this document

was itself to be accepted as the royal order conveying the lands (அடைபட்டிருக்கும்). He that sold or mortgaged the land would suffer the punishment that traitors to the king and to the community would suffer, and in addition be liable to a fine imposed by the officers of the temple treasury. Another of Dēvarāya's inscriptions from Śrīmushnam (No. 230 of appendix C) informs us that the *nāṭṭār tandirimār* of the 18-*parru* district of Irūṅgōlappāṇḍi-nādu made a joint gift of certain taxes payable by the tenants living in the *tirumadaivilāgam* of the Śiva and Viṣṇu temples at that village for conducting a service called Periyannāṭṭāṇ-*sandi* in both of them. The taxes included *nāṭṭukkānikkai*, *nāṭṭuviṇṇiyōgam*, *paṭṭirai*, *pāḷagavari*, *paḷavari*, *puḍuvāri*, *puḷugupāḍu*, *porpāḍu*, *kāsupāḍu*, *puḍavaippāḍu*, *nelpāḍu* and *mūlaikkūli* on the tenants, their cows, horses and goats.

61. Dēvarāya's son, Mallikārjuna is stated to have granted, in Śaka 1385, to the

Mallikārjuna

Nityēśvara Śiva temple at Śrīmushnam, the taxes amounting to 20 *panam* (?) col-

lected from the *Kaikkōlas* living in the *tirumadaivilāgam* of that temple (No. 252 of appendix C) in order to conduct a service in that temple, called the Rāhuttamindaṇ-*sandi*. The name of the chief after whom this service was instituted occurs in No. 254 of appendix C, as Ēkāmbaranātha-Kachchiyarāyaṇ who "built in that temple the *Mahā-mandapa*, the hall in which the Nandi (bull) was installed" and the *Nritta-mandapa* "the dancing-hall". An account of the ancestors of this chief is given below on p. 150. The same chief or perhaps a near relation of his with the title Rāhuttamindaṇ is mentioned in No. 269 of appendix C, dated Vikrita, corresponding to Śaka 139[3]

Praudha-Virūpākshadēva-Mahārāja.

which belongs to the reign of Praudha-Virūpākshadēva-Mahārāja "who was

pleased to witness the elephant hunt". The name Praudha-Virūpāksha and the title denote Virūpāksha, the son of Praudha (i.e., Praudhadēvarāya).

62. Of the Sāluvas we have only very few records. Immaḍi Tirumalaidēva-Mahārāja

Sāluvas.

rāja of No. 238 of appendix C, which is dated in Viśvāvasu, corresponding to

Śaka 1408, may be identical with Śīru-Tirumalairāja whose gift to the temple on the Tirumalai hill is dated in Śaka

Immaḍi Tirumalaidēva-Mahārāja.

1403 (*Archæological Survey Report* for

1908-9, p. 167). But Tirumalaidēva with the title Mahārāja is here mentioned remitting certain taxes through the agency of his feudatory Nāgaiya-Nāyaka. It therefore appears as if he must have been a ruler of the Vijayanagara kingdom or part thereof unlike Śīru-Tirumalairāja who was only a petty chief of a collateral branch of the Sāluva family (*Annual Report* for 1915, page 108, para-graph 46). Again, Dr. Hultzsch has published a record from Tanjore of king Tirumalaidēva-Mahārāja (*South-Ind. Insers.* Vol. II, p. 117 f) who bears all Sāluva titles. The record is dated in Śaka 1377, i.e., 26 years prior to the date of our grant.

Another of Śaka 1385 from Śrīraṅgam calls him Gōpa-Timma-nripati. Neither of these adds the distinguishing title Immaḍi. Still it is not impossible that the king here intended is Sāluva Tirumalaidēva-Mahārāja of the Tanjore and Śrīraṅgam inscriptions. He was evidently called Immaḍi being the second king of that name in the Sāluva genealogy given on page 168 of *Archæological Survey Report* for 1908-09. A successor of Sāluva Tirumalairāja in the government of the Trichinopoly country was Paṭṭukattāri Kōnēridēva-Mahārāja (*Annual Report* for 1912, page 79,

Kōnēridēva-Mahārāja.

paragraph 54). From Śrīmushṇam comes a record (No. 249 of appendix C) of his

time dated in Kīlaka (corresponding to Śaka 1410), which registers a grant of a village to the temple of Tirunārāyaṇīśuramudaiya-Nāyaṇār by the chief Nāgaiya-Nāyaka, son of Kōnēri-Nāyaka, mentioned already as a subordinate of Immaḍi Tirumalaidēva-Mahārāja. It is interesting to note that no less than 66 items of taxation are mentioned.

63. To a different branch of the Sāluvas belonged the *Mahāmaṇḍalēśvara* Kāthāri Sāluva Teluṅgurāyadēva-Mahārāja, son of Samburāja and Nāgalidēvaṃma (No. 476 of appendix B). This chief

appears to have been ruling (?) somewhere in the northern part of the modern Nellore district. The Telugu poet Śrīnātha refers to him in his *Jaimini-Bhāratamu* and this fact has been noticed already by Mr. J. Ramayya Pantulu in his article on the "Dēvulapalli Plates of Immaḍi-Nṛsiṃha" (*Ep. Ind.* Vol., VII, p. 76), where also he calls attention to another record of the same chief at Simbāchalam in the Vizagapatam district. No. 473 of appendix B, which is sixteen years later in date than the one mentioned above, registers a grant for the merit of this same Teluṅgurāja-Mahārāja.

64. Narasaṇa-Nāyaka, the agent of the Sāluva king Dharmarāja-Mahārāja, son of Sāluva Naraśiṅgarāja-Mahārāja is stated in No. 143 of appendix B, to have been actually ruling the kingdom (*prithivīrājya*) in the Śaka year 1420 (= A.D. 1498-99). No. 47 of appendix C also states that Narasā-Nāyaka was administering the kingdom for Bhujabalarāja Dharmarāja (son of) Naraśiṅga in Śaka 1424. These furnish two other instances to prove the suzerain power actually wielded by this able minister

The Tuḷuva general Narasaṇa or Narasā-Nāyaka and Dharmarāja-Mahārāja.

Narasā-Nāyaka on behalf of the puppet sovereign Dharmarāja (Tamarao) Immaḍi Naraśiṃha II. The latter of the records

mentions the chief Tipparasa-Uḍaiya, a subordinate of Dharmarāja (*Archæological Survey Report* for 1908-09, page 169, foot-note 2) and his agent Tammaya-Nāyaka. The condition of the people of the Ramnad district in the last days of the Sāluva usurpation does not appear to have been satisfactory. No. 50 of appendix C registers a sale of land by the Maṇava inhabitants of Vēlaṅguḍi under very distressing circumstances. They had no means of discharging their revenue dues to Government; for, as significantly stated, "it was the period of occupation by the Kannāḍagas (Karnātakas)." Evidently the taxation was heavy and the people were much oppressed. That this was also the case in other parts of the Vijayanagara empire about this period is proved by No. 247 of appendix C from Śrīmushṇam which states that, in Śaka 1426, a certain chief revised the rates of taxes "which had become exorbitant

Oppression by heavy taxation during the time of the Kannāḍiyas.

in the time when the country was in the hands of the Kannāḍiyas. The cultivators owing to the oppression had dispersed and the *svarūpa* (?) scattered."

He ordered (1) that the lands might be measured year after year with the standard rod of 34 feet, (2) that 15 *paṇam* (including all items of taxation) be levied on 1 *mā* of dry land and 20 *paṇam* on 1 *mā* of wet land, (3) that towards *araiśupēru* $\frac{1}{5}$ *paṇam* be levied on each tenant, 3 *paṇam* on each loom of Setṭis, 2 *paṇam* on Kammāla agriculturists, 3 *paṇam* on Kaikkōla weavers, and (4) towards *iḍaitṭurai* be collected $\frac{1}{4}$ *paṇam* on each cow, $\frac{1}{2}$ *paṇam* on each buffalo and $\frac{1}{4}$ *paṇam* on 8 sheep. If the rate of exchange suggested by No. 172 of appendix C (noticed under Dēvarāja II), viz., 1 *poṇ* or *varāhaṇ* = 10 *paṇam* is accepted and 1 *mā* is, as at present, $\frac{1}{20}$ th of a *vēli* the assessment fixed by Trinētraṇātha Kachchiarāja can in no case be considered as mild.

65. It has been suggested that Vīra-Narasimha actually succeeded to the Vijayanagara throne in or about Śaka 1424 (= A.D. 1501-2) or in A.D. 1504 (according to

Mr. Sewell). He is stated in No. 289 of appendix B to have been the son of Misara-gaṇḍa Kaṭṭāri-Sāluva Bhujabaladēva-Mahārāja and to have been ruling in the Śaka year 1431, Śukla (= A.D. 1509-10), Karkāṭaka (Śrāvaṇa-Bhādrapada). This reduces the period between the date of

Vira-Narasimha.

Krishnarāja's coronation and the latest

date of Vira-Narasimha to about one month. Bhujabaladēva thus appears to have also been a title of Narasā-Nāyaka though Nuniz applies Busbalrao (Bhujabalarāja) only to Vira-Narasimha. Vira-Narasimha's feudatory mentioned in No. 289 is the *Mahā-maṇḍalēśvara* Pottiyadēva-Chōḷa-Mahārāja (திரிபுவன வீரகுல வென்னுசம்மட்டி) who was "the hedge-hammer on the back of the host of heroes of the three worlds." Another chief who held the same title is noted below under king Krishnarāja.

66. One of Krishnarāja's chiefs, who was governing the Mūlvāyi country, in the last days of his reign was a certain Tryambaka-Uḍaiyar, son of Tippiarasa-Uḍaiyar (Nos. 138 and 140 of appendix B). He is probably identical with Trimbicara mentioned by Nuniz as one of the chiefs who commanded Krishnarāja's army in his campaign against Raichur (*Archæological*

Krishnarāja; his subordinate Tryambaka-Uḍaiyar.

Survey Report for 1903-09, page 182, foot-note 5). The second of these inscriptions

refers to Tiruchcheṅgōḍu from which it comes, as the *paḍaivēḍu* (camping place) of [Skanda], the son of Arḍhanārīśvaramudaiya-Tambirāṇār. This statement, perhaps, accounts for the fact that in the temple on the hill at Tiruchcheṅgōḍu, the shrine of Subrahmanya claims equal importance with that of Śiva Arḍhanārīśvara. The record also refers to the colonisation of a suburb of Tiruchcheṅgōḍu. It fixes 5 *paṇam* on each cultivator (*uḷuvukūḍi*) using his plough. The professionals (*Kāśāvargam*) such as *śeṭṭis*, merchants and *Kaikkōḷa-mudalis* were exempted from paying any assessment for the first two years but were required to pay 3 *paṇam* from subsequent years.

Another officer of Krishnarāja was Aḍappattu Vaiyappa-Nāyaka, whose brother Aḍappattu-Vaiyappa-Nāyaka, another subordinate; Jyēsthā, the asterism of Krishnarāja's birth. Vaśavappa-Nāyaka provided for a special festival in the Viṣṇu temple at Tiruppu-kulī on the day of the asterism Jyēsthā in the month Māśi under which king Krishnarāja was born (No. 216 of appendix C.).

Sellappar Vira-Narasimharāja-Nāyakkar who figures in Krishnarāja's inscriptions found in the Chingleput district, is mentioned in No. 225 of appendix C, from Sellappar Vira-Narasimharāja-Nāyakkar. Taiyūr, as a son of Taluvakkulainḍāṇ-Bhaṭṭar who held some office in the Ēkām-baranātha temple at Conjeeveram. Under orders of this Vira-Narasimharāja-Nāyaka who as stated elsewhere, (*Archæological Survey Report* for 1908-09, page 185, foot-note 1) was an officer of the king that commanded much respect and was immensely endeared to him, a certain Dakṣiṇāmūrtiyār Tiyaḡapillai granted a village to the Śiva temple of Śeṅgaṇmālīśvara at Taiyūr.

The two famous ministers of Krishnarāja viz., Sāluva Timmarusayya and Krishnarāja's ministers Sāluva Timmarusayya and Rāyasam Koṇḍamarusayya. Rāyasam Koṇḍamarusayya are mentioned in No. 336 of appendix B. The former is also mentioned in Nos. 294, 335 and 353 of appendix B. The parents of the latter were Timmarusayya and Siṅḡayamma for whose merit the minister is stated to have founded some charities at Chējerla. These names were known to us already from Krishnarāja's record at Chōḷasamudram under the forms Timmarasamantri and Saṅgamāmbikā (*Annual Report* for 1912, page 80).

A hitherto unknown subordinate chief of Krishnarāja is the *Mahāmaṇḍalēśvara* Ālamandala Sarvayyadēva-Chōḷa-Mahārāja who is mentioned in No. 353 of appendix B, dated in Śaka 1445. He held the title 'Tribhuvanabirudula-vennu-sambeta, i.e., the hedge-hammer on the backs of the titled chiefs of the three worlds.' An earlier chief of the same family was Ālamandala Kākolanidēva-Chōḷa-Mahārāja who is mentioned in four inscriptions from Ēlūru (Nos. 429, 430, 434 and 435 of appendix B) which are, however, wrongly dated. Evidently, this chief, whose date falls into the

Ālamandala Sarvayyadēva-Chōḷa-Mahārāja and Ālamandala Kākolanidēva-Chōḷa-Mahārāja.

period of the Sāluva usurpation of the Vijayanagara kingdom must have been quite independent of the Vijayanagara suzerainty. His grant to the temple of Teluṅgurāya at Kākolanu, and his proper name Kākolanidēva suggest that he was a devotee of that temple.

A much damaged inscription (No. 433 of appendix B) refers to Kṛṣṇarāya's pillar of victory set up in the heart of the Kalinga country and mentions Nādiṇḍla Gōpa, his Viceroy at Koṇḍaviḍu who was a nephew of Pratāpa Sāluva Timmarusayya. These facts were already known to us from the Koṇḍaviḍu inscription of Kṛṣṇarāya published in *Ep. Ind.* Vol. VI, p. 112 f. The title Pratāpa given to Sāluva Timmarusayya in No. 433 was evidently on account of his heroic capture of Koṇḍaviḍu in Śaka 1437 (*ibid.*).

An officer at the door (வாசல) of Kṛṣṇarāya was Ādiyappa-Nāyakkar who may be identified with Adapanayque of Nuniz and with the minister Adapi-Nāyaningāru mentioned at foot-note 5, on p. 182 of the *Archæological Survey Report* for 1908-09. His brother Śinnappa-Nāyakkar is stated in No. 246 of appendix C to have granted a *nirūpa* to the agriculturists of the 17-*paṇṇu* district who had migrated to other places on account of excessive

Heavy taxation. taxation. The permanent settlement of *kadamai*, *kāṇikkai*, *kudi*, *mādu-kāṇikkai*, *puruvai* and *vinīyōgam*, now introduced by Śinnappa-Nāyakkar fixed 28 *paṇam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *paṇam* on wet lands and 15 *paṇam* on dry lands, for those who were going and coming, and again 15 *paṇam* on wet lands and 10 *paṇam* on dry lands to those that

Revenue Settlement. lived outside (புறஞ்சூழ). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Kṛṣṇarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kaṇḍalakunṭa be set apart for the Velamas, gods and Brāhmaṇas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmaṇas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

A curious reference is made in No. 553 of appendix B to the drama *Tāyikunḍa-nāṭaka* which appears to have been actually staged at the time. Nattuva-Nāgaya and a daughter of Nattuva-Timmaya who was a *pātri* (*i.e.*, a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.

Kṛṣṇarāya's Poet Laureate was Allasāni Peddana who speaking of Kṛṣṇarāya's liberal patronage says that the king used to grant him villages in whichever districts he desired to have them. Perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Viṣṇu temple at Anṇiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520-21), while the great king Kṛṣṇarāya was ruling the kingdom, Peddirāja (*i.e.*, Allasāni Peddana), son of Allasāni Chokkarāja of the Vasishtha-gōtra, Āśvalāyana-sūtra and Rik-sākhā completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchisīma which had been granted to him by the king as a fief (*nāyaṅkara*). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Kṛṣṇarāya. The Vaiṣṇava creed of Allasāni Peddana is known from his Manucharita where he claims the Vaiṣṇava teacher Saṭthagōpayati as his *guru*.

67. One of Achyuta's feudatories was the *Mahāmandalēśvara* Vālaiyadēva-Mahārāja, son of Chennaiyadēva-Mahārāja Achyutarāja his feudatory, the Chōla chief who holds a long list of *birudas* such as Chennaya-Vālaya. 'the right arm of the king,' 'the lord of Uraiyūrpura,' 'the worshipper of the feet of Ponnambalanātha' and 'a member of the solar race' and is stated to have made a grant of a village in the southern Pongalūr-kā-nādu for the maintenance of a choultry to feed Brāhmanas (No. 136 of appendix B). He signs his name at the end of the inscription in Kannada characters and language. Though his titles indicate a Chōla origin he appears to have adopted for his signature the State language which was evidently Kannada. Another record of this same Chōla chief at the Raṅganātha temple at Śrīraṅgam (No. 56 of 1892) is dated in Śaka 1452 and has been noticed in the *Annual Report* for 1892, page 8.

Adappa Mallappa-Nāyakkar was another feudatory of Achyuta for whom the king appears to have had very high regard. No. 166 of appendix B registers the consecration of a Dakṣiṇāmūrti shrine, by the king for the merit of this

Other feudatories. Adappa Mallappa. Jegadāpi Nāgarāja (No. 621 of appendix B), Jegadāpi Koṇḍirāja (No. 276 of appendix B) and Kandanaṇḍu (Kurnool) Nāgama-Nāyaka, son of Ponnappa-Nāyaka (No. 145 of appendix C) were other subordinates of Achyutarāja.

68. It was noticed in the *Annual Report* for 1915, p. 111 f. that the Gōpinātha temple at Koṇḍaviḍu was built by a certain Bāchaya, the son of Rāmamantri or Rāmaya. The same fact is related in No. 422 of appendix B which also states that this Bāchaya, as a minister of the Karnāṭa king Achyutarāja, was ruling the Andhra country that he captured alive many Muhammadan chiefs in battle and that he founded the town Gōpinātha-nagara with its temple of Gōpinātha. His brother Rāmaya-Bhāskara is also stated to have been the viceroy of the king at Koṇḍaviḍu. No. 445 of appendix B on the fortwall at Koṇḍaviḍu states in verse that Rāmaya-Bhāskara "founded the town of Gōpināthapura (at the foot of the Koṇḍaviḍu hill) for the first time with its magnificent walls, set up therein an image of god Gōpikāvallabha (*i.e.*, Gōpinātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāja." Thus if the statement of No. 445 which is also repeated in the local chronicle *viz.*, that Rāmaya-Bhāskara built the temple of Gōpinātha have to be reconciled with the statement of No. 422 of appendix B, we have to understand that the two brothers Bāchaya and Bhāskara held equally high positions under Achyuta and that the more popular of the two was Bhāskara, on the analogy of the famous brothers Mādhava and Sāyaṇa. The brothers Bāchaya and Bhāskara had a sister called Chinnamāmbā, who was the wife of Pratāpa Yalla.

Charities of their sister Chinnamāmbā. No. 422 says that this lady made some charities at Sātulūru, particularly eulogising the construction of the tank called Gōpināthasamudra. This eulogy, it may be noted, is a very successful imitation of the description, by Śrīnātha, of the tank Santānasāgara given in the Phiraṅgipuram record of Pedda-Kōmaṭi-Vēma (lines 99 to 134 of the text on p. 323 f. of *Ep. Ind.*, Vol. XI).

69. The north-eastern districts of the Vijayanagara empire appear to have been oppressed by high taxation and official exactions, under the rule of Achyutarāja (see *Archæological Survey Report* for 1908-1909, p. 191). A record from Kavatālam in the Adoni taluk (No. 492 of appendix B) lends support to this statement. It is a charter granted to the *gavudas* and other people of the Kavatālada-sīme, who being threatened by the injustice (*avanāya*) of Official exactions in the eastern districts of Achyutarāja's empire.

Government officers had obstinately migrated to the Māsaveya-sīme. The *Mahā-mandalēśvara* Salakayadēva Chika-Tirumalarāja-mahāarasu (also called Salagarāja Chikka-Tirumalarājadēva-mahāarasu in No. 524 of appendix B), who is known to have been the powerful minister and brother-in-law of Achyuta, came in the year Śaka 1454 to Āḍavāni personally, pacified the people and induced them to re-occupy the Kavatāla district by offering them favourable terms of cultivation and

Bedressed by the chief Salakarāja-Tirumalarāja by granting a *kavulu* to the inhabitants of Kavatāla-sīme.

occupation. This interesting record, which is seriously damaged, seems also to register a number of village-services and service *ināms*. Salakarāja Timmarāja in this same year is stated to have granted the village of Kadabūru to a certain Veṅḡalarāja (No. 510 of appendix B). A similar grant of a charter (*kavulu*) for inducing the people to re-settle in a village which had been deserted, occurs in No. 548 of appendix B. Similar *kavulus* granted to the *reddis*, *karanams* and residents of villages are registered in Nos. 528, 531, 533 and 553 of appendix B and form a peculiar feature of the later records of the 17th and 18th centuries.

Other grants of *kavuls* in the 17th and 18th centuries.

and 18th centuries in the eastern part of the Bellary district.

70. The death of Achyuta which happened in or about A.D. 1542 was followed by disturbances in the matter of succession to the Vijayanagara throne. The powerful Salaka Timmarāja, referred to in the above paragraph, the brother-in-law of Achyuta, is known to have been the cause of this disturbance (*Archæological Survey Report* for 1908-1909. p. 194 f.). The consequent fight for the throne between Rāmarāja on

Sadāśiva.

behalf of his brother-in-law Sadāśiva on the one hand, and Salaka Timmarāja on behalf of his nephew (a son of Achyuta) on the other, must have occupied sometime before eventually Sadāśiva was installed on the throne by the powerful Rāmarāja. It is evidently this success of Sadāśiva in being installed on the throne of Vijayanagara that is referred to in No. 213 of appendix C when it states that a certain Tāmallappa-Nāyaka made a grant of a village to the temple at Tiruppukkuli 'on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśiva-rāja's capturing Vijayanagara.' It is not impossible also that the actual coronation of the king took place in this year, Śaka 1466 Śōbhakrit. From Dr. Burgess's Chronology of Modern India also, it appears as if in A.D. 1543 (September 2) Burhān

Probable date of his coronation.

Nizām Shah entered into alliance with Vijayanagara and Golkonda against Bijapur and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aliya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom

Aliya-Rāmarāja.

of the *Kaikkōla-Mudalis* and from the residents living in the *madavilāgam* of the temple at Anṇiyūr. Viśvanātha-Nāyaka, we know, had received the Tiruvaḍiḍēsa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911-12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāja.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍaviḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājyaya, to

His remission of taxes on barbers.

the barbers of the 50 villages of the Koṇḍaviḍu country and to others of Vinikoṇḍa, Bellamkoṇḍa, Addanki, Ammanabrōlu, etc.

No. 175 of appendix C calls Sadāśiva, the son of Śrīraṅgappayadēva, i.e., Raṅga, a son of Narasa by Ōbāmbikā already known to us from the British Museum plates of Sadāśiva (*Ep. Ind.*, Vol. IV, p. 3) and mentions the *Mahāmaṇḍalēśvara* Jillēḍu Veṅḡalayadēva-Mahārāja and a lady of his harem, named Appamma. It is stated

Jillēḍu Veṅḡalayadēva-Mahārāja.

that the old images of the Ālvārs installed in the Vishṇu temple at Tiruppukkuli, having been 'lost during the disturbances caused by the Tulukkar (i.e., Muham-madans), 9 of them, viz., Poygaiyār, Pūḍattār, Pēyālvār, Tirumaliśaiyār, Madura-kaviyār, Periya-Ālvār, Tondaradippodiyār, Tiruppānālvār and Kulaśēkharar, were renewed and provision was made for the reconsecration of the images of Nammālvār, Tirumaṅgai-Ālvār and Śūḍikkudutta-Nāchchiyār. Another subordinate of Sadāśiva

Rāyasam Veṅkaṭādri.

was Rāyasam Veṅkaṭādri, son of Mosali-madugu Timmarāju, who is also mentioned in the Ūnamāñjēri plates of Achyutarāja (*Ep. Ind.*, Vol. III, p. 151). No. 296 of 1915 refers to the *Mahāmaṇḍalēśvara* Komāra Koṇḍrajyadēva-Mahārāja who is mentioned also in the *Annual Report* for 1914, p. 101, as the ruler of Vinikoṇḍa-sīma under Sadāśiva

Rāmarāja Kōnēṭirāja Koṇḍrajyadēva-Mahārāja

in Śaka 1484. This chief is evidently identical with Koṇḍarāja mentioned in the British Museum plates of Sadāśiva (*Ep. Ind.*, Volume IV, page 4). The same chief is again referred to as *Mahāmaṇḍalēśvara* Rāmarāja Kōṇētirāja Koṇḍarājyadēva-Mahārāja in No. 531 of appendix B. His younger brother was Rāmarāja Kōṇēti Timmarāja, a pupil of Kandāla Śrīraṅgāchārya (No. 538 of appendix B) (see also

Rāmarāja Tirumalarāja (*i.e.* Tirumala I). page 197 of the *Archæological Survey Report* for 1908-09). No. 415 of appendix B mentions the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarāja (Tirumala I) as an officer of Sadāśiva in Śaka 1487.

In my last *Annual Report* (Part II, paragraph 17) reference was made to the Ahōbala-maṭha and to some events connected with it. Parāṅkuśa Vam (Man)-Śaṭha-gōpa-Jiyyaṅgāru, was there mentioned to have played a prominent part in these affairs. Parāṅkuśa Śrī-Saṭha-gōpa-Jiyyaṅgāru who is stated in No. 534 of appendix B to have secured in Śaka 1482, from Śrīraṅgarāja a near relation of Veṅkaṭādirāja and Parāṅkuśa Vam-Śaṭha-gōpa-Jiyyaṅgāru. *Mahāmaṇḍalēśvara* Veṅkaṭādirāja (the youngest brother of the famous Rāmarāja and the *kāryakartā*, of Sadāśiva according to No. 541 of appendix B) a gift of tolls due to the fortress of Ādavāni, for the maintenance of his maṭha, is evidently the same as Parāṅkuśa Vam Śaṭha-gōpa Jiyyaṅgāru who revived the maṭha at Ahōbalaṃ.

71. No. 454 of appendix B which is dated in Śaka 1477 mentions Yaṛa-Tirumala-Siddhirāja Timmarājyadēva-Mahārāja, ruler of Koṇḍaviḍu and a Telugu poet. rājayya (*i.e.*, Tirumala I Yeltumrāj of Ferishta and Siddhirāja Timmarājyadēva-Mahārāja, who is known, from other records, to have been a nephew of Tirumala I, the ruler of Koṇḍaviḍu and the author of the Telugu work *Paṛamayōgivilāsamu* (*Archæological Survey Report* for 1905-09, page 201, foot-note 11). No. 541 of appendix B evidently refers to this same chief under the name Koṇḍaviṭi Tirumalarājayya of the solar race and mentions his son the *Mahāmaṇḍalēśvara* Jagarājaya. The *Mahāmaṇḍalēśvara* Siddhirāja Śrīraṅgarājyadēva-Mahārāja mentioned in No. 557 of appendix B as a subordinate of Sadāśiva in Śaka 1482, was evidently a member of the family to which also belonged Siddhirāja Timmarāja and is identical with Śrīraṅgarāja mentioned in No. 534 above.

72. The Tāllapākam family of Śrī-Vaiṣṇava teachers is already known to us from The Tāllapākam family. previous reports as one attached to the temple of Veṅkaṭēśa-Perumāḷ on the Tirupati hill and supplied its hereditary songsters. Hundreds of songs composed by Annamāchārya and his son Tirumalāchārya are still preserved in that temple engraved on copper-plates (*Annual Report* for 1915, page 96). The poet Tāllapāka Tiruveṅgalanātha who wrote the Telugu poem *Paramayōgivilāsamu*, different apparently from the work of the same name mentioned in the previous paragraph, noticed by Rao Bahadur Veeresalingam Pantulu Garu in his *Lives of the Telugu Poets* (page 304) is ascribed by him to about the end of the 16th century A.D. Tiruveṅgalanātha was the son of Tirumalārya and the grandson of Annayārya. It is doubtful if we could presume the poet to have been the son of the songster Tirumalārya one of the authors of the Tirupati copper-plate songs. In any case he was a distinguished member of the Tāllapāka family. It is not impossible, that the Tiruveṅgalanāthayyaṅgāru, son of Tāllapākam Tirumalayyaṅgāru, who was the recipient of Gorañjavrōlu, at the hands of king Sadāśiva in Śaka 1468 (=A.D. 1546-47) as stated in No. 419 of appendix B, is identical with the author of the *Paramayōgivilāsamu*. The teacher Annamayyaṅgāru of the same family mentioned in No. 314 of appendix B also as the recipient of a gift from Sadāśiva was evidently a brother of Tiruveṅgalanātha.

73. The Karnāṭa king Tirumala I is known to have served as a minister of Sadāśiva in Śaka 1476 (*Archæological Survey Report* for 1911-12, page 180). No. 341 of appendix B establishes this fact referring to Tirumala the *Mahāmaṇḍalēśvara* Rāmarāja Yaṛaṃ-Tirumalarājyadēva-Mahārāja, *i.e.*, Yaṛa-Tirumalarāja (Yeltumrāj) (the grandson of) Rāmarāja as the head of the Vijayanagara administration. Raṅga II, the son of Tirumala I, succeeded to the throne about Śaka 1496 (*Archæological*

Survey Report for 1911-12, page 183). No. 446 of appendix B supplies for him the

Raṅga II.

Gorijavōlu (Gorañjavrōlu) surnamed Śrīraṅgarāyapura which about 30 years before, king Sādaśivarāya had granted to the famous poet Tāllapākam Tiruveṅgalanāthayaṅgāru. It is difficult to explain how its possession by the family of the latter could have been overlooked. During Raṅga's reign a certain Rāyasam Veṅkaṭayya, a subordinate at the door (வாசலில் இருக்கு) of Koṇḍama-Nāyakkar son of Vaiyappa-

The chief Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyakkar built the surrounding wall of the Śrīmushṇam temple.

date Śaka 1499 and records the grant to a certain Virūpāksha, of the village Kṛishṇappa-Nāyakkar, who built the surrounding wall (சூரும்கிள்) in the Śaka year 1504, Chitrabhānu (= A. D. 1582-83) (No. 256 of appendix C), made a

grant of several villages to the temple at Tirumuttam, i.e., Śrīmushṇam (No. 263 of appendix C). No. 262 of the same appendix supplies the latest year Śaka 1508, Vyaya, for the reign of Raṅga II. The chief Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyakkar figures largely in the inscriptions of this period from Chidambaram (*Annual Report* for 1914, paragraph 34, page 101). No. 266 of appendix C from Śrīmushṇam also mentions this Koṇḍama-Nāyaka, son of Kṛishṇappa-Nāyaka of the

Achyutappa-Nāyaka, a subordinate of Koṇḍama-Nāyaka.

Kāśyapa-gōtra, granting a charter to Achyutappa-Nāyaka, son of Bayyappa-Nāyaka. What Koṇḍama-Nāyaka did

for the Chidambaram temple Achyutappa-Nāyaka seems to have done for Śrīmushṇam. From No. 270 of appendix C we learn that he also belonged to the Kāśyapa-gōtra, was the grandson of Udayagiri Timmi-Nāyaka and son of Bayyappa-Nāyaka. He is stated to have established the shrine for the goddess in the temple of Ādivarāha-Perumāḷ, to have presented to that temple six villages in his own district (nāyaṅkara), six villages newly established and two *agrūhāra* villages purchased and to have secured exemption from payment of *jōḷi*, *virūda*, *karanika* and *talārīka* taxes on 28 villages owned by the temple, to have reclaimed several lands of the temple at his own expense clearing forests for fields, digging irrigation-canals, constructing tanks and planting groves. He also presented to the

His charities at Śrīmushṇam.

chauris, torch-handles, parasol-staffs, and proceessional cars; built high towers, protecting walls, various pavilions and shrines in the holy circuit; set up images of Manavāla, Śūdikkudutta-Nāchchiyār and the Ālvārs; arranged for the rich and luxurious offerings of varied dishes and purchased (!) and presented to the temple for service twelve musicians and 360 servants and revived all festivals. In return for all this service the members of the *śrībhaṇḍāra* of the temple gave him the office of a *nirvāha* and a *samprati*, permitting him to put a seal along with others on the store-room of the temple, to own the *talārīka* of the town of Śrīmushṇam and the villages belonging to it and to be the protector of the images of gods in the sacred *bhaṇḍāra*.

74. In Śaka 1514 during the reign of Vīra-Veṅkaṭapatidēva-Mahārāya (i.e., Veṅkaṭa I) 'who levied tribute from all countries' the supervising Jiyars of the temple

Veṅkaṭa I; his teacher Kumāra Tātāchārya of Ēṭṭūr.

at Tiruppukkūḷi together with the treasurers the manager, Tirumala Kumāra-Tātāchārya of Ēṭṭūr and the seven exe-

cutive officers (*nirvāham*) made an agreement with certain Nāyaka residents of Vēlūr regarding the worship of the goddess Maratakavalli-Nāchchiyār whom they had set up in the temple (No. 208 of appendix C). Kumāra Tātāchārya of Ēṭṭūr is already known to us as the religious teacher of king Veṅkaṭa I and as the supervisor of the Vaishnava temples at Conjeeveram and also of some other temples in the Chingleput district (*Annual Report* for 1913, page 124, paragraph 62 and *Ep. Ind.*, Vol. XII, page 162 f.). The same teacher and other temple officials of Tiruppukkūḷi are mentioned again in a record (No. 209 of appendix C) of Raṅga II, the elder brother of Veṅkaṭa I in connection with the granting of the office of *tiruppaninirvāha* in the temple, to a certain Srī-Parāṅkuśa-Tiruppanippillai of Tiruppullāṇi and his disciples. Still another inscription (No. 174 of appendix C) refers to Kumāra Tirumala Tātāchārya of Ēṭṭūr and his agent a certain Puṇyakōti-Ayyaṅ, and supplies the interesting information that under the latter's orders the landholders of Tiruppukkūḷi including those of the three assemblies (*sērvai*) and the 18 *tūy* and the 36 proprietors of the

village agreed unanimously to divide the whole land of the village into 36 shares and distribute the same among themselves. Koṇḍama-Nāyani-Kṛishṇappa-Nāyaka one of whose servants is stated to have made a grant to the temple at Śrīmushṇam (No. 260 of appendix C) must be of the same family as and perhaps a son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka mentioned under Raṅga II.

75. A valuable inscription of the time of Venkāṭa I at the eastern entrance into the old fort at Sidhout (No. 564 of appendix B), was brought to my notice by Mr. Longhurst. It consists of one Sanskrit verse, a *Śīsamāla* of 20 feet and a *Tētagīta*, in Telugu. The record is of great interest as it gives us a detailed account of the Maṭli chief Ananta and his father Yellamarāja (*Annual Report* for 1913, page 124). It states that "while Vīra-Venkaṭarāya (i.e., Venkāṭa I) the sovereign of the whole The Maṭli chief Ananta and his achievements. Hindu kingdom was ruling the Chandra-giri country in the Śaka year 1527, Anantarāja of the solar race and of the Dēvachōḍa family, who killed in the battle-field Veli goṇḍa Venkaṭādri of the Rāvela family, who was victorious at the battle of Jambulamadaka (Jammalmadugu), who devastated Kaṭakapurī (i.e., Cuttack), who threatened Nandyēla Kṛishṇama by the strength of his arm, who was the right hand of the Karnāṭa emperor (Venkāṭa I), who defeated Koṇḍrāju Venkaṭādri, captured Chennūru, composed (Telugu) works of high literary merit such as *Kākusthaviṇḍya* built the tank called Yellamarājacheru (in the name of his father), who led the campaign against the Draviḍa king of Madhura, who displayed his heroism in humiliating the Muhammadan sovereign (*Pāduṣā*) in the battle of Penugōṇḍa and was the son of Raṅgamāmbā, who held the *birudas*, *Aivaragāṇḍa*, *Mannehamvīra* and *Rāchabebbuli*, who was the father of Maṭli Tiruveṅgalanātha, built a tank in his own name at Siddhavaṭam (Sidhout) which was won by his father Yella at the point of his sword after crushing Koṇḍrāju Tirupatirāju at the battle of Ūṭukūru and who constructed as a complemental protective wall of Siddhavaṭēśvara the fort round the town to last as long as the sun and the moon endure.

Reference to the family-name Dēvachōḍa and to the authorship of *Kākusthaviṇḍya* has been already noted in the *Report* quoted above. The campaigns against the Draviḍa king of Madhura and the Muhammadan chief who attacked Penugōṇḍa must refer to the events connected with the internal disturbance during the latter part of Venkāṭa's reign by Jaggarāya who befriended himself with the *Nāyakas* of Madura (*Archæological Survey Report* for 1911-1912, page 190) and to the attack of Penugōṇḍa by Adil Shah, which was the cause of the removal of the Karnāṭa capital to Chandragiri (*Ibid.* page 185). Maṭli Tiruveṅgala, the son of Ananta, is also known to us as the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Tirupati (*Annual Report* for 1913, page 124).

76. Two copper-plate inscriptions secured from the trustee of the Venkaṭēśvara temple at Nandyal (Nos. 1 and 2 of appendix A) refer themselves to the reign of Śrīraṅgarāya (i.e. Raṅga VI) of the Karnāṭa genealogy and state that while he was ruling at Penugōṇḍa in Śaka 1569 (= A.D. 1647-48), the several communities, both professional and commercial, agreed to raise annual subscriptions from among themselves for the *chapparam* service of the god Venkaṭēśa, in order to secure merit for Hazarati Khāna Khāna Sāhēbulavāru. It is also stated that these contributions had ceased for sometime on account of certain political disturbances of the nature of which we are not informed in the inscription. It is not unlikely that these were the stirring events mentioned in the Ahōbālam inscription noted on page 95 of the *Annual Report* for 1915. The documents bear signatures of the *karnams*, *seṭtis*, etc., of the Nandyāla-sthāla in Telugu and of the *dēśāyis* and other officials, in Nāgarī. The temple of Venkaṭēśvara at Nandyal is neither very old nor famous; the *chapparam* service here referred to must, accordingly, have been intended for the well-known temple of that name on the Tirupati Hill. The *chapparam* service mentioned in these inscriptions like the vow of presenting a parasol to that temple even now mostly practised by its devotees, must indicate the presentation of a covered processional seat or of the annual marriage

pandal. The Muhammadan chief Hajarati Khāna Khāna Sāhēbulavāru for whose merit the grant was made, suggests that he must have been a local governor or chief whose sympathies were with the Hindus.

MISCELLANEOUS.

77. Two inscriptions of Bezwada (one of which in Telugu verse was assigned to about the 9th century A.D.) were noticed by me on page 81 f. of the *Annual Report* for 1910. The mythical origin of the name Purāṇic traditions about Bezwada, confirmed by a record of about the 9th century. Mallēśvara of the Śiva temple at that town was also described. The tradition

that Arjuna's fight with Śiva for the *Pāsupata* weapon happened on the hill at Bezwada is still current, the hill itself being known by name Indrakīla at which, according to the *Purāṇas*, that event occurred. This tradition, which is evidently very old, is mentioned in an early record of about the 9th century A.D. (No. 459 of appendix B); it is engraved on two sides of a red stone pillar on the top of the Indrakīla hill. The two other sides of the pillar as also portions of the written faces, contain sculptured scenes which illustrate the story of the *Mahābhārata* in which Arjuna is said to have fought with Śiva disguised as a hunter, and after a severe hand-to-hand contest to have obtained from him the weapon *Pāsupata*.

This interesting inscription, as in the case of the earlier of the two records from the Mallēśvara temple, has also to be read from the bottom. It begins with a Sanskrit verse which consists of a string of synonyms of Arjuna popularly repeated by orthodox Hindus when they hear a thunder, in order perhaps to avoid the evil effects of it. Then follow a long prose passage in Sanskrit (ll. 3 to 18), an imprecatory verse and the name of the writer Vijayāchārya (l. 21).

The prose passage states that at the Dvaita-vana forest, Arjuna seeing the Pāṇḍavas (his brothers) unable to fight with their enemy and desirous of securing success went to Indrakīla (hill) with the help of Viṣṇu (Kṛishṇa) and meditated upon Indra. Thereupon Indra (appeared and) instructed him to worship Mahēśvara Trikoṭi-Bōyi, a Yaksha in his previous birth. (Śiva) and to obtain from the latter the weapon *Pāsupata*. For this end Indra sent a Yaksha to guide Arjuna to the impenetrable Indrakīla. This same Yaksha, we are told, as the result of curse, was born on the earth in this Kali age as Trikoṭi-Bōyi, son of Kariyama-Bōyi of Pechchevāda (i.e., Bezwada). Trikoṭi-Bōyi is described to have been pious, heroic and liberal like Karna, possessed of all-round intelligence and loyalty to his master like Mātali the charioteer of Indra, conscious of his former births like Hanumān and the best of his race.

He set up a pillar on the Indrakīla hill. Knowing his former life of Yaksha, as the result of his friendship with Arjuna, this Trikoṭi-Bōyi set up the pillar under reference on the Indrakīla hill at which was displayed (by Arjuna) the intelligence that secured for him the gift of the *Pāsupata* weapon. The imprecation at the end of the record expresses the wish: "May this gift of Trikoṭi-Bōyi survive as long as this Indrakīla hill and this great river (Kṛishṇa) exist." The story of Arjuna's fight with Śiva as hunter (*kirāta*) is the subject of the Sanskrit poem *Kirātārjunīya* of Bhāravi. Its popularity in the 5th century has been evidenced by some interesting sculptures from Chandimau in the Patna district published by Mr. R. D. Banerji in the pages of the *Archæological Survey Report* for 1911-12, pages 161 ff.

78. Records of Pārthivēndravarmān or Pārthivēndrādhīpativarmān with or without the title "who took the head of Vīra-Pāṇḍya" have been largely found in Tondaimaṇḍalam. Eleven inscriptions of this Pārthivēndrādhīpativarmān called Mahārāja. king have been copied during the year under review at Brahmadeśam in the North Arcot district. One of these No. 233 of appendix B calls him "Mahārāja who took the head of Vīra-Pāṇḍya." In my *Report* for 1911, page 91, paragraph 64, it was suggested that Rāja-Mārāyar (i.e., Mahārāja of the inscription under review) is probably identical with Pārthivēndravarmān or Parakēsarivēndrādivarmān.

79. No. 240 of appendix C is an early record from Śrīmushṇam and is engraved on a pillar of the Nityēśvara temple at that village. It registers that the name Vijayādittan was given to the central sluice (*madagu*) of the tank Vindamahādēvip-pērēri, constructed in that village by Nārāyaṇa Pugalvippavargandaṇ, the king Construction of a tank by Nārāyaṇa Pugal- (kōṇ) of Iruṅgōlar. This record is dated vippavargandaṇ, king of Iruṅgōlar. (in words) in the Kali-yuga year 4060 which corresponds to Śaka 881 or A.D.

958-9. In identifying this chief, it might be observed that the title Iruṅgōlar-kōṇ was evidently applied to him as the lord of the district Iruṅgōlappāṇḍi in which Śrīmushṇam was situated. The father of the Bāṇa king Vikramāditya (II) Vijaya-bāhu of the Udayēndiram plates (*Epigraphia Indica*, Vol. III, p. 75) is called Vijayāditya II, Pugalvippavargandaṇ. It is not therefore unlikely that Nārāyaṇa Pugalvippavargandaṇ who gave the name Vijayādittan to one of the sluices of Vindamahādēvip-pērēri was a member of this same family. But the Bāṇa chiefs do not anywhere receive the title Iruṅgōlar-kōṇ. Again a Lāṭa chief named Rājādittan with the title Pugalvippavargandaṇ was ruling the country comprising the modern North Arcot and South Arcot districts and lived about this same period. Evidently Nārāyaṇa Pugalvippavargandaṇ was a relation of this Rājādittan of Ilāḍa (Lāṭa). I have noted in my *Report* for 1912, page 66, that a chief of the Chalukki family, named Vikkiyaṇṇa also held the title Pugalvippavargandaṇ. A curious record from Śrīmushṇam states that the *Tiruppadiyam* in the Śiva temple of Nityēśvara at that village was recited by a certain Tambirāṇ Tōlaṇ Mānakkāṇjāraṇ before taking leave of this world. His image is cut below the inscription (No. 255 of appendix C). The hymns of the *Dēvāram*, however, do not include any *tiruppadiyam* on this Śiva temple. Perhaps Mānakkāṇjāraṇ was the author of such a hymn.

Some chiefs with the title Rāhuttamiṇḍan have already been referred to under the Vijayanagara kings Mallikārjuna and Virūpāksha. A family of these appears to have wielded full proprietary rights over the district in which Śrīmushṇam was included. Pallikondaperumāl Kachchiyarāyaṇ in Śaka 1413, Paridhāvin (or correctly 1415 = A.D. 1492-93) assigned to the Śiva temple of Śrīmushṇam, a village with all its income such as *kaḍamai*, *viniyōgam*, *nāttukkāṇikkai*, *kudirai-kāṇikkai*, A family of chiefs with the title Rāhuttamiṇ- *karpūra-kāṇikkai* and 22 other items, in dan. order that the worship and the service called Rāhuttamiṇḍan-*sandi* might be celebrated therein (No. 235 of appendix C). Another record of the same temple (No. 234 of appendix C) refers to the service Rāhuttamiṇḍan-*sandi*. It is dated in Śaka 1395, Jaya and mentions an earlier member of the family named Vettuṅgai-Alagiyār Kachchiyarāyar. No. 237 of appendix C is still earlier and is dated in Śaka 1294. It states that Śēvagapperumāl Kachchiyarāyaṇ was the grandson of Vettuṅgai-Alagiyār Kachchiyarāyar and son of Ilamaipperumāl Kachchiyarāyar. No. 247 of appendix C, which is dated in Śaka 1426, mentions Triṇētranātha Kachchiyarāyar, son of Pallikondaperumāl. It appears from these that the members of the Kachchiyarāya family claim to have been chiefs of Tuvārāpati or Tuvārakāpurī (Dvārāvati or Dvārakā) in the Kāśmīra country (!) and held a long list of titles including Rāhuttamiṇḍan.

80. The *Māhātmya* (or the local chronicle) of the Vishṇu temple at Śrīmushṇam, is stated to have formed part of the *Māhātmya* of the Vishṇu temple. *Varāhapurāṇa* and with its sanction the 12 processions on the 12 days of the year, when the sun is in the different signs of the zodiac, are supposed to have been performed and the various dishes of food offered (No. 267 of appendix C). The greatness of the god Vishṇu at Śrīmushṇam seems to be the subject matter of a very curious record registered as No. 261 of appendix C. It is much damaged and refers itself to the time of a certain Venkātapatirāya probably the Karnāṭa king Venkāṭa I. A certain Viriśaḍai Rāmaṇ is stated to have deeply meditated near a pond and sleep upon the god Vishṇu of Śrīmushṇam. He asked for a boon which if not granted he avowed himself to enter fire. Then the god manifested himself before him and presented him with the Vaiṣṇavite symbols of conch, discus and bow.

81. A number of records of the reign of Vijaya-Gaṇḍagōpāla come from Tirupukkuli in the Chingleput district. In the 4th year of his reign the assembly at Kattānūr which was a *dēvadāna* of the Tirupukkuli temple gave an agreement to the temple authorities stating that the *purambu* of the village (in question) had not been

Vijaya-Gaṇḍagōpāla.

sold by them to any and that they shall not under any circumstances sell, mortgage or present that *purambu*. If ever it be rumoured that they intended selling the lands instead of relinquishing them to the temple, they shall commit the sin of offending against god and be liable also to a fine (No. 182 of appendix C). In his 16th year a gift of cows for a lamp was made by Nāyaṇār Śambuvarāyar Viraśōḷaṇ to the temple of Tirupukkuli (No. 190 of appendix C). No. 137 of appendix C provides a late date i.e. the 32nd year, for Vijaya-Gaṇḍagōpāla with astronomical details. Madhurāntaka Pottappi-Chōla is known to have been a surname of Vijaya-Gaṇḍagōpāla (*Annual Report* for 1911, p. 66, paragraph 16). This is confirmed by Nos. 164 and 177 of appendix C from Tirupukkuli. Madhurāntaka Pottappi-Chōla Vira-Gaṇḍagōpāla is mentioned in No. 197 of appendix C which is dated in the 30th year of Vijaya-Gaṇḍagōpāla. But here, his relation to Madhurāntaka Pottappi-Chōla Vijaya-Gaṇḍagōpāla is not expressed. This unexpressed relationship is, however, cleared up by No. 179 of appendix C which also comes from Tirupukkuli. It is dated in the

His son Vira-Gaṇḍagōpāla.

2nd year of Vira-Gaṇḍagōpāla and registers a gift of land as *சந்திரனச்சாமி* (?) to one of its woman-servants who secured the royal order of Vira-Gaṇḍagōpāla confirming the grant of the village of Kattānūr to the temple which had been already presented with libations of water by his father Vijaya-Gaṇḍagōpāladēva in order to celebrate the festival of the sacred bath on the asterism Uttiram under which he was born. The original grant by Madhurāntaka Pottappi-Chōla (Vijaya-Gaṇḍagōpāla) referred to, was perhaps recorded in No. 218 of appendix C which is fragmentary. No. 178 of appendix C which is dated in the 2nd year of Vira-Gaṇḍagōpāla is the deed ratifying the grant of Kattānūr. It is thus evident that Vira-Gaṇḍagōpāla was a son of Vijaya-Gaṇḍagōpāla. The former was one of the enemies of Jaṭavarman Sundara-Pandya I.

82. Many inscriptions collected during the year refer to charities made by merchants. A very early reference to the *Vaiśyas* of the Kubēravaiśa is made in No. 504

Settis of the Kubēravaiśa.

of appendix B, of A.D. 1164 where it is stated that Ereyama-ṣeṭṭi a great merchant (*mahāvaddavayavahāri*) of the Śrōtriya family, the chief of the *Vaiśyas*, a Māhēśvara and a member of the Kubēra lineage established a Śiva temple at Pedda-lumbalam in the Adoni taluk of the Bellary district (see also No. 555 of appendix B). Nos. 364 and 395 of appendix B speak of the members of the *Vaiśya* race born of Kubēra. The latter states that their chief object of life was the maintenance of 'Dharma', 'that they earned the blessings of the learned (by patronising them)', 'that their sympathy and love were universal', and 'that they practised self-denial and were famous' (see also remarks on page 113 of the *Annual Report* for 1915). Their original centre was Penugōṇḍa in the Kistna district and they were devoted both to Śiva and Vishnu. The *nagaras* (*nagarasvāmins*) or merchants of a town also belonged to the Kubēra lineage (No. 513 of appendix B). It is not unlikely that the name Bēri-Ṣeṭṭi a sub-sect of *Vaiśyas* (Thurston's *Castes and Tribes*, Vol. I, page 211 f.) has to be derived from Kubēra to whom their origin is apparently traced.

Vallabhi-Ṣeṭṭi of the Varidāla-gōtra called the lord of Ayyāvalipura might perhaps have been a Ṣeṭṭi of the Kubēravaiśa (No. 402 of appendix B). This

Their charities; construction of tanks and wells as works of merit.

merchant is said to have built a tank called the Gōvardhana-samudram with the object of quenching the thirst of the 84 lakhs of living creatures including birds, beasts, men, etc. In No. 422 of appendix B the same idea is quoted in the words of the *Mahābhārata* which state that the person in whose tank the thirsty cows, beasts, birds and men drink water obtains the fruit of performing the *Aśvamēdha*-sacrifice. In No. 421 of appendix B, dated Śaka 1693, figures a *Vaiśya* Kṛishṇama-ṣeṭṭi as the donor of a well, watershed and a grove. He is also stated to have patronised a poet. Nos. 447 to 453 of appendix B which come from Koṇḍaviḍu refer to merchants who called themselves the chiefs of Penugōṇḍa

and belonged to the *gōtras* Puchchakola, Yerasetti, Bodarukula, Venukula or Yenukula,

Some of the *Vaiśya gōtras*.

the *Vaiśya gōtras* Mokkolakula (No. 305 of appendix B), Utakula (No. 464 of appendix B) and Peṇḍlikula (No. 465 of appendix B). No. 220 of appendix C mentions gifts by Venkatapati-Ṣeṭṭi of the *Vaiśyakula* and Elisetti-*gōtra*. No. 512 of appendix B mentions Kāgā-ṣeṭṭi of the *Vaiśya-kula* and the Baḷagāra race.

83. The trouble with the tenants leaving their villages and thereby causing the lands to lie waste seems to have been not an unusual one, especially where the villages were the property of the temple. No. 49 of appendix C, dated in Śaka 1459, Dur-

Frequent troubles with tenants of temple lands.

instance, where such trouble existed and some definite terms of tenancy were granted by the temple authorities to the *Tandarimār* of Tirukkalākkudi.

We are informed in No. 48 of appendix C from the same village that a certain Sāluva-Nāyaka and Appā-Pillai came and found a subarban village ruined, the tenants having dispersed and new tenants being unwilling to come and settle. There being none coming forward to resettle the village, they sent for Śakkadēvar Vēṭṭuvakkāttāṇ alias Śāyapaḍaitāṅgi and his brother Śirukāttavaṇ and also for the two agents of

Resettling of deserted villages and the reward for doing it.

the right of *pāḍikāval* over the particular village surrounding the temple (*tirumalai*) receiving the customary donations and fees, after allowing common rights and cultivating and paying the usual dues to the temple such as *kattumukkai*, *māsam*, *āṣupōdu*, *makkalpēru*, etc. They were required further to give (to the temple) one *tūṇi* and *padakku* on each *mā* of harvested wet land, and receive one *tūṇi* on each plough for the *valaiyar* and one *padakku* for the *puṇavaṇ*. They were also allowed the honour of receiving the sacred cloth (*parivattam*), *tirtha* and the sacred ashes from the temple. No. 61 of appendix C states that four landholders granted to the watchmen of three villages the right of *kāval* which consisted of one bundle (of hay) and one *kuṟuṇi*

Terms of *kāval* or *pāḍi-kāval* right.

separately and of all other customary services (*kāryakrama*) due from their tenants. It might be noted that the coveted right of temple honours was reserved evidently for those that substantially helped towards the upkeep of the temple. The merchants (*nagarattār*) who constructed a processional car for the temple and deposited money for its equipment such as the golden pinnacle-pot, drawing-ropes, cloths, decorative mirrors, etc., were rewarded with similar honours (No. 51 of appendix C). So also another set of people who received honours had consecrated in the temple the image of the Śaiva saint Śambandapperumāḷ i.e., Tīrujñānaśambandar (No. 52 of appendix C).

No. 617 of appendix B introduces a certain Nabābu Sādālalēkāṇ Sāyabu and calls him a *Mahāmaṇḍalēśvara*, *rājādhirāja*,

Nabābu Sādālalēkāṇ, with Hindu titles.

kings. The record is dated in Śaka 1596, Ānanda (= A.D. 1674-5) and refers to a private individual of Vēppattūr in the Tanjore district, who having visited the island of Rāmēśvaram was on his way to Kāśi (Benares) and incidentally visited Tālagiriśvara on the hill at Pannaśanagar (i.e., Paṇamalai). Pilgrims to Benares first visit Rāmēśvaram as a rule. Nabābu Sādālalēkāṇ must have been one of the Muhammadan chiefs in charge of Gingee under the kings of Bijapur. The famous Sādat-Ullā-Khān was created Navāb of Karnātic only in A.D. 1710. It might be noted also that it was just three years after the date of our record that Sivāji captured Gingee from a certain Ambar-Khān (South Arcot District Gazetteer, page 36f). The forces sent by Aurangzeb against Gingee under Zulfiqār Khān and one of the princes of the royal family were defeated by the Marāṭhas in A.D. 1692. No. 619 of appendix B which is dated in the cyclic year Prajāpati corresponding to A.D. 1692

Epigraphical evidence of the troubles in the South Arcot district in A.D. 1692.

registers certain facts which might evidently indicate these troublous times. It states that "of those who being afraid (of the enemy) seek refuge at Nañjanapēṭṭai (in Paṇamalai?), the man that has pierced

(i.e., committed murder in battle) has no entrance (into this village). He that could enter will do so by one gate (open for him) and escape by either of the two gates (opened for that purpose). All *Kāsāyavargakkudis* that enter, must pay $4\frac{1}{2}$ *panam* per head including *kāsāyavargam* such as *kadumai*, *kānikkai*, etc., and the *Ulukkudis* three-fourths of the usual rate of paddy charged in the village." The classification of village inhabitants under the heads *Kāsāyavargakkudi* and *Ulukkudi* (*Ulavukudi*) has been already noted above in the section on the Vijayanagara king Krishnarāya.

84. G. Yazdani, Esq., M.A., Epigraphist for Moslem Inscriptions in India, has very kindly examined the Arabic and Persian inscriptions copied during the year and

Arabic inscriptions.

Mas'ūd, 'Ambar or 'Ambar Mas'ūd who "was the Governor of Ādonī under Sikandar 'Ādil Shāh of Bijāpūr (A.D. 1672-86)" and "retained this office until 1687 (one year later than the extinction of the Bijāpūr

'Ambar Mas'ūd.

Aurangzeb under prince Ā'zam Shāh and Ghāziu-d-Dīn Firoz Jang took possession of the fort (Adoni)." The earliest of the Arabic records (No. 1) belongs to the reign of the Bijāpūr king 'Ali 'Ādil Shāh (1557-1579). It is dated in 982 A.H. (= A.D.

The Bijāpūr king 'Ali 'Ādil Shāh.

1574-75) and records the remission of taxes on weavers and grocers by Khān-i-Ā'zam 'Ādil Khān who had built in 975 A.H. (= A.D. 1567) the "Ādilābād House" outside the town of (Fort) Ādonī. It is stated from this year till 986 A.H. (= A.D. 1578) i.e., for 12 years the weavers and grocers should not be molested by any assessment made for the maintenance of the Court. A Kanarese inscription (No. 528 of appendix B) cut below the Arabic record just referred to (evidently) registering the same facts states that in the year Yuvan (= A.D. 1574-75) a certain

A cowl granted by his subordinate Khān-i-ā'jam Khāna Sāhēba to the residents of Ādalabādiya-pēte which was founded by him.

Khān-i-Ajam Gālība Khāna Sāhēba granted a cowl to the 18 classes (?) of dēsāyins, Settis, weavers, *kulakaranis*, *banajigas*, oilmongers, etc., of Adalabādiya-pēte (bazar-street) exempting them from payment of the taxes called *siddhāya*, *ka[d*] dāya*, *bi[t*]ti* and *baigāra* for a period of 12 years. Those that transgressed this are declared traitors to the Pādasā (Padshah). Thus the two inscriptions engraved on one and the same stone supplement each other and prove that a remission of taxes

Remission of taxes for 12 years.

was granted for 12 years from A.D. 1567-68 to A.D. 1578-79. This was evidently due to some political disturbance which necessitated the granting of a cowl. Such a political disturbance could have been none other than the capture of the fortress of Ādonī by Ali 'Ādil Shah and

Probably due to change of Government on the capture of the fortress of Adoni.

According to Brigg's *Ferishta* 'Ali Ādil Shāh captured Ādoni in A.D. 1568. The date of the record, i.e., A.D. 1574-75 in both the versions shows that the cowl was engraved on stone only in this year, i.e., about eight years after it was actually granted.

Order—No. 99, Home (Miscellaneous), dated 29th August 1916.

Recorded.

2. The Government observe that the number of inscriptions copied and examined rose from 620 in 1914-15 to 835 in 1915-16, which is satisfactory. The information furnished in the report regarding the work of publication is far from full and the progress made hardly appears to be sufficient, but this subject is under separate enquiry. The Government desire once again to impress on the Assistant Archæological Superintendent the importance of publishing the inscriptions which have been copied and are on record in his office.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the four monuments referred to in paragraph 9 of part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will carry it out completely. The Assistant Archæological Superintendent should submit separate proposals for securing the inscriptions in Pondicherry, referred to in paragraph 5 of his report.

(True Extract)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To: the Assistant Archæological Superintendent for
Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Public (Political) Department.
,, the Government of India, Department of Education (C.L.).
,, the Government of Burma (C.L.).
,, the Government of Ceylon (C.L.).
,, the Director-General of Archæology (C.L.).
Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 13th July 1917.
No.—D 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916-17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 20th July 1917.
No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

**Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 364, dated 21st July 1917.**

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1917.

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PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No. 1121, Public, dated 10th June 1916.

OFFICE ROUTINE.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on

probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

PUBLICATION.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōla inscriptions and the Tiruvālaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

TOURS OF THE ESTABLISHMENT.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvātēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

THE YEAR'S WORK.

5. The *Annual Report* for 1915-16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōla-Pāṇḍya viceroys, who were first appointed by the great Chōla conqueror Rājendra-Chōla (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōla empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatiya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatiyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Saiva *matha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōla inscriptions. The Kanarese records in general are too fragmentary. But some of these are of historical value belonging as they do to the early Pallava-Nolamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gangas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Nolambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying



illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānam sōvā[nam*]. “(This) step (is) the gift of Nātha, the pupil of the venerable (bhayata) [Buddhist] monk Nanda.”

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nilakantha in A.D. 1381 by Ambikā, the wife of Pāndu-Singa. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archaeological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

4. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakīl, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chālukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule.

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikanu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archaeological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

5. As regards conservation I can only mention the Jaina images at Nidamaru and Vūṅgūtūru and a mound called Bhīma-lingam-dibba at Tādikonda, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archaeological Superintendent on account of its sculptures and inscriptions is the one at Tiruvāliśvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archaeological Superintendent for Epigraphy during 1916-17—

Expenditure.

					RS.	A.	P.
Assistant Archaeological Superintendent	..	..	..	..	5,775	0	0
Establishment .. .. .	..	..	..	..	8,932	2	5
Temporary establishment for index	..	..	..	..	140	0	0
Assistant Superintendent's travelling	..	..	..	..	154	4	9
Establishment travelling	..	..	..	..	1,906	13	9
Contingencies .. .. .	..	..	..	..	4,061	9	7
Total ..					20,969	14	6

Receipts.

					RS.	A.	P.
By sale of photographs	..	..	..	..	2	0	0
By sale of old furniture, etc...	..	..	..	..	137	14	0
Total ..					139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

- I. *Anantapur district*.—Thirty-nine * villages in the Madakasira taluk.
 II. *North Arcot district*.—Tirupati.
 III. *Guntur district*.—Fifty † villages in the Guntūr taluk. Jatapalle and Mādipādu.
 IV. *Tinnevely district*.—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1917-18.

Number.	Name of the village.	District.	Nature of the Archaeological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archaeological Superintendent or other officers.</i>			
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Ayyampālayam	Do.	Reported to contain inscriptions.
5	Bāradamaṅgalam	Salem	A stone with inscription.
6	Brahmadēsam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dadāpurem	South Arcot	Reported to contain inscriptions.
10	Eragudi	Kurnool	Do. do.
11	Ghaṇṭasāla	Kistna	Do. do.
12	Ilavempatti	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipatti	Salem	Stone in a field containing inscription.
15	Kiliyāṇūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigundla	Kurnool	Reported to contain inscriptions.
17	Kōyilkuntla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahēndragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakānam	South Arcot	Reported to contain old temples with inscriptions.
24	Munnūr	Do.	Do. do.
25	Niśāṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olajāpuram	South Arcot	Reported to contain old temples with inscriptions.
27	Pauluta	Ganjam	Do. do.
28	Ponṇeri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Rāmātirtham	Vizagapatam	Inscriptions on a Jaina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Sakkōdi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russelkonda (Borāṅgan temple).	Ganjam	Reported to contain inscriptions.
35	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperumālkoṇṭil	Chingleput	Rock-cut cave with inscriptions.
37	Śiṅampattu Villivākam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḍuvai	Guntūr district	Reported to contain inscriptions.
39	Tirukandji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tirumalapādu	North Arcot	Reported to contain inscriptions.
41	Tiruvaraṅgam	South Arcot	Temple with inscriptions.
42	Tribhuvani	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkachechi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do. do.
45	Vēligonda	Nellore	Do. do.
46	Vippaṇ West	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvajūr	South Arcot	}
2	Āyal	North Arcot	
3	Bhadrachalam	Gōdāvari	
4	Kuhaiyūr	South Arcot	
5	Sembēdu	Do.	
6	Velluru	Do.	}
7	Vēṇḍibhachalam	Do.	

C.—Detail survey of inscriptions talukwar.

Guntūr district—Tenali taluk.

Anantapur district—Hindupur and the remaining firkas of Madakasira.

Tinnevely district—Tenkasi taluk.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.

† One hundred and two other villages were also examined but contained no inscriptions.

‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX
A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, Bezvada (Kistna district).	Eastern Chalukya.	Amma (II)	Uttarāyana ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Mangallu in Navavādi-vishaya to the Brahman, Iommana, at the instance of Kakariya-Gundayana, son of Eriya-Kashtrakuta and grand-son of Gundriya-Kashtrakuta of the Samantlovdidi family.
2	M.R.Ry. Velpula Raghavulu, Yeddanaipudi (Narasaraopet taluk, Guntur district).	..	....	Śaka 1637, Manmatha, Aśvadhya, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāsī-inam lands by the brothers Virabhatudu and Yallabhatudu of Yaddanapudi, for ga. 276 (varahalu). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Velpuri Musalabhatudu in the presence of 9 witnesses.
3	M.R.Ry. Nireganti Hanumanappa, Islivi (Adoni taluk, Bellary district).	....	....	Śaka 1715, Pramadina, Jyēshtha, ba. 7, Sunday.	Kanarese ..	Do.	....	Sale of Gaudika-mirāsī lands by Timmana-Gauda and Govinda-Gauda of Madalingadalli, to Timmana-Gauda of Yisibe, together with paiki, palige, mulavise, vugadi-vilyavartane, ylige, pinjargu, kadarambba, mirāmbba, etc., belonging to those lands, for 25 ga (varaha).
4	M.R.Ry. Achyuta Rao Partulu B.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, Madras.	Kakati (Kakatiya).	Gapapatideva ..	Śaka 1182, Radri, Chaitra, ba. [16*] solar eclipses	Sanskrit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapadu to 50 Brahmanas by Tikka-Chandupati, son of Devārāja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, Madras.	Eastern Chalukya.	[Narendra-Mrigaraja] Vijayaditya (II).	Solar Eclipse	Do. ..	Do.	Do.	Registers the grant of the village Tandivada in Konuru-nanduvu-vishaya to the two Brahmanas Vridhdhama and Dopa of the Gaudama-gotra, grand-sons of Vridhdhama-dasaman of Vangiparu.
6	Do.	....	Prithivi-Maharaja ..	46th year, Kartika, Paurṇamasi.	Do. ..	Do.	Do.	Gift of the village Tandivada in Pagunāra-vishaya, to Bhavasarman of the Kamakayana-gotra who had studied the trishastra-vidya and was a resident of the village Kondamāheli.
7	Do.	Eastern Chalukya.	Jayasimha-Vallabha-Maharaja ..	Kartika, Paurṇamasi.	Do. ..	Do.	Do.	Gift of the village of Niduparu in Gauderuvādi (province) to a certain Kāṭṭisarmen of the Harta-gotra and the Taittiriya-śakha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayana-gara.	Venketapati-Maharaja ..	Śaka 1612, Vīkṛiti, Dhanus, śu. 12, Friday.	Sanskrit in Nagari.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Venkateswara in the Konadu district, a sub-division of Uttukkal-Kottam, to the Sri-Vaishnava teacher Tataya, the grand-son of Eyur-Iataya and son of Srinivasa.

A.—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishnuvardhana [III]	..	Sanskrit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musukunda in Tōṅka-Nāṭavāṇḍi-vishaya to the [Jaina] teacher Kāṇḍhadācārya. Ayyapa or Ayyapa-Mahadeva queen of Kūṭja-Vishnuvardhana was the sṃhapti of the grant and the charter was marked with the seal of Kūṭja-Vishnuvardhana.
10	Do. do.	Do.	Vishnuvardhana, son of Vijayaditya.	[Śaka 11727, .. Phal-guṇa ..]	Do.	Do.	Do.	Gift of the village surnamed Chandravari in Chēṅṅur-nāṅḍi-vishaya to 130 Brahmanas, by the chief Mahadēva of the solar race, whose minister was Mallikārjuna.
11	Do. do.	..	....	..	Nāgarī	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Tatēṅvara-grāma and mentions Śilāhaṇḍadēva and some chief (apaka) born in the Naga family. The characters are of about the 18th century like those of the plates of Dandimahādēvi (Epigraphia Indica Vol. VI, p. 136).
12	M.B.Ry. Tarini Charan Rath, B.A., District Munsif, Aska (Ganjam District).	Eastern Gangā.	Sagantavarman, ruler of Svētaka.	..	Sanskrit (in Telugu).	Returned to the owner.	In the Epigraphia Indica.	Registers that the king from his residence (adishithana) at Svētaka, gave the village Vatagrāma in Hamanigōsa-vishaya to Govindasarma of the Bhāradvāja-gotra and the Vajasenīya-charana. The grant was engraved by Kadamachandra.
13	Do do.	..	....	..	Nāgarī	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyāṇakāṇḍa [Nētrī-bhāṇḍa] and commence and close like his Gumsur copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguda plates of Madhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.E.Ry. A. Rangaswami Saraswati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishnuvardhana II (Vishamasiddhi and Pralayaditya).	Kartika, lunar eclipse.	Sanskrit (in Telugu)	Do.	In the Epigraphia Indica.	Gift of 12 khaṇḍika of land in the village Penṭimuku in Varanāṇḍi-vishaya to a certain Kūṭhisarma a resident of Okōdu.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khaṇḍika of land in the village of Paṭṭimuku in Varanāṇḍi-vishaya to a certain Bhavaśarma of the Vātea-gotra and the Vāji-charaṇa.

A—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.R. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayana-gara.	....	....	Nāgarī (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrī-ranga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Talasilaṅkar of Madakasira (Anantapur district).	..	....	....	Nāgarī (Kannarese).	Do.	....	In Śaivahana-Śaka 1230, Pavaṅga, Kartika śu. 16, solar eclipse (?), the gaṇḍike of the village Devarāyapura to Sadara Muddumalla was made by Īrumahū-Somayājīn. The latter had received it as dikṣhāramakheṭra from the king Gaḍḍada Devarāya. The ayagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Roḷe.
18	Do. .. ..	..	....	....	Kannarese ..	Do.	....	Registers that, in Śaka 1120, Bhava (wrong) a certain Bomma-Nayaka with the permission of Harihara-Bukkaraya appointed kānaohi-garas (i.e., village servants) in the village Maḍasamudra which he had founded. Then in Śaka 1223, Nala (also wrong) in the reign of Bhūpatiraya, son of Harihara-Bukkaraya, Bomma's son Kāma-Nayaka founded to the south of Malligemaḍu the village Govindapura which he renamed Roḷe.
19	Do. . . .	Vijayana-gara.	Vīrapratapa Vīra-Śrī-Rangarayaḍeva-Maharaya.	Śaka 1578, Vīlambi (wrong), Maḡha, śu. 15.	Do.	Do.	In the Epigraphia Indica.	A quarrel regarding the gaṇḍike of Roḷe between Annadani-Gaḍa and Chiga-Mudhaiya was submitted to the (village) court (dharmaśana) consisting of the chief men of the village and the twelve village servants (ayagāra). They decided in favour of the latter and the chief Sarajayapparaja of Harati accepted their decision and conferred the gaṇḍike on Mudhaiya.
20	Do. . . .	..	....	....	Telugu ..	Do.	....	Registers that in Śaka 1429, Ānanda (wrong) during the reign of Prandhadēvarayala-Bukkaraya, the reḍḍirikaṁ of the four villages Maḱoḍiki, Lakṣmammapalle, Yara-bōrayyapalle and Kambalupalle in Kundurppi-rājya, a paṇagaṇa of the Southern country, was conferred on Aruchorla Nalappa-Nayada.

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of Dharmavaram (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ananda (wrong) during the reign at Vidyanagara of Viraputapa Inkkarayadeva-Maharaya, a certain Pida-Chodanareddi was granted the gaudirike of the villages Nasana, Muttavakula, Gaurigiri, Kanohikunja, Valuru, Ketakunja, etc. The shares given to the other village officers, servants, temples and Brahmanas are also mentioned.
22	M.R.By. K. Venkataraya nappa, Schoolmaster, Tenali (Guntur district).	Eastern Chalukya.	Vijayaditya-Maharaja (I)	Uttarayana and lunar eclipse.	Sanskrit (in Telugu).	Do.	In the Epigraphia Indica.	Grant of the village Sakharamba in Vilandadu-vishaya to Bhutataka Devagurman of the Haridi-gotra and the Apastamba-sutra, a resident of Karāñchedu.
23	The Tahsildar of Bapatla (Guntur district).	Do	Rajaraja (II)	Śaka 1091, and 23rd year.	Do.	Do.	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velamadu chiefs. Records the gift of the village of Inungaya by the Velamadu chief Rajendra-Choda, to a Brahmana.
24	M.R.By. Malladi Venkatesvarulu, Schoolmaster, Bapatla (same district).	Vijayana-gara.	Sadasivaraya	Lost ..	Sanskrit and Telugu (in Nagari).	Do.	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	TINNEVELLY DISTRICT. AMBASAMUDRAM TALUK. On a slab set up in the village of Vayiravikulam.	....	....	Saka 1569, Kollam 824, Savardharin. Avani 3 tedi, Thuredai, Rohini, dasami, Amrita-yōga.	Tamil	Gift of the village Vayiravikulam, west of Kalladaikurichohi in Mulli-valanadu to the Tiruñānāmbanda-Pandaramam at Madura for the merit of Viśvanātha-Nayakkar Tirumalai-Nayaka and of Embertam-Pillai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do.	In modern characters. Records a gift of land to the temple of Sevvaṇḍi-Vinayaka at the confluence (of the two rivers). Mentions Periyannayakkar-Ayyan.
287	On the south base of the central shrine in the Venkateshalapati temple at Pallakkal.	....	....	Kollam (i) 790, Vaigesi, 16 tedi.	Do	Records that Mallarasa-Iraṭi, a native of Uraiyar in Raja-gambhira-valanadu, a sub-division of Vaidyanpalam (i.e., Chola-mandalam), who belonged to the family of Karikala-Chōla and who was employed in the treasury of Tiruvaṇḍi (i.e., the temple?) presented a palanquin, a gold namam, white chaunis and a korai and provided for the procession of Sellar in the temple of Tiruvengadadattappaṇ at Pallakkal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Ani, 7 tedi.	Do.	Agreement granted to Tēngnōhōhizambū Virakōralakṛṭṭi of Naraiṅganallur in Mē-Vēmbunadu by the managers of the temple of Udayamartāṇḍa-Vinnagar-Embertam at Pallakkal alias Udayamartāṇḍa-ohaturvēdimaṅgalam included in the Bruhmadēsam (i.e., the Brahman village) of Kajuṇja-ohaturvēdimaṅgalam in Mulli-nadu, for maintaining offerings and festivals during the Senbagaramu-sandi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Ani, .. tedi, śn. dī. 11, Svati.	Do.	Gift of paddy to the same temple through the same Virakēralakṛṭṭi for maintaining offerings at Senbagaramu-sandi by Saṅkaranarayana Veṅṇumukonda Bhōtājavira Śrī-Rāma-varma of Jētunga-sadu. Pallakkal alias Udayamartāṇḍa-ohaturvēdimaṅgalam is here stated to be a hamlet of Raja-rāja-ohaturvēdimaṅgalam which was a brahmadeya in Mulli-nadu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vaigasi, 12 tedi.	Do.	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamartāṇḍa) while he was in his palace at Kallakad-iḷḷam].
291	On the north base of the central shrine in the Tennalagar temple at Kovilkulam.	Pandya	Maṅavarman alias Tribhuvanaśakravarṭin Vikrama-Pāṇḍyadeva.	7 + 3rd year ..	Do.	Gift of money for a lamp to the temple of Śrīpati-Vinnagar-Embertam at Kejaraṇja-ohaturvēdimaṅgalam a brahmadeya in Mulli-nadu, by a certain Sunderarattōl-Korriyammai.
292	On a slab set up near a channel at Aladiyur.	....	....	Vijaya. Sittirai 3 tedi.	Do.	In modern characters. Registers that the Ek[ka]ṇnammaimadam was the gift of Tirumalai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	...	Kollam (?) 81(9), Srabham. Adi 1 [5], tedi.	Tamil	Gift of the village of Āladiyūr through the agency of Pāvanatha-Pandaram for the repairs of the big gōpura and (the temple) of Sōkkanāthaśvami, by Viśvanātha-Nayakkar Tirumalai-Nayakkar.
294	On a rock called Tay-vidu-Maga-vidu at Singampatti.	....	...	...	Vatṭeluttu	Mentions Pandiyar. Seems to record the death of a hero.
295	In the same place	Pandya	...	Indistinct	Do.	...
296	On the west wall of the Ulagammai shrine in the Papanāsāvara temple at Papanasam.	....	Ko-Maraṇjaḍaiyar	Nandana, Arpaṇi.	Tamil	In modern characters. Records the building of the shrine by a certain Vādmalaiyappa Pillai for the merit of Tirumalai-Nayakkarayyan.
297	On a pillar set up in the east street at Vikramasingapuram.	....	...	Śubhakti, [Kollam] 838. Puraṭṭādi, 18 tedi, Uttaram, Saturday.	Do.	Registers that Śevandiṇai and others of the Valaṅgai Uyyakkondar community of Vikramasingapuram in Muḷli-naḍu having become reduced in circumstances, Vadamalaiyappa Pillai, Tānappa-Mudaliyar and others, fixed the tax (paṇḍi) at 64 poṇ for each kar and 62 for each paṇḍi. Future settlers of that community were also to abide by the same rules.
298	Within the Eriehōa-Uḍaiyar shrine in the Eriehōa-Uḍaiyar temple at Ambasamudram.	....	...	36th year	Vatṭeluttu	Gift of 60 sheep for a lamp to the temple of Tirupottuḍaiyālar at Iḷaṅgōykkuḍi a brahmadeya in Muḷli-naḍu, by a Brahman of Pappairinṅkai in Vela-naḍu
299	In the same place	Pandya	Śudaiyavar[um]	2 + [1]th year.	Do	Incomplete. Mentions the brahmadeya Iḷaṅgōykkuḍi in Muḷli-naḍu.
300	On the west wall of the same shrine	Do.	Māgarman alias Tribhuvanaśakra-vardin Vikrama-Paṇḍyaḍava.	2nd year	Tamil	Gift of 60 sheep for a lamp to the temple of Tirupottuḍaiyālar at Iḷaṅgōykkuḍi a brahmadeya in Muḷli-naḍu.
301	On the south wall of the same shrine	Do.	Śudaiyamaru	....	Vatṭeluttu	Incomplete. Mentions Iḷaṅgōykkuḍi in Muḷli-naḍu and the temple of [Po]ttuḍaiyā-Bhaṭṭara.
302	On the south wall of the Kaṭisvara-shrine in the same temple.	....	...	Kollam, 720, Uttira- dam.	Tamil	Built in at the end. Registers a gift of land for offerings of āṭṭali, in the temple of [Tirupott]uḍaiyā-Nayaṅgar at [naḍu] in Muḷli-naḍu, (by) Rāmavarma of Jayatūṅga- [naḍu].
303	On the west wall of the same shrine	....	...	....	Do.	Gift of land to the priests of the temples of Tirupottuḍaiyā-Nayaṅgar, Eriehōa-ḍaiyā-Nayaṅgar and Kariya-maṇikka-Āḷar at Velaṅkūhohi a hamlet of Rājara-cha-turvēdimeṅḡalam, by Śaṅkaraṇḍarāyaṇa Veṅṇu-maṇ-kopḍa Bhoṭalavira Vira-Uḍayamārtandavarman of Jētūṅga-naḍu who was the senior (mūttavar) of Śiraivay (family).
304	On the north wall of the same shrine	....	...	[Kollam] 694, [Tal. 1] tedi, śa. di. ashta- mi, Saturday, Pūṇam.	Do.	Gift of land in Nāḍuvirkapāi Vadaḷōḍu and Iḷaṅgōkkuḍi to the same three temples for offerings and worship, by king Śaṅkaraṇḍarāyaṇa Veṅṇu-maṇ-kopḍa Bhoṭalavira Uḍayamārtandavarman of Jētūṅga-naḍu from his camp in the temple at Vadaśeri in Nāḍi-naḍu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall .. .. .	....	....	Kollam 700, Paṅguni. 29 tedi.	Tamil ..	Udayamartandavarman of Jētutūṅga-nādu bearing the titles mentioned above, having become the senior of Śivaivay, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tai, 1 tedi, Im. di, dasami, Monday, Viśakha.	T. o.	Bhūta-lavina Vira-Rama similarly entitled gave to Azvādak-kattar-Mudaliyar the teacher of Kaviṭṭa-nāṭha at Tirunel-vēli in Kūṭ-Vembu-nādu, the proprietary right over the method of certain specified temples in Naduvirkural-pattu, excluding Maṇḍapa-koyil, while he was encamped at Seppagaramaṭṭaṭṭar.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 692, Paṅguni. 27 tedi, 6u di, dvitiya, Monday, Aśvini.	Do.	Mentions Vira-Udayamartandavarman of Jayatūṅga-nādu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Padiya-viṭu in Kaṭṭakkaṇ.
308	On the first gopura of the same temple, left of entrance.	....	....	Kollam 989, Arpaśi, 10 tedi.	Do.	In modern characters. Refers to the Honourable the East India Company.
309	In the same place .. .. .	....	....	Saka, 1515, Kollam, 799, Rudhrōdgaṇin, Winter-Solstice (Dakṣiṇ-ayana), Vasan-tarjitu, Karti-ka, [16, 6u. di, pañcha-mi, Sunday, Vīṇḍhi-yōga, Śimha-karaṇa, Uttaraśaḍha.	Do.	The priest of the Epipheha-Udayar temple at Vēlakkurichohi in Muṭṭi-nādu decreed that the five sub-divisions of Kōṭṭanar (i.e. Kannuṭṭar) be prohibited from communal fellow-ship, in the presence of Uṇṇa-kūṭṭaṇṇaṇṇiṇṇai Kula-śekharasari, and in accordance with the general orders of Viśvaṇātha-Nayaka Virappa-Nayaka Muttuvirappa-Nayaka.
310	On a slab set up in front of the Agastya-vara temple in the same village.	....	....	Saka 1598, Kollam 852, Naja, Margali, [9] tedi, 6u. di, chaturdaśi, Kō-ṭṭavay, Śubha-yōga, Gaja-karaṇa.	Do.	Records a grant of assurance (śāśana ulāsa) given by Śivaramanathar [to] the advaitar of Vēlakkurichohi regard-ing the rate of tax to be levied on each loom possessed by the Kaikkolas residing in the village.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purnahōttama-Perumal temple in the same village.	....	....	Kollam 653, Ani, 21 tēdi.	Tamil	The big assembly of Rajaraja-chaturvēdināṅgalam, the villagers, the merchants, the chief of the tenants (pakkudi-pati), the Bhattas, the four nāḍus and the host of Savanas (Sramana?) having met together for the Kovai festival at Tinnevely in the mandapa of Senbagaraman, the senior chief of Tirupambūr, fixed a contribution of one kōṭṭai and one māṇai from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Purnahōttamaundaiya-Nayinar at Dipattirha, under the name Senbagaraman-sandi.
312	On the west and south bases of the Lakshminarayana-Perumal temple in the same village.	....	....	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, Śu. di. sap-tami, Thurs-day, Mṛiga-sira.	Do.	Registers that the Kaikkōlar residing round the temple, having constructed "from the basement to the pinnacle" a temple for the god and his son Bhūtalavira Rama and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Mulli-nadu adjoining (the river) Tamraparni.
313	On the same walls .. ..	....	....	Do.	Do.	Refers to the temple of Bhūtalavira-Kuma-Pūṭṭaiyar at Vela-kurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōlas, villagers and Adavusaivar, by the priests of the temple. Mentions also that these Kaikkōlas, villagers, etc., had constructed the above-said temple and the temple of Appavinohsuramundaiya-Nayanaṛ.
314	On the east wall (right of entrance) of the mandapa in front of the central shrine in the Lakshminarayana temple at Kalladakkurichchi.	....	....	Kollam 653, Arpaṣi, [2]0 tēdi.	Do.	Gift of paddy for offerings in the name of Kiriāji Narāyana Tiruvēṅgaḍamudayan of Kāḍavarayan-paṭṭi in Tondamandakam to the temple of Navigar Jñanappanai in [Sēra]-kumārati, a hamlet of Rajaraja-chaturvēdināṅgalam.
315	At the same place, left of entrance ..	....	....	Kollam 655, Kartigai, 1 tēdi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the mandapa in front of the Bagalikkattar temple in the same village.	....	....	Kollam 698, Puraṭṭadi, 3 tēdi, Śu. di. dvādaśi, Tuesday, Sravana.	Do.	Gift of paddy for maintaining a Kartigai-kūṇṇu in the temple of Paṇalakkattar, by Kumanan Martandap one of the Kaikkōlas of Jñanapattinai at Sērakumārati. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same mandapa ..	....	....	Kollam 671, Avani, 1 tēdi.	Do.	Lease of 20 mā of land in Punaḍi alias Kattinikamanipuran in Mulli-nadu, to the cultivator Agattai Ilaiyan Katian in order to maintain the service called Vira-Kēraḷai-sāndi. The lease was sanctioned by the king in Kollam 670, Ani, 26 tēdi, when he was encamped at his fort-residence in Villangulam. The name of the temple for which this provision was made appears as Kandaḷi Sattan of Sattarpagudi in Kallidakkurichchi.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
818	On the east wall of the mandapa in front of the central shrine in the Manendiyappar temple in the same village.	....	....	Kollam 773, Margali 13 tedi, sa. di. dvitiya, Saturday, Uttaraphalguni.	Tamil	Gift of 10 panam on each loom and $\frac{1}{2}$ panam on each cooly at Vilachchei by the Mudali-Nayipars, the district people of Kallidaikkurichchi-nadu and the village professionals for conducting festivals in the temple of Manendiyappar. The gift was made for the merit of Nalaperumal-Pillai, the agent of Tittayappa-Pillai and of Virappa-Nayaka.
819	On the north wall of the same mandapa ..	....	....	....	Do.	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Manendiyarum-udaiyap-Nayapar, excluding the temple premises and the villages.
820	On the south wall of the mandapa in front of the central shrine in the Kulasekharan-Udaiyar temple in the same village.	..	....	[Kollam] 701, Panguni, 2 tedi.	Do.	Registers that the services of Kaliyugattu-meyyan, the former accountant of Kulasekharum-udaiya-Nayapar and other temples at Kallidaikkurichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkola Udayakutti.
821	On the same wall .. ..	....	..	Kollam 707, Vaigasi, 1 tedi, sa. di. dvadasi, Friday, Hasta	Do.	Damaged. Gift of land for oblations in the temple of Kulasekharum-udaiya-Nayapar at Kallidaikkurichchi, a hamlet on the southern side of Kallidaikkurichchi, in the village of Mulp-nadu, by the chief Sankaranarayana Vengkoian-konda Bhatalavira Vira-Udayamartandavarayan of Jetungai-nadu while he was staying at Vadasey.
822	Do. .. ..	....	....	Saka 1453 (expressed by a chronogram Lakshmanavadyam), Kollam 706, Vaigasi, 1 tedi, sa. di. dvadasi, Friday, Hasta.	Do.	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulasekharum-udaiya in the same village.
823	Above the entrance into the shrine of the temple of the goddess in the same temple.	...	....	....	Do.	[This is the gift by] Kollunjeri Pillai-Perunal and his brother, for the merit of Sina Vasaappa-Nayakkar.
824	On the gopura of the same temple ..	....	..	Kollam 610, Panguni, 26 tedi.	Do.	Unfinished. Gift of land for lamps to the temple of Kulasekharum-udaiya-Nayapar at Madukkurichchi, a southern hamlet of Kallidaikkurichchi-nadu by the servants and chiefs at the door of Ravanaraman Mariappa-Tiruvadi.
825	On a slab set up near the market in the same village.	....	..	Kollam 628, Sittirai, 9 tedi, and 628, Sittirai, 10 tedi.	Do.	Refers to two stone inscriptions of Kollam 666 Kumbha, 14 tedi, and Kollam 691, Mina 29 tedi, re-engraved. The object of these is to record an ostracism placed by the Vellalas against the Vellai-nadar community.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vallāvara temple at <u>Tiruvallis- varan.</u>	Pāṇḍya ..	[Maṭavarman alias] Tribhuvana-chakra- vartin Śrivaṭṭabhadra.	9th year	Paṇḍi	Built in at the end. Refers to a past tirumogam of Sundara- Pāṇḍya.
327	On the same wall	Chōla- Pāṇḍya.	Uḍaiyar dōva	[1] 7th ..	Do	Gift of 5 vells of land by purchase to the temple of Tiruvallisvaranūḍaiya-Mahadeva in Rajaraja-chaturvēli maṅḡlam a brahmadēva in mūḷi-nādu, in Muḍigondasōla- valanadu a district of Rajaraja-pāṇḍinadu for conducting festivals, feeding Brāhmanas and reading the Sivadharmas, by the king while he was seated in a maṇḍapa outside his palace at Rajendrasōlapuram. The king's amma (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above. Damaged. Gift of 13 cows for a ½ lamp.
328	On the west wall of the same shrine ..	Do.	Maṭavarman alias Uḍaiyar śrī-Vik- rama-Chōla-Pāṇḍya.	25th ..	Do.	
329	On the same wall	Do.	Maṭavarman alias Uḍaiyar śrī-Para- krama-Chōla-Pāṇḍya.	3rd ..	Do.	Gift of 25 sheep for a ½ lamp to the temple of Tiruvallē- charamūḍaiyar, by Raman Koni alias Nadavirukkai Tāṇam- Seṭṭi.
330	Do.	Do.	[Ja]ṭavarman alias Uḍaiyar śrī-Sundara- Chōla-Pāṇḍya.	21st ..	Do.	Gift of cows for a lamp by a certain Pattargal-Pāṇḍaran one of the police women belonging to Uḷagadaiyapirattiyar- velam. The lamp was in charge of the military officer (paṭattaiyaṇ) Nāṣakan Kuliyanaī
331	On the north wall of the same shrine ..	Pāṇḍya ..	..... alias Uḍaiyar Śrīvaṭṭabha- dōva.	7th ..	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Sivaṭṭarapa- sekharanallur which was registered as a rent-free doḍadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the torus settled by Unai- Yammai and given as a koṇi to Maṭabharan Vākunda- Nāḷaiyan and his successors under orders of the Śrīpādī Rajaraja-Velluppanāḍaiyar. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōla- Pāṇḍya.	Uḍaiyar dōva.	17th year and 66th day.	Do.	The inscription opens with the words <u>śrī-śrī-śrī</u> , i.e., register- entry. The king being at dinner in the Śrīchakrakuḍam in his pleasure-garden (called) Pūttai on the north side of Madura which was itself to the east of Madakkulam, was seated (?) on Rajendrasōla Aṇimarkkaḷchēngirai. The order of annam was received and the order for varyiḷḷu was passed. Connected with No. 327.
333	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Chakravartin sekharadēva.	Lost ..	Do.	Mutilated and stones missing. Begins with the introduction <u>śrī-śrī-śrī</u> , etc. Gift of money (annai-śeḷḷu) for offerings.
334	On the same wall	Do.	Sundara-Pāṇḍya	8th Margali.	Do.	Registers a gift of paddy for securing water from the Tapporundar (i.e., Tamiṇparai), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Āṇi	Tamil	Registers an agreement given by the Śiva-Brahmana Udaya-pillaiolaṇ alias Tiruṭṭondanambi that he would measure the specified quantity of paddy for the Kartika festival, as interest on one ahecha which he had received out of the gift of money made to the temple of Tiruvāḷsvaramudaiyar by Ammai-Nambiar of Rājaraṇja-Erivarapattanam.
336	On the same base .. ..	....	....	....	Do.	Incomplete Registers that while the Mahōśvaras, Śrī-Rudras and the inmates of the five <i>grāhas</i> had met together in the sacred hall called Kulasekharan in the temple of Tirunelveli-Uḷaiyar at Tirunelveli in Kilvaṇba-nadu, it was reported by the Mahōśvaras, Śrī-Kulras and others of Sattamalai-mangalam the western suburb of the Tirumadai-villagam of Tiruvāḷsvaramudaiya-Naṇaiyār, that the god and goddesses were without food offerings.
337	On the north wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3 + 4th year, Karkatikā, 13 tedi, su-di, dvādasi, Monday, Jyēsthā.	Do.	The introduction begins with the words உலகமெல்லாம் etc. Registers the sale of the Tirumadai-villagam land to the temple at Tiruvāḷsvaram, by the assembly of Rājaraṇja-ohaturvedinangalam. Mentions the third year of the king and his camp at Tirumankkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanaachakravartin Kōnerimel-kondaṇ.	8th year and 271st day.	Do.	Refers to the king's birth-star Avittam (i.e., Dhanushtha) in the month Parattadi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvārurudai alias Tiruḷappallavaraiyan. The request was made by Maḷavaraiyan and the document is signed among others by Nakkaṇ Irattai alias Sundarapandya-Kalappallavaraiyan.
339	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyadeva.	3rd year, Āṇni	Do.	Gift of land in the dōvāṇa-village of Sivachuvanaśekhavanallūr with mōlvaram and kōlvaram made payable to a certain Paṇḍavaduttan Śrīraṇṇa-Bhaṭṭa of Tuḷakkli-mangalam one of the suburbs of Rājaraṇja-ohaturvedinangalam, for reciting the Rīg-Veda in the temple. It is stated that the donor's ancestors were getting for the same recital 1 ṇali of paddy every day.
340	Do.	Do.	Maḷavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	8th year	Do.	Begins with the introduction உலகமெல்லாம் etc. The king being seated on the throne (paḷippulam) Maḷavaraiyan in the bed-room hall of his palace at Madurai east of Mādak-kulam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvāḷsvaram for conducting his birth day festival on Avittam (i.e., Paṇushtha) in the month Parattadi. Maḷavaraiyan and Oruvārurudaiyan Tamilappallavaraiyan are mentioned.

W. 19.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pandya ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country.'	5 + 1st year	Tamil	Refers to the building of a mandapa and the consecration of Subrahmanya (Kunjam-eriunda-Pillaiyar) by a Brahmana.
342	On the wall of the inner gopura, left of entrance.	Do.	.. .. . alias Tribhuvanachakravartin [Kulasékhara] deva.	13 + [14]th ..	Do.	Built in at the beginning. Gift of one acholu by a dancing girl to the same temple.
343	At the same entrance	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	Lost	Do.	Do.
344	In the same gopura, right of entrance ..	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chola country.'	4th year	Do.	Records an agreement given by a Brahman to the temple, on his receiving one acholu from a certain Vikiratan Adichehadevan alias Aghoradeva of Jaliochey in Malaiyamandalam for conducting an annual festival on the nakshatra Dhanishtha in the month of Kartika.
345	On the verandah of the same gopura, right side.	Do.	Do.	6th year, Punguni.	Do.	Gift of six acholu by the dancing girl Bhuvani-Pandi alias Akond-Nayakanikkam for offerings to the god Alala-sundara-Nayanar set up in the same temple by a certain Kulasokhara-Bhatia and his consort Paravai-Nachchiyar set up by herself.
346	In the same place, left side	Do.	Do.	6th year ..	Do.	Agreement given by three Brahman servants of the temple to receive one acholu from a native of Malai-mandalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rohini in Kartika.
347	On the south wall of the prakara of the same temple,	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1st + 1st year, Avani, 2 teli, Thursday, Uttara-Bhadrapada.	Do.	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two handies (?) re-habilitated at the instance of a certain Virumagilutta-Pillai.
348	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chola country.'	5th year, Purañadi.	Do.	Begins with the introduction பரவையிற் புகுந்தல் etc. Sale of Karumai-lant by a certain Srivallabhan Alagan alias Mahiyarayan of Virakavalakottan in Rajaraja-kirivirappattanam to Atkonchivillio-mayaji Gangadharan-lilal of Pappakuricheli, the first seri of Rajaraja-chaturvedi-mangalam in Mulli-naidu, for 120 anni-acholu. The details of dues payable to the temple as kadamai are enumerated. Mentions the coin tiruman (damma).
349	Do.	Do.	....	....	Do.	Unfinished. Contains a greater portion of the historical introduction beginning with பரவையிற் புகுந்தல் etc., of Jatavarman Kulasekhara I.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	..	Tamil ..	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	8 + 1 + 1st year, Sittiri.	Do. ..	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira-Pandya-madam and the coin tiruman (dramma).
352	On the west wall of the same prakara ..	Do ..	Sundara-Pandya-deva, 'who was pleased to take the Chola country'.	Lost ..	Do. ..	Stones missing in the middle. Gift of one achchu for feeding the Mahesvaras on the day of the Sivaratri festival.
353	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chola country'.	5th year, Makara 4 tedi, su. di. 2nd (pakkam P), Monday, Dhanistha.	Do. ..	Gift of 3 achchu by Ariyal Euvai alias Atkonda-Nayakanapikkum a dancing girl of Ulagudai-Mukkokki anadjisvaramudaiyar temple at Tirumukkadai for feeding fifteen itinerant tapasvins in the temple.
354	Do	Do. ..	Sundara-Pandya-deva, 'who was pleased to take the Chola country'.	5th year ..	Do ..	Gift of one achchu by a dancing girl, for feeding Mahesvaras on the day of the Sivaratri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year. on the day previous to Sivaratri.
355	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1st ..	Do. ..	Registers a grant of 10 achchu by a native of Malai-mandalam for feeding 50 people each month, in the matha called Gramarajan-tirumadam in which the devotees of the temple of Iruvadisvaramudaiya-Nayagar resided.
356	Do.	Do. ..	Do. do.	3rd ..	Do. ..	Gift of 2 achchu for feeding 10 Mahesvaras on each nūvāya-day in the Gramarajan-tirumadam in the [sixth] 6eri of Rajaraja-chaturvedinangalam. The money was received by Udayapillaiyar alias Agboradeva, Nētrudeva, Sadāsivadeva and others of this matha.
357	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin [Sundara-Pandya-deva, 'who took] the Chola country'.	5th ..	Do. ..	A stone missing in the middle. Registers a gift of 6 achchu for feeding in the Virupaksh-tirumadam 30 itinerant tapasvins on the day of the Kōhin-nakshatra. The matha was situated within the temple premises.
358	Do.	Do. ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who took] the Chola country'.	3rd ..	Do ..	Gift of 4 achchu by Agboradeva of Pallichai in Malai-mandalam for feeding the Mahesvaras on each day of the Bharani-nakshatra, in the matha called Gramarajan-tirumadam. The money was received by Tapurashadeva.
359	On the north wall of the same prakara ..	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	3rd year, Aravi	Do. ..	Agreement given by the eight Siva-Balamas of the temple to a certain Pugalil-varma] belonging to the lineage of Jñāna[m]ri]tācharya of Hojūdi-t-e., Gōjaki-mathā, for feeding Tirujana in the temple, on receiving some land of the temple in the dovadana village Sivuloha]rausēkhannallor.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Raja-raja-Erivyapattanam who had granted 1 achelu for burning a twilight lamp in the shrine of Kūṭṭammarinai-Pillaiyar alias Deṣṭinayaka-Pillaiyar (i.e., Subrahmanya) in the same temple.
361	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	3rd year, Purattadi.	Do. ..	Land granted by the Śiva-Brahmanas of the temple to Aghoradeva of Jīvanāpittacharya-santana of Golaḥ-maṭha for maintaining the flower-garden called Paṇḍarāyaṇ-tirumandavaṇṇam, picking flowers and tying them together into a garland.
362	On the east wall of the same prakara, right of entrance.	Do ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	11 + 3rd year, Arpaṣi.	Do ..	Gift of 14 achelu by a temple dancing girl named Sombon-Tyagi, for the annual festival of pavitta. The Śiva-Brahmanas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	..... [Tribhuvanachakravartin Sundara-Pandya-deva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Kṛīyavayaṇar Kulasekharadeva. It consisted of 12 achelu from the interest on which offerings and worship were to be conducted in the temple on the Sivaratri day. Fear of the achelu were the unpaid interest due to the temple for a period when, on account of some internal trouble (nattukalalam), the puja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country'.	5 + 1st year, Paṅguṇi.	Do. ..	Gift of 8 achelu for conducting a procession every anuvaya day by a certain Śaṅṅi Siyaṇ alias Aghoradeva of the Jiyav-santana of the Golaḥ(m)-maṭha. The Brahmanas servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kāṭṭigaittiruṇal by a resident of Erivirapattanam.
366	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin [Sundara-Pandya-deva.	Do.	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanayaki shrine in the same temple.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	15 + 1st year, Maṣi.	Do. ..	Gift of one good apa-achelu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Raja-raja-Erivyapattanam. A Brahmana as usual took charge of the gift.
368	On the same base	Do. ..	....	26th year and 345th day, Aṇi.	Do. ..	Order to the assembly of Raja-raja-chatur-ślimanigalam stating that in the hamlet newly founded to the south of that village the right of <i>kalamai</i> was to be held by the temple of Tirumelvēl and the right of <i>kāṇṇimai</i> by a certain Maivachchilai-Perumal Iṇṇayalvaṇ alias Kaṇṇigayāṇ. The hamlet was thus to be entered in accounts as a rent-free devadānam. The document was signed by Perappi-aḍaiyaṇ Kulasekharā-Vaṇḍarāyaṇ and others. The word ௪௦ of at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	....	Tribhuvanaachakravartin [ko*]udai.	6th year and 20th day.	Tamil	Another similar gift to the temple of Tirunelveli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajaraja-chaturvedinangalam. This document is also marked 500.
370	On the north base of the same shrine ..	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulesakharadeva.	3 + 7th year, Margali, 20 tedi, Sunday, saptami, Uttara- Rahdrapada and days 2690.	Do.	Begins with the introduction of <i>chaturvedinangalam</i> etc. Register an order of the king to the temple authorities that they should get the rice required for offerings, by giving 1 adai to be husked by the dancing girls. The order was made at the request of the Sri-Radras and Sri-Mahesvaras of Suttamalinangalam. A similar order was also passed by the Tiruvadi of Jetturanga-nadu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do.	Maravarmen alias Tribhuvanaachakravartin Vikrama-Pandya-deva.	7th year ..	Do.	This is the slab for flowers presented by Udaiyan Ahayam-pukkan alias Adiravisiyadavan a resident of Nichchittakandapporuudetu in Rajaraja Erivivapattanam.
372	On a slab used for preparing flower garlands in the same temple.	..	....	....	Do.	Records the gift of the flower stone by Ariyan Nagadevan Purushottaran.
373	On the east wall of the mandapa in front of the central shrine in the Kailasa- natha temple at <u>Brahmadodesam</u> .	Vijayanagara	Virapata Sadasivadeva-Maharaya ..	Saka 1472, Sadharana, Kanni, 6 tedi, ba. di. navami, Friday, Purata (i.e., Punarpoa) Variyana- yoga, Gaja- karana. Kollam 691, Kartigai, 6 tedi, ba. di. tra- yodasi, Sunday, Saubhagya- yoga, Svati.	Do	Gift of a village with all its income to the temple of Kailasa-mudaiya-Nayinar in Rajaraja-chaturvedinangalam a brahmadaya in Mulli-nadu, by Ramappa-Nayaka son of Ganga Basavaya-Nayaka for the merit of the Mahamandalesvara Vittaladevar-Maharaja in the same manner as it had been granted in Kollam 723, Avani, 13 tedi, by Siravay Motta-Tiruvadi.
374	On the north base of the same mandapa ..	..	....	Do	Do	Gift of the village of Vappanangalam alias Viramattandap-petari for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kayilaya-mudaiya-Nayinar at the Brahmadesa village. Rajaraja-chaturvedinangalam in Mulli-nadu, by Sankaranarayana Veerumankonda Bhatal-vra Udaiya-Narandavarman of Jetturanga-nadu the senior member of the Siravay family, while he was enamped on the east side of Velakurichohi in Mulli-nadu. Mentions Tangachohi Sombagarana.
375	On the north wall of the prakara in the same temple.	..	..	Kollam 657, Panguni, 6 tedi.	Do.	Gift of money by the merchants [of Rajaraja-chaturvedinangalam] for conducting the festival on the 7th day of Pangunittirunai.
376	On the same wall .. ..	..	....	Kollam 749, Margali, 17 tedi.	Do.	Gift of money by a merchant for offering tiruchandu during the [Panguni]-festival.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil	Records the building of the gōpura by Ayyanagara-Nayaka son of the son-in-law Peddu-Nayaka, for the merit of Virappa-Nayaka son of Visvanatha-Nayaka Krishnappan-Nayaka.
378	On the first gōpura of the same temple ..	..	....	Saka 1647, Kollam 798, Rudhiradgarin, Vaigāsi, 15 tedi, ba. di. Uttirattadi (Uttara-Bhadrapada) and Tuesday, daṣami, Sobhava-yōga and Singa-karam.	Do.	Registers the royal writ granted by Visvanatha-Nayaka Virappa-Nayaka that the members of the 5 sub-divisions of artisans (konnalar) should not intermingle (castes <i>castes</i>) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	....	Saka 1644, Kollam 797, Paridhavi (wrong), Paṅguni, 3 tedi.	Do.	Damaged. Registers a pidiṭadu granted by the authorities of the temple treasury to the Adavimar of that village.
380	In the Raja-mandapa in the same village	..	....	Saka 169 [0], Kollam 840, Viṣṇuvāru (wrong).	Do.	Registers the gift of Periyanaṭṭin-madam to Moyganda-Nayinar of Nalur, by the temple authorities and states that all the property of the matha seen or unseen, was hereditary to the matha.
381	On a slab built into the steps of the river in the same village.	Chōla	Rajaraja I ..	....	Vaiṭṭeḷuttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the mandapa in front of the central shrine in the Gōpālasvāmin temple at Mannarkoyil.	..	....	[Kollam 7] 4 [3], Aṇi, [5] tedi.	Tamil	Damaged. Mentions that the residents of Kakkalar including Maṇṇa-Pillai and Maṭṭa-Panikkar, agreed to replenish the loss of 150 kōṭai of paddy which had been mortgaged by the temple. The document is signed by Nalāyira-Mavēndiravēlan.
383	On the same wall .. .. .	..	....	Kollam 764, Sarvadarin, Mārgaḷi, 3 tedi, ba. di. aṣṭami, Sunday, Subbra-yōga, Uttara-Phalguni.	Do.	Records the appointment of a certain Śaṅkaranayinar as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulasekaramandapa underneath the canopy called Iṭṭayamarttandapandal. The document is signed by Nalāyira-Mavēnda-velai alias Devaṇṇilai.
384	Do.	Pandya	Śivaladēva alias Patirarāya, 'who took all countries and obtained the three crowns by right.'	Kollam 688, Tai, 13 tedi.	Do.	Being encompassed in his new mansion at Velakkuriolohi, the king granted as a taragu-pidiṭadu the right of [husking paddy?] etc. by appointing [the temple dancing girls?] as second kudi. See above No. 379.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall .. .. .	..	....	Śaka 1480, Kollam 734, Kalayukti, Mārgaḥ 5 tedi, ba. di. aṣṭami, Saturday, Saubhāgya- yōga, Uṭṭara- Phalguni.	Tamil	Registers a gift of land by the god, his servants and the big assembly of Rājārāja-ohaturvedimaṅgalam having assembled together in the Kulasekhara-mandapa, underneath the pandal called Udayasairandan, to a certain Pērayira-muḍayan Anantakrishnan of Talachohengadu for his services as kudavar in the temple. It is stated that the god was seated on the pīṭha called after Viśvanātha-Nayakar who was the agent of [the Kariyāṅka king] Rāmārājadeva-Maharāja.
386	Do. .. .. .	..	....	Do.	Do.	(Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṅṇumalaiyitta-Perumal of Idaiarukkudi near Solagrāman, who belonged to the Iṣharadvāja-gōṭra and Jaimini-sūtra on his being appointed for the service of kuḍavar in the same temple.
387	Do. .. .. .	..	....	Kollam 699, Paṅṇuṇi, 14 tedi.	Do.	Unfinished. Gift of tarugu-piḍipadu as in No. 384 above, to Ayyikkudi and others who were appointed as the 9th kuḍi in the temple, while the king was encamped in his new mansion at Agara-śimai in Kalakkadu alias Solakulavallipuram.
388	Do. .. .. .	..	....	....	Do.	Ordered that Anandavalli [was to be appointed 3rd kuḍi] in the temple of Aḷagiya-Naṇṇuṇar of Rājārāja-ohaturvedimaṅgalam a Brahmadōsam in Muḷli-nadu, in place of Valli-Maṇikkamalai and her set who formerly occupied the 3rd kuḍi but were now transferred to the 4th.
389	On the north wall of the same mandapa ..	..	..	Kollam 698, Maṣi, 10 tedi, ba. di. paṇ- chami, Thurs- day, Svāhi.	Do.	Śnikaranarayana Veṅṇumakonda Bhūḍalaya Vīru-Udaya-māṇḍavarman having become the chief of Sīraivay, and being encamped at his new mansion in the Brahman quarter (agara-śimai) called Vīruṇāṭṭaḍa-ohaturvedimaṅgalam of Kalakkadu alias Solakulavallipuram in Paḍchāṇṇappokku a sub-division of Vānava-nadu, gave seven tanks including all income to the temple of Aḷagiya-Naṇṇuṇar as tiruvīḍai-yāttam.
390	On the same wall .. .. .	..	....	Kollam 662, Maṣi, 2 tedi.	Do.	Registers that Nāṇṇumkondan Jandayumkalamaḷagiyaṇ Vīrakēralai Virudarayan and his party were to take up the naṭṭava-tiravu and talakara-tiravu in the temples of Aḷagiya-Naṇṇuṇar and Kallasa-Mudaiyar at Rājārāja-ohaturvedimaṅgalam, and those at Tiruppuḍaimarudur, Attalanallūr, Adihobanallūr and other places. These services are stated to have been till then held by outlanders (paradeśi).

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandya-deva.	30th Pusttasi.	Tamil	Gift of land and a tank, by Ilaiyalvar Devaachihilai-Perumal alias Vikrama-Pandya Kalingarayar, to the temple of Parpanaha-Perumal at Tiruvandapuram. The assembly of Rajaraja-chaturvedinagalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same mandapa ..	Chola-Pandya.	Sundara-Chola-Pandya-deva ..	14th year ..	Do	Gift of half a lamp, lamp-stand and 16 cows, by Seralai-Madeviyar Adichchi-queen of the Chera king Rasasingadevar to the temple of Rajendrasola-Vinagar-Alvar at Mudigonda .. in Rajaraja-Landinadu.
393	On the east wall of the prakara of the same temple, right of entrance.	..	Tribhuvanaachakravartin maikondan.	8th year, Maai	Do	Unfinished. Registers an order to the residents of Pannanadu alias Vikramapandyavallur in Mulli-nadu and refers to land given in Pillilai alias Kulasekharanallur on the southern side of Rajaraja-chaturvedinagalam, to 12 bhaktas of Kulasekhara-chaturvedinagalam and to the temple of Nalayira-Vinagar-Emberuman, for the recitation of the Tiruvaymoli.
394	On the same wall, left of entrance	..	....	Kollam 721 ..	Do.	Built in at the end. Refers to the appointment of dancing girls for turavu (service?) etc.
395	On the inner gopura, right of entrance ..	..	....	Saka 1610, Kollam 763, Al-pasi, 1 tedi, Sunday, Sobhana-yoga and Dhanistha.	Do.	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nalayira-Mavenda-vellai alias Devappillai.
396	On the same gopura, left of entrance	..	....	Saka Kollam 7[22] Avani, 6 tedi.	Do.	Registers that the king from his camp at Kalladikurichohi ordered that a certain Trukkurgur, daughter of Nagammal, and her followers were to be appointed as the 11th kudi of the same temple.
397	On the west wall of the Kulasekhara-Alvar shrine, in the same temple.	Pandya ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva, who was pleased to distribute the Chola country.	11th year ..	Do.	Registers an agreement given by the Srivishnavas of the Rajendra-Vinagar temple of Rajaraja-chaturvedinagalam, to Alvar Sri-Parankusamamuni one of the Brahminvidvas of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Alvar Kulasekhara-Perumal set up and endowed by Sendanagaradevar of Mullaipalli in Malai-mandalam.
398	On the north wall of the same shrine ..	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	4 + 1st year, Vaigasi.	Do.	Gift of the village of Velanjilai to the same shrine by the Karanavans of the tantra headed by the chief military officers, in the imperial service (sengol velaikkarar) of Perikiregan Devendravallabha of Tirumalayagiyai in Vadavari-nadu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pandya	Magevarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1st year	Tamil	The villagers of Puliyur alias Nipucholamanallur in Tenpuri-nadu having assembled together as or granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do.	Sendalanganadar of Kulasekharapuram declared the set up the shrine of Kulasekharapuram as a tiruvaiyattam village Vindanur in Kurumara-nadu as a tiruvaiyattam and settled its boundary disputes (chola chola) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rajendra-Choladeva and had been registered on the 1st tier of the temple as the tiruvaiyattam of Rajendrasola-Vinnagar-Eruberuman in Rajaraja-chaturvedimangalam in Madhurantaka-valanadu, a sub-division of Rajaraja-Pandyanadu.
401	On the east wall of the same shrine	Pandya	Magevarman alias Tribhuvanachakravartin Sundara-Pandya-deva who having taken the Chola country was pleased to perform the anointment of heroes at Madigonda-Cholepuram.	20th year, Dhanus, 7 tedi, ba. di. sapthami, Monday, Uttara Phalguni (Uttiram).	Do.	Sale of garden land belonging to two childless widows of Rajaraja-chaturvedimangalam for 124 anna-achcha to the shrine of Kulasekharapuram by their representatives (mudakkannu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jatis for help; but failing to get it other jatis permitted them to dispose of the lands as they liked.
402	On the same wall	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 6th year	Do.	The Sivabharava of Rajendra-Vinnagar in Rajaraja-chaturvedimangalam granted to Sendalanganadar a pidipadu under the following circumstances. The latter having got the release of certain lands in Vindanur alias Avumartapadapuram the ownership of which was disputed by the residents of Puliyur in Tenpuri-nadu and of Savallabha-chaturvedimangalam in Kurumara-nadu in the boundary dispute already referred to in No. 400 above the nagavattar of Vindanur granted the karumai of these lands to Sendalanganadar of the Kulasekharapuram shrine. The king on the occasion of his presence at the Nalayiravut-tirumadapuram to hear the tuppavai, remitted all the taxes on these lands including kadamai and antarayam.
403	On the east base of the same shrine	..	....	....	Do.	Seems to register an order of the chief god Gopalaswamin of the temple, granting the kadamai of Nalayiravut for meeting the expenses of offerings, etc., on the day of Adra in the month of Makara when he went on procession and stood in front of the shrine of Kulasekharapuram. The gift was made to Sendalanganadar, at the suggestion of Tiruvangan-Narayana.
404	On the east wall of the prakara of the same shrine.	..	Tribhuvanachakravartin Koneru-maikondan.	5th year and 47th day.	Do.	Gift of two ma of land including all taxes, to the matha of Sendalanganadamunni for feeding 12 Brahmanas and himself every month on the day of Setabhisaj which was the birthday star of the king. Kalingaraya instituted the charity.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same prakāra .	Pāṇḍya	Maravaiman alias chakravartin Sundara-Pāṇḍyadeva.	11 + 3rd year, Maṣi.	Tamil	The residents of Puliyaṛ alias Nṛipacholanapinnalluṛ having met in assembly as or, granted to the temple of Kuṭṣakharapuram certain privileges for carrying the water from their tank to the newly constructed tank called Senḍalaṅgarapudukkulam.
406	On the same wall	Do.	Do.	11 + 1st year, Aṇi.	Do.	Refers to a similar gift by the residents of Viṇḍanar alias Avaimartāṇḍapuram to the shrine of Kuṭṣakharapuram.
407	Do.	Do.	..... Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chola country.'	Do.	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Melikadimohay, to the temple of Kṛishna (Tiruvaykula-ṭu-piḷḷal) at Rājendra-Vinnagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do.	Kuṭṣakharadeva	11th year, Maṣi 25 tedi.	Do.	Registers an order of the village assembly under the instruction (niyoga) (of the king). Certain private houses which were required in constructing the second prakāra of the temple according to the Sastras, were (acquired and) granted.
409	On a slab set up near the Teppakkulam in the same village.	..	.. . . .	Śaka 1596, Kollam 781, Viṣva- [vaen], Tai, 25 tedi, Anura- dha.	Do.	Gift of land by a certain Pottinayakar for conducting the 'Teppattinmal festival of Aḷagiya-Mappanar.
410	On the east wall of the mandapa in front of the central shrine in the Putarjuneś- vara temple at Tirupputamarudur, right of entrance.	..	.. . . .	Kollam 696, Aṇṇaṣi, 26 tedi, sa. di. chatar- daṣi, Sunday, Siddha-yoga, Aṣvini.	Do.	Gift of land by Martandan Virakṣakakuppi one of the Vishnuśaḥ of the temple of Aḷagiya-Mappanar at Srivallabhapuram a brahmadeya in Kalkale-kurram, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pita-sai Parvati was also to receive food from the temple daily.
411	On the same wall, left of entrance	..	.. . . .	Kollam [6]59, Sit- tirai, 13 tedi.	Do.	Much damaged. Refers to the Sittirai festivities of the god Narumponḍaruliya-Nayinar.
412	Do.	..	.. . . .	Śaka 1481, Kollam 735, Kenni, 14 tedi, Satabhisha, sa. di. trayoḍ- aṣi, Thursday.	Tamil (poetry and prose).	Gift of one wa of land in the village of Śadayamanḱulam to the Tamil poet who sang of Marudar, by king Perumal Martāṇḍa-Papaikkaraṇṇi.
418	Do.	..	.. . . .	Śaka 1478, Kollam 732, Margali, 23 tedi, ba. di. pañchami, Mon- day, Uttara- Phalguni.	Do.	Gift of food from the temple, daily, to Rāmanathan, the Tamil poet of Marudivannam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa...	..	....	Kollam 662 Purattādi, 20 tedi, ba. di. eptami, Tuesday, Mṛigaśīrṣa.	Tamil	Gift of the tank Ayyappakulam and its outlying lands (puraṁ), situated north-east of Rājaraṇya-chaturvēdinaṅḡalam, to the temple of Nārumpāṇḡondarūḷiya-Nayṇār of Tiruppuḍaimarūḍr in Muḷli-naḍu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Aypillai-Puṭṭār in his new palace (puḍu-idam ?).
415	On the same wall .. .. .	..	....	Śaka 1817, Kollam 871, Aḍi, 11 tedi, sa. di. daśami, Thursday, Anurādha.	Do.	Gift of the village Iluppai-kuricholi as a parivattupai-kaiyidu to the same temple, for worship. The donors were Venkaṭāḍri-nayakar-Ayyaṇ, Dinnasari Veṅḡappayyaṇ and Ananta-padmanabha-Pillai.
416	Do.	Pāṇḍya	Māyavarman aliss Tribhuvanaśakravartin Kulakṣharadeva, 'who was pleased to take every country.'	32nd year, Kishabha, 13 tedi, ba. di. tritīya, Saturday, Māla.	Do.	Registers an agreement granted by the Śiva-Brahmanas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brahmana lady of Rājaraṇya-chaturvēdinaṅḡalam.
417	Do.	Do.	Do.	32nd year, Mīna, 23 tedi, ba. di. śakāḍaṣi, Thursday, Dhanishṭha.	Do	A similar agreement given by the Śiva-Brahmanas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tīlanaṇḡakāṇḍi Davaṇaraj-Bhaṭṭa of Senālar, a hamlet of Sundara-Paṇḍya-chaturvēdinaṅḡalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Maṣi, 2 tedi.	Do.	Order (aravu i.e. uttaravu) to the trustees of the temples of Aṣṭiya-Maṇḡṇṇar (at Naṇṇarkōyil), Kallayamaḍaiya-Nayṇār, Nārumpāṇḡondarūḷiya-Nayṇār at Tiruppuḍaimarūḍr, Aṇṇikāṭṭalperumal-Nayṇār at Attāṇanallūr, Vēḷcheḇuramaḍaiya-Nayṇār at Aḍicheṇanallūr and others that the services (?) of naṭṭavuturam and taḷagritturam held till then by paradeśis were granted to Virakonaḷavude-rāyaṇ and his party from the date of the record. Compare No. 390 above.
419	On the same wall .. .. .	..	..	Śaka 1485, Kollam 740, Maṣi, 14 tedi, sa. di. navami, Friday, varāha-karaṇa, Vēḷkambha-yōga, Mṛiga-sīrṣa.	Do.	Grant of land in Naubantikṭṭai alias Nārumpāṇḡondanallūr and of daily food, by the temple, to the dancing girl Kāṭṭi-natha-Maṇikkattai and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōṇṇai-Aṇṇai shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2] 2, Tai, 10 tedi.	Do	Order of king Śaṅkaraṇarāyaṇa Veṇṇumankōṇḍa Pūṭaḷa-vira Udayamartāṇḍavarman of Jēṇṇṅa-naḍu the senior member (māttavar) of the Śivaivay family, conferring in the specified year the appointment of temple-accountant on a certain Peruman and his descendants, from his camp at Kuṇṇattar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance ..	..	..	Śaka, 1477, Kollam 731, Rakehassa, 21 Purattadi, 21 tedi, 31 di. pañ-hami, Saturday, Apamāru-yoga, Jyēṣṭha	Tamil	Damaged. Registers that the temple appointed a certain Ramanāthai as the poet of the temple, conferring on him the title Marudavanakkavirayan and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Kē]ṭṭai-festival and to compose some poems for the occasion. Mentions Vasavappa-Nayaka; see Nos. 412 and 413 above.
✓422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	..	Do.	Records the gift of the slab by the Śiva-Brahmana Devan Uyyavandan alias Tya[ga]vinoda-Bhaṭṭa.
✓423	On the south wall of the central shrine in the Muṇṇivara temple at Attalanallur.	Pandya	Vira-Pandya-deva	20th year, Margāṣi.	Do.	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṇṇavaka-Pillaiyar (called after) Jagatappa gaṇḍa, by men 'who had supervision over the army.'
424	On the gōpura of the same temple, right of entrance.	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year ..	Do.	Registers the gift of three aśvaku for two evening lamps to the temple of Muṇṇukai-Jataramudaiya-Mahadeva of Attalanallur in Mulli-nadu, by a native of Alṭiyar in Vopaiyar-nadu (a sub-division) of Soḷa-maṇḍalam. The money was received by a Śiva-Brahmana of the temple.
425	On the same gōpura, left of entrance ..	Do.	Maravarman alias Tribhuvanachakravartin Srivallabhadeva.	16+1+1st year	Do.	Gift of an oil-will to the same temple by a certain Paṭṭi-varamudaiyan of Vada-Kongu, in accordance with the oral orders (Paṭṭavāṇa) and written orders (Paṭṭa) of the king.
426	On the base of the central shrine in the Geṇḍravaruṇa-Peruma temple in the same village.	Do.	Do.	37th year, Kumbha, 10 tedi, 31 di. Prathamai, Saturday, Perattadi (i.e., Perva-Bhadrapada).	Do.	Seems to be a copy of an earlier grant. Begins with the historical introduction <i>Paṭṭavāṇa Paṭṭa</i> etc., generally found in the records of Jatavarman Srivallabhadeva. Gift of land for conducting the service called Srivallabhadeva in the temple of Anaikkarulseydapirai at Attalanallur on the birth-day asterism Purattadi, of the king. Signed by Tachohai Nenmai-Udaiyan.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Kollam [8]20, Adi, .. tedi, 31 di. chaturdasi, Wednesday, Svati.	Do.	Gift of prasada (sacred food) to a certain Śenbagamattandakutti of Karandayarpalaiyam in Kallidaikurichohi, on the occasion of the mid-day service instituted by Adityavarman, in the Anaikkarulseydapirai temple at Attalanallur (called Atravana in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa ..	..	....	Kollam 727, Paridhavin, Adi, 31 tedi, 31 di. aṣṭami, Friday, Anurādha.	Do.	Gift of land for conducting the Chitra-festival each month in the same temple, by Ramappa-Nayaka, the agent of Viṭṭhaladeva-Maharaja, under the orders of the king.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chōla	Rajasekarvarman alias Tribhuvana Chakravartin Kulottunga-Chōlādēva (I).	30th year	Tamil	Begins with the introduction of <i>prasāda</i> etc., but the characters are of a later period. Registers that a portion of the fields of Atrānallūr, the eastern hamlet of Rajaraja-chaturvēdi-maṅḡalam, a brahmadeśa in Mulli-nadu, a subdivision of the <i>Viṭṭaśōla</i> -valamādu in Rajaraja-Pāṇḍinadu, was separated under the name Rajarajayapaṇḍar and granted as a tax-free devadāna land to the temple of Moymāmpūmpolli-Ālvar. Mentions the tirumandiravolai Viṇśōla-Pallavarayan and other officers.
430	On the west wall of the same verandah	Pandya	Vira-Pandya-dēva	15th "	Do.	Gift of land (made tax-free) for the flower-garden called Tambikkunallan-tirumandavayam founded by Palandi-varayan, by the big assembly of Rajaraj-chaturvēdi-maṅḡalam.
431	On the same wall	Do.	Maṇavarman alias Tribhuvanaśaṅkharavartin Kulasekharadēva.	9th year, Tui	Do.	Registers the grant of prasāda (sacred food) to a certain Kāṇānuja-Īyār in return for 1/2 ārai-āholu which the Srivaishnavas of the temple had received from him
432	Do.	Do.	Kulasekharadēva	9th year, Āvapi	Do.	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Kāṇānuja-tirumandavayam. They were exempted from the tax prasāda-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do.	Maṇavarman alias Tribhuvanaśaṅkharavartin Kulasekharadēva.	8th year	Do.	Gift of land by the members of the big army (<i>Uḷḷuśēḷaḷ Gura</i>) including the ten commands, to a certain Malukāḷaḍasa who cultivated the Viṭṭaṭayan-tirumandavayam. The document is signed by Parākrama-Pāṇḍya Pallavarayan, Vira-Pāṇḍya Pallavarayan and Nāṭṭaṭayan.
434	Do.	....	....	Mithuna, 13 th day.	Do.	Gift of kadamai on certain lands, by the temple, for providing maintenance to the gardeners of the Iḷḍarayan flower-gardens. The gift was approved by Śōlakōṇ.
435	Do.	Pandya	Maṇavarman alias Tribhuvanaśaṅkharavartin Kulasekharadēva.	5th year	Do.	Sale of garden lands to Iḷḍarayan by two individuals.
436	Do.	....	....	....	Do.	The Srivaishnavas of the sacred temple of Moymāmpūmpolli on behalf of the god, ordered the gift of certain lands of Śōlakulamānikka-chaturvēdi-maṅḡalam to Malakaradār in charge of the Viṭṭaṭayan-tirumandavayam.
437	Do.	Pandya	Maṇavarman alias Tribhuvanaśaṅkharavartin Kulasekharadēva.	8th year	Do.	Gift of land to the same person by the assembly of Śōlakulamānikka-chaturvēdi-maṅḡalam, a brahmadeśa in Mulli-nadu.
438	On the west wall of the prakara of the same temple.	Do.	Maṇavarman alias Tribhuvanaśaṅkharavartin Sundara-Pandya-dēva.	4 + 1 + 1 st "	Do.	Mutilated and damaged. Registers that the assembly of Rajaraj-chaturvēdi-maṅḡalam and the Srivaishnavas of the temple Moymāmpūmpolli met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pāṇḍya ..	Jatavarman alias Tribhuvanaśaṅkara- vartin Vira-Pāṇḍyadeva.	11th year, Kauṇṭhi, ka. di. 4 tēdi, paṇ- chami, Sunday, Uttara-Paṇḍu- ni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Adittadevaṇ-tirunandavaṇam.
440	On the same wall .. .. .	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Ramanujan flower-garden. This gift was approved by Śōḷakōṇ.
441	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanaśaṅkara- vartin Kuladevadeva.	9th year, Avani, 6 tēdi.	Do. ..	Gift of one aśvaku by a certain Embumanār-Ammal for providing offerings to the god and providing food from that prasadam to the servants and worshippers of Embumanār in the temple. The Śrīvaiṣṇavas of the temple received the aśvaku and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Records the gift of the slab by Tuppan Nārāyaṇa of Karpagaśoḷa.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanaśaṅkara vartin Kōṇarimeḷkon- ḍaṇ.	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Sūkaiśaṁ Śrīvallabha-śaṅkara-mūḍaiyar and Iśvārathā-Rama-Viṇṇagar-Āṇḍar at Kuladevadeva-śaṅkaram in Muḷli-nadu.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	This is the boundary stone of Rājaraṣṭra-nallur the devadana village of Moymampūḷi-Āṇḍar.
445	On the east wall of the maṇḍapa in front of the central shrine in the Viravino- devadeva temple at Vellangul.	....	....	Śaka 1447, Kōl- lam 701, Maṣi, 7 tēdi, ka. di. chaturdaśi, Śōḷa-yōga Thursday, Hasta.	Do. ..	Unfinished. Gift of land in Adiyandur a village of Gaṅga-nadu in Malaiya-maṇḍalam, to Pārasavaṇi for doing treasury service in the temple of Viravino-devadeva-āṇḍa-ṇḍa-ṇḍa at Vellangul in Rājaraṣṭra-śaṅkaram.
446	On the south base of the Kṛishṇa vamin temple in the same village.	Pāṇḍya ..	Jatavarman alias Tribhuvanaśaṅkara- vartin Kuladevadeva.	9 + 1 + 1st year	Do. ..	Sale of land to the temple by a Brahmana lady of Rājaraṣṭra-śaṅkaram for providing 8 lamps, in the temple of 'Tirunārāyaṇa-Viṇṇagar-Emberuman' of Śōḷakulamāṇik-ka-śaṅkaram in Muḷli-nadu. She was represented in the transaction by her adopted son, the son of her husband's brother.
447	On the same base	Do. ..	Do. do.	2nd ..	Do. ..	Unfinished. Mentions the hereditary worshipper Karimnik-ka-Bhūṭṭa of the same temple and a land sold to him by a resident of Rājaraṣṭra-śaṅkaram.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + 10th year	Tamil	Unfinished. Refers to the temple of Tirunarayana-Vinnagar-Aiyar at Solakulamankika-ohaturvedimangalam in Mullinadu.
449	On the west base of the same temple ..	Do.	Do.	4 + 1 + 1st "	Do.	Begins with the introduction <i>gavalems</i> etc. Gift of land to the temple of Tirunarayana-Vinnagar-Emberman at Solakulamankika-ohaturvedimangalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do.	Do.	Do. Masi, ashtagai.	Do.	The king being seated on his throne called Mugaiyadaraiyan in his palace at Erikkittar alias Srivallabhapattinam in Kilsenbil-nadu, ordered the grant of $\frac{1}{4}$ veli of land at Kudurat-otti after making the necessary entries in the revenue registers (ulvari). The land was also exempted from antarya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Mugaiyadaraiyan in the Srivallabhan-hall within the palace at Madura east of Madakkulam. The entries in the ulvari register regarding the anturayam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful	Do	Damaged. Gift of land by a certain Attaluri Venkata-dri-Bhatta, son of Timmarasa, for the worship of god Krishna newly established by him in the village. This land had been originally granted to him by Visvanatha-Nayaka Krishnapappa-Nayaka.
452	On the same slab	Vijayanagara	Vira-Venkatapatiraya, 'ruling at Vijayanagara.	Saka 1635, Kollam 789, Iai, 1 tedi. Pramadicha. Uttarayana, Puriya... 13, Wednesday, Mula.	Telugu	Registers that a certain Venkata-dri-Bhatta, son of Timmarasa set up at Vellsigudi alias Viralbhupalasunudra, the images of Krishna and Kameswari and granted land for their worship. The country was directly under the rule of Visvanatha-Vireppa and the land granted had been obtained as a grant from Visvanatha-Krishnapappa-Nayaka.
453	On the east wall of the ruined temple at Manaramangalam.	....	....	Kollam 696, Pan-guni, 12 tedi.	Tamil	Gift of land in Tejkarai Manaramangalam attached to Rajarajachaturvedimangalam for maintaining the service called Ravivanmap-sundi in the temple of Per-Arulalapperumal in that village.
454	On a slab set up in the street at Harikesavanallur.	....	....	Kollam 689, Avani, 17 tedi.	Do.	Damaged and unfinished. Refers to the Kaikkolas who had settled themselves in the street Sengaganattanda-perunderuvu in Anjur-toppa and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
466	On the south wall of the prakara of the Arikésanatha temple at Giryambapuram.	Pandya ..	Tribhuvanaachakravartin Kōṅṇēriṁmai-kōṇḍaṅ Vira-t'andyaḍava.	9324 (Q ^{ue} rs ^{er} 10 th century); 9th year is given in the body of the inscription.	Tamil	Gift of the village Śōkkaṅkūlam the eastern bamlet of Rajaṛaja-chaṭturvēdimaṅgalam, for maintaining lamps in the temple of Arikésaṁmudaiya-Nayaṅar at Arikésarinnallur in Mulli-naḍu. The gift was made at the suggestion of Kalingarayar, by the (king's) younger brother Tirunelveli Bhagavati Alagapperumal alias Kulasekharu-Kaṇḍiyaḍavar who was also the donor of the lamps. The document is signed by Tirunelveli-ndaṅṅai aluṣ Topḍimāṇ and two others. The assembly of Rajaṛaja-chaṭturvēdimaṅgalam in the presence of Nalayira-Muvēndaveḷḷan and Rajaṇarayaṇa-Muvēndaveḷḷan carried out the royal orders fixing the assessment at 3 aṣebu per year and excluded the granted lands from the vari-register.
466	On the same wall .. .. .	..	....	20th year and 343rd day.	Do.	Order (śirumūṛi) to Vira-Pandya Kaṇḍiyaḍavar stating that the land purchased by him from the assembly of Rajaṛaja-chaṭturvēdimaṅgalam in the name of the temple of Arikésarivaramudaiya-Nayaṅar, might be enjoyed as kaṛaṇmai on payment of 2½ yardhaṇ every year.
467	Do. .. .. .	..	Tribhuvanaachakravartin Kōṅṇēriṁmai-kōṇḍaṅ.	14th year and 120th day.	Do.	Order to Chandeśvara of the temple of Arikésari-Ivaramudaiya-Nayaṅar, that the said Vira-Pandya Kaṇḍiyaḍavar was to enjoy the kaṛaṇmai and the temple to receive (some money) for the Vriśchika-festival.
468	Do. .. .. .	..	....	..	Do.	The assembly of Kaṛaṛja-chaṭturvēdimaṅgalam issued the olaṭ regarding the same transaction herein specifying that the kaṛaṇmai was to be enjoyed by Vira-Pandyaḍava and the kaṇḍamai by the temple.
469	Do.	Pandya ..	Maṛavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take every country.'	14th year ..	Do.	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (½ ma + kaṇi + ½ ma + kaṇi + maṅai + mundirigai) purchased by Vira-Pandya Kaṇḍiyaḍava as a devadana for the temple, from the residents of that village.
460	Do.	Do.	Maṛavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to....'	26th year, Nithana, 50. di., aṣṣiṁmi, Friday, Hasta.	Do.	Sale of land as kaṛaṇmai by a certain Dombarai Śrivaṅganathan of Śeravannabadevi-chaṭturvēdimaṅgalam to the temple of Arikésari-Ivaramudaiya-Nayaṅar of Arikésarinnallur, on receiving 55 yardhaṇs from Tirunelveli Alagapperumal alias Vira-Pandya Kaṇḍiyaḍava. The assembly of Śeravannabadevi-chaṭturvēdimaṅgalam ordered the temple authorities to fix the boundary stones.
461	Do. .. .. .	..	Tribhuvanaachakravartin Kōṅṇēriṁmai-kōṇḍaṅ.	42 + 1st year ..	Do.	Gift of two ma of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarayaṇ. It was ordered that these two ma of land being given away as tax-free devadana might be excluded from the vari-register.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pandya	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take all countries.'	12th year, Mīna, 30 tēdi, ba. di. chikatti (chatur-thi?), Tuesday, Anurādha.	Tamil (of about the 13th century).	Gift of land by purchase at Naduvilkuricholi to a shrine of Śrīyādēva set up in the temple of Arikeśari-Iṣaramūḍaiya-Nayanar, by Aḷagayperumal alias Tondaimaṇi one of the devavaraputras of that temple.
463	Do.	Do.	Do.	12th year, Vāigai.	Tamil	(Gift of 4½ ma in the same village by a member of the Agappariyarattar residing in the tirumadivilaga of this temple for feeding the Mahēśvaras on the festival days of Margali-tirunāl. Signed by Vijayaśingadēvan, Rūḷattara-śaṅ and another.
464	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kuḷasekharadēva.	4th year and 50th day.	Do.	The mutilated part of the inscription contains portions of the historical introduction to the temple etc. Registers that 14 ma of land at Naduvilkuricholi the western hamlet of Śēravanmahādēvi-chaturvēdimangalam was purchased and given to the temple for feeding the Aṇḍar who came to serve the god at the festival of Vāigai-tirunāl. This land was declared tax-free under orders of the king while he was seated on his throne called Muṇaiyadaraiaṇ.
465	On the east wall of the same prakāra, right of entrance.	Do.	Do.	16th year ..	Do.	(Gift of 60 kalam of paddy by the Brahmin Sakala-Sivan Sankaranarayanaṇ alias Kuḷasekharabhaṭṭan for feeding 30 tapavins on the occasion of the Uttinttādi festival (each month). The interest on this paddy was fixed at 3 kurupi on each kalam per year. At the bottom of the inscription is a fragment which refers to Selvaṅṇasāmbandar, Maṇabhuṣaṇa-terinda-Kaikkolar and Minavaṇ-Maravaṇ.
466	In the same place	Do.	Jatavarman alias Tribhuvanachakravartin Kuḷasekharadēva.	1st year, Masi, 19 tēdi, Thursday.	Do.	Built in at the beginning. Contains portion of the historical introduction to the temple etc. Gift of 8 aḷohu for a perpetual lamp by a lady. Another gift of 2 aḷohu for the goddess Periyānāchohiyar is also recorded.
467	Do.	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11 1/2 year, Arpaśi.	Do.	Registers that the trustees of the temple of Arike-Iṣaramūḍaiyar, Sundarapāṇḍya-Aṇṅkar and Abhinana bhūṣaṇa-terinda-Kaikkolar being together, granted 100 kalam of paddy every year from the devadāna lands of the temple, to the temple of Aṇṇavajattisvaramūḍaiya-Nayanar established at Kilār-Kāṇṇeri, through Kuttaṇ Selvaṇ alias Selvaṅṇasāmbandar of Vajrapāṇḍyaṇ-tirumadam.
468	On the same wall, left of entrance	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōla country.'	13th year, Aṇi..	Do.	An agreement granted by the temple Śiva-Brahmaṇas 'of seven shares,' to a certain Nakkāṇ Sēṇḍāvi alias Vira-bharapa Talaikkōli one of the paṇḍiyāras of this temple, on her having founded the shrine of Puḷli-Nāchohiyar and granted 7 aḷohu for worship, offerings and lamp-oil of that goddess.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pandya ..	Māṇavarman alias Tribhuvanaśakravartin Śrivalabhadeva.	12 + 1st year, Apr.	Tamil	Begins with the introduction <i>year gressa etc.</i> Registers that Solan Udaiyan alias Narpattēnūyira-Śrīpadadhali purchased a land at Naḍuvilkuricholi the water-holet of Śēravanmadevi-obaturvedimaṅgalaṁ and assigned the kōdama from it to the temple of Arikēsārvaramudaiya-Nayinar, and stipulated that the balance of produce may be utilised for feeding the Śivayogina and Andara and for providing offering to the god on the avāsayaḍaya.
470	Do.	Do. ..	Māṇavarman alias Tribhuvana śakravartin Sundara-Pandyadeva.	11 + 1 + 1st year.	Do.	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aramaleti-Isvararamudaiya-Nayinar, by a certain Gurukalarayan of Ilukkattar alias Alagiya-Padynallār in Kiranur-nadu. The order was addressed to the priests of the temple.
471	Do.	Do. ..	Māṇavarman alias Tribhuvanādakravartin Sundara-Pandyadeva, who was pleased to distribute the Choḷa country.	12th year ..	Do.	Agreement given by the Śiva Brahmana to burn a twilight lamp in the temple in the name of a certain Karikuttan who had presented an oil-mill of stone to that temple.
472	On a pillar of the maṇḍapa in front of the same temple.	Do. ..	Māṇavarman alias Tribhuvanachakravartin Vikrama-Pandyadeva.	7 + 1st ,, ..	Do.	Begins with the introduction <i>gressa gressa</i> , etc. The king being seated on his throne called Muṇiyadamiyan in his palace at Madurai east of Maḍakkulam, ordered that the managers and the devakamis of the temple of Arikēsārvaramudaiyar should spend 1,200 kalams of paddy from the accumulated antarya income of each year, on repairs to the temple.
473	On the gopura of the same temple .. .. .	....	.. .. .	Saka Sakharana (wrong), [Kollam] 728, Arpaśi, 20 todī.	Do.	Records that a certain Perappan a Kaikkola of the temple of Maḍgiyisvararamudaiya-Nayinar at Padmanabhaneri in Pachalargangaripokku in Vajjaya-nadu, was appointed accountant of the three temples of Arikēsvararamudaiya-Nayinar, Aramalēttohuranudaiya-Nayinar and Śivasudevā-Vinnagar-Kimboruman. Mentions Dalavay Kāmappa-Nayaka and his son Perappan-Nayaka.
474	On the south wall of the central shrine in the Pushpavatsvara temple at Ten-Tribhuvanam.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Śrivalabhadeva.	17th year ..	Do.	Begins with the introduction <i>gressa gressa gressa</i> , etc., (gift of 100 sheep for 2 lamps set up by Kidāvan Appen alias Śrivalabhapandikkon a resident and chief of Koṭkai in Kudinadu to the temple of Ten-Tirupuvannamudaiya-Mahadeva in Muḻi-naḍu a district of Paṇḍi-naḍu).

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 861, Māsa, 29 tedi.	Tamil	Gift of the field called Nacheliyarpattu included in Anjir-pattu for conducting the service (Virajikēraṇ-ṣāndi and the Bharani-festival of three days celebrated each month on the day of Bhavani which was the birth-day of the king, in the temple of Tēṇ-Tiruvuvamudaiya-Nayanar and Tirupparavindōvi-Nacheliyār. The grant was made by the king while he was encamped in the house of Ananta-narayana-Bhāṭṭa of Seṭṭagarama-chaturvedimangalam in Tirukkurungudi. Signed by Veṭṭai-Aḷagiyār.
476	On a pillar of the verandah of the same shrine.	....	....	....	Do.	This is the mandapa constructed in the sacred verandah (tiruṇāḍimāḷigat) of the temple, by Nityābharapa of Maṇābharanallūr.
477	On the south wall of the central shrine in the Tirukkadukkaṇ-Mūṇṇiśvara temple at Pappakudi.	....	....	Kollam, 704, Śikṛirai, 29 tedi, Śa. di. śaṣṭhi, Friday, Śula-yōga, Varāha-karamu, Punnarvasu.	Do.	Gift of a tank (and lands) at Poṭṭaṇṇēri alias Kollāṅgulum in Karuvunallūr-pattu, to the temple of Tirukkadukkaṇ-mūṇṇimudaiya-Nayinār at Pappakudi in Melli-nadu, by three residents of Paḷakkal in Maḷai-maṇḍalam. The record seems to 's'ato that three three had taken up the temple repairs and received as aḷiāya-dakṣiṇa the said tank and lands; but having quarrelled (ṣ) among themselves they had decided to give them back to the temple.
478	On the east wall of the mandapa in front of the same shrine.	....	....	Śaka 1492, Kollam 745, Aṇi, 30 tedi, Śa. di., Tṛeṣṭhāday, Svati, daśami.	Do.	Registers that Aṇiyayinār-Moḍaliyār, Viṇāṅghava-Moḍaliyār, and Sūḷkayam Rāmappa-Nāyaka the agents of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Maḷa-maṇḍalēśvara Rāmāṭṭa-Tirumalārāja, appointed a certain Kaṭumugilaṇ Kōṇḍiṭṭiyādēva as the hereditary accountant in the temple of Tirumūṇṇi-churamudaiya-Nayinār at Pappakudi alias Adittavanma-chaturvedimangalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Vilambi, Tai, 18 tedi.	Do.	In modern characters. Registers that Tāṇḍavanmaḷ the wife of Sundaralingam Pillai of Pappakudi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Śivakami-Amman in the temple of Tirukkadukkaṇ-Mūṇṇiśvara and gave land for feeding Brāhmanas on the dvādaśī days and conducting daily worship.
480	On a slab set up at the shrine in the same village.	....	....	[Kollam] 839, Aṇi, 19 tedi, Thursday, trayodasī, Pusya.	Do.	Tambirantōla-Pillai Śidambaranātha-Pillai completed this ancient for the merit of Tirumakikolundu-Pillai, the agent of Veḍanalaiyappa-Pillai.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	(On a rock called Nambanpārai at Nambantattai a hamlet of the same village.	Pāṇḍya ..	Māṇavarman alias Tribhuvanaśakravartin Vira-Pāṇḍyaḍēva.	[22nd year Ka[ka]ṭka. [2] 1/2 tēḍi. 8u. di. obaturdaṣi, Saturday, Uttirān, i.e., [Uttirān- Phalguni]. 4th year	Tamil	Registers an order of queen Eṇakkunallaperumāl alias Uḷagamuḷudumūḍaiyar to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Mahāśvaras on the occasion of the sacred foot-offering to god Tondanāyamar at Kaṭalippārai. The grant was made to a certain Uḷagamuḷudumūḍaiya Pēchohar. Signed by Koḍumolōrūḍaiyār.
482	On the same rock	Do.	Jatavarman alias Tribhuvanaśakravartin Kulasekharadeva.	16th year and 642nd day.	Do.	An agreement given by a certain Vaḍakkōṭṭai-Paṭṭiśvara-mūḍaiyār that he would use, for improving the village Sūlūkkōḷai (which was the jivita of the military officer Jagadopparkanda of Attaninallur), the income from that village and that from the balance he would construct a maṇḍapa called Jagadoppakanda-tirumaligai in the temple of Kaṭṭipāraṇḍaiyār.
483	On the north wall of the Agniśvara temple at Valudur.	Do.	Māṇavarman alias Tribhuvanaśakravartin Sundara-Pāṇḍyaḍēva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigondaśōḷapūnam.'	16th year and 642nd day.	Do.	Begins with the introduction முதல் பதவியை etc. The king being seated on his throne Māṇavarman in his palace at Madurai east of Maḷakkūḷam in Madurōḍaya-valaḍu, ordered at the request of Māṇavarman that some lands be given as tax-free, <i>devādāna</i> with all income to the temple of Tiruvakkaśvaramūḍaiyār at Valudiyor, the north-eastern hamlet of Rājaraḷa-chaturvedināṅḡalam. It was also ordered by Tribhuvanaśakravartin Koṇṇimāḷkondan (i.e. the emperor in good health) in the 16th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (செல்லுபடியாக செய்து செல்லுபடியாக). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 16th year.
484	On the east base of the same temple ..	Do.	Jatavarman alias Tribhuvanaśakravartin Kulasekharadeva.	9th year, Pūṇa- ṭadi.	Do.	Begins with the introduction முதல் பதவியை , etc. Gift of land to the temple of Tiruvannisuramūḍaiyār by a Brahmana resident of Rājaraḷa chaturvedināṅḡalam.
485	Do. ..	Do.	Do. do.	3 + 1st year, Meṣha, 14 tēḍi, ba. di. tray- ōḍaṣi, 'thurs- day, Svati. 7 + 1st year, Āvaṇi.	Do.	Gift of land to Keṭṭirupala-Pillaiyār of the same temple by two Prahmana residents of Rājaraḷa-chaturvedināṅḡalam. [Note—Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple ..	Do.	Māṇavarman alias Tribhuvanaśakravartin Vikrama-Pāṇḍyaḍēva.	7 + 1st year, Āvaṇi.	Do.	Begins with the introduction முதல் பதவியை , etc. Sale of the tanks Sūkkamēri and Uṇamūḷai-ēri with all the connected lands to the temple of Tiruvannisuramūḍaiyār.
487	On the same base	Do.	Jatavarman alias Tribhuvanaśakravartin Kulasekharadeva.	13 + 14th year, Vaiḡaṣi.	Do.	Nayavar by the assembly of Rājaraḷa-chaturvedināṅḡalam. Registers that the Śiva-Brahmanas of the temple of Tiruvannisuramūḍaiyār at Valudiyor, received 1 aḷachu from Selvaḷṇāḍa, one of the tapasvins of Vaḍṇakakāḷam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple	Pandya	Māyavarman alias Tribhuvaneśvaravartin Sundara-Pāndya-deva, 'who having taken the Chōja country was pleased to perform the anointment of heroes at Mudigondāśolapuram.'	15 + 1st year..	Tamil	Begins with the introduction ஸுதேவ திருமலை etc. Registers that the assembly of Rājaraja-Chatarvedimāngam gave a kattiadi document to the temple of Tiru-Agnā-varaṇḍaiyār at Vaḷudiyūr in obedience to the orders and the kattiadi of the king by which they conferred on the temple the right of kāraṇṇal on some specified lands. 'The Siṅga-Brahmāpas of the temple received 7½ sodeha deposited by a certain Vijayaṇṇamūḍi of Vaḷudiyūr for burning a lamp and agreed to maintain it.
✓489	On the west wall of the maṇḍapa in front of the same temple.	Do.	Māyavarman alias Tribhuvaneśvaravartin Sundara-Pāndya-deva, 'who having taken the Chōja country was pleased to perform the anointment of heroes and the anointment of victors at Mudigondāśolapuram.'	17 + 1 + 1st year, Vriścika, 10 tēdi, Monday, Kārttiṅgi.	Do.	
✓490	On the west and south bases of the central shrine in the Kailāsanātha temple at Vadakku Ariyanayagipuram.	Do.	Tribhuvaneśvaravartin Kōṇḍarjuni-kondan Kulaśēkharadeva alias Kāpṇiyadeva.	28th year, Paṅguṇi.	Do.	Registers a gift of land as tax-free devādāna, by the king, to Veṅṇuṇḍigonda-Pāṇḍiśvaruṇḍaiyā-Nāyakaṅṅar which he had set up at Kulāśēkharanallūr in Muḷli-nāḍu, for worship and offerings.
✓491	On the north wall of the central shrine in the 'T'yaṅaraśaṇṇam temple at Idakal.	....	....	..	Do.	In modern characters. Seems to register the lands owned as devādāna and taruṇḍaiyā by the temple of Tiruvambikai-Isṇuṇḍaiyā-Nāyakaṅṅar at Idakal alias Teṇ-Tiruvār.
492	On the south wall of the same shrine	....	....	Kollam Paṅguṇi, Uttirām.	Tamil verso.	Registers in seven vaṇṇa verses that a certain Perumāṇḍayan Kāṇṇan celebrated the Paṅguṇi-Uttirām festival of god Ambikā-tāra at Teṇ-Tiruvār, constructed a car for the occasion and set up a flag-staff.
493	On the same wall	....	....	Pramadi, Aḍi... 5 v. di. pañch-aml.	Tamil	Damaged and mutilated. Gift of the three villages Idakal, 'Tūṇṇakkaṇṇam, and Kaṇṇuḍigulam to the temple of Tiruvambikai-Isṇuṇḍaiyār at Idakal for the merit of the Maṇḍal-ēṣvara Rāmārāja-Viṭṭala-Isvara-Mahārāja.
494	Do.	Vijayanagara	Ahlyutadeva-Mahārāja Sadāśivadeva-Mahārāja.	Saka [1484], Duruti, Vuli-gaṣi, 5 tēdi, ba-di. oḥatardāṣi, Friday, Mūla.	Lo.	Gift of land (?) by Kriṣṇappa-Nayaka son of Viśvanātha-Nayaka to the same temple, for worship and repairs.
495	Do.	....	..	Kollam 739, Raktakāṣi, Mārgaṣi, 8 v. di. dvitīya, Sunday, Amṛitayōga, Uttara-śaḍha.	Do.	Gift of land to the same temple by Śiṅga-Vaṣaṇḍaiyā-Nayaka for the merit of Vāṇṇappa-Nayaka, son of Viśvanātha-Nayaka.
496	Do.	....	....	Kollam 739	Tamil verso..	Registers that Peruman Kāṇṇan instituted the Paṅguṇi-Uttirām festival in the temple; see No. 492 above.
497	Do.	....	....	Saka 1475, Kollam 729, Wednesday, Uttara-Phal-guṇi.	Tamil	Damaged and mutilated. Gift of land by Kriṣṇapa-Nayaka son of Viśvanātha-Nayaka for worship and repairs in the same temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Saka 148[2], Randri, Kol- lam 736.	Tamil	Damaged and mutilated. Gift of land. Mentions king Krishnaraya and Ramarajaya.
499	Do. .. .. .	..	....	Saka 14[75]	Do	Do. Mentions the Mahamandalevara Ramaraja-Vithaladeva-Meharaja and Ramappa-Nayaka, son of Vasavana-Nayaka.
500	On the base of the mandapa in the same temple.	Later Pandya	Alaganperumal-Ativirai alias Sivaladeva-Baharsja.	..	Do.	Records that this Kanakasikhara-mandapa was built by a certain Anjelutun-udaiyavar (i.e., Namasivaya?) for the merit of the king.
501	On the gopura of the same temple	..	....	....	Tamil verse	Registers that Kalingan constructed according to rules prescribed in the Agamas, the big mandapa, gopura, a jewelled car and the circuit wall, for the temple of Tyagar at Ten-Arai.
502	On the north wall of the central shrine in the Kuriyamanikka-Perumal temple in the same village.	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year, 3090th day and 13+8th year.	Tamil	Begins with the introduction of the gift of a veli of land at Mekuppavakkudi to the shrines of Napavala-Alvar alias Nilaimai-Alagiya-Perumal and Narasimha-Alvar, in the temple of Jayatunga-Vinnagar-Alvar, at Vidatalkikkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Padiyapi-Bhagaveti alias Kandiyadava of Tirunelveli.
503	On the same wall .. .. .	..	Tribhuvanachakravartin kondayi.	13+8th year and 13th year and 3375th day.	Do.	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine	..	....	Do.	Do.	Acknowledgement of the royal order referred to above. Refers to the same transaction and records the actual entry in the revenue register (ulivari). The document is signed by two officers of the puruvavari-tippakkalam.
505	On the west wall of the same shrine	..	....	13+8th year .. Do.	Do.	Order of the king to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiyalagiya-Perumal and his consort in the temple of Jayatunga-Vinnagar-Alvar at Vidatalkikkalam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kachchiyayai.
506	On the north wall of the mandapa in front of the same shrine.	..	Tribhuvanachakravartin kondayi.	3+7th .. Do.	Do.	Begins with the introduction of the king's order referred to above. Being seated on his throne Malavarayan in his palace at Tirunelveli in Kuz-Vombanadu the king promised in accordance with the request made by Malavarayan, that he would grant 7 ma of land to the temple of Jayatunga-Vinnagar-Alvar. The record is left unfinished; see No. 506 above.
507	On the same wall	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and 2766th day.	Do.	

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall .. .. .	..	..	3 + 7th year ..	Tamil	Registers the order of the assembly of Rajaraja-chaturvedi-mangalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Pandya	Jatavarman alias Tribhuvana-chakravartin Kulasekharadeva.	13th year and 1,416th day.	Do.	Begin with the introduction of <i>Śaśa</i> etc. The king being on his throne Maṣavārāyan in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rajaraja-chaturvedi-mangalam, commencing with the 13 + 3rd year of his reign. Signed by Valudimarayana-Muvenda-velāṇ and the minister Adityadevaṇ alias Pallavarayan.
510	On the south wall of the same mandapa ..	..	..	13 + 3rd year ..	Do.	This registers the entry in the books (ulvari) with reference to the above transaction and is signed by many officers.
511	Do.	..	..	..	Do.	The king's charter, the report thereon, the register-entry, the kadaiyidu of Maṣavarayan and Kapaṣarayan being all received through Trukkudandai Tenṇai Solaidasaṇ, the assembly of Rajaraja-chaturvedi-mangalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do.	..	Tribhuvana-chakravartin Kōnerimel-kodan.	..	Do.	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do.	..	..	..	Do.	Communication from Maṣavarayan to the temple authorities informing that orders have been passed and received on the above transaction.
✓ 514	On the base of the north verandah in the first circuit of the same temple.	..	..	2nd year, Aṇi ..	Do.	Gift of Iacheṇu for burning a twilight lamp in the shrine of Neaputi-Ālvar within the temple of Jyatoṅga-Vinagar-Eṇbeyuman of Vadatalakkalam.
515	On the north wall of the mandapa in front of the central shrine in the Siddhanjara-veera temple at Papangulam.	..	Jatavarman alias Tribhuvana-chakravartin Kulasekharadeva.	..	Do.	Undivided and mutilated. Sale of land to the temple by the residents of Karkunoluchi alias Vikrapandya... The amount paid was 320 kulṭai-paṇam. Prior to this sale the land was mortgaged to Vikṛimāndiyasolakkōṇar and to Naraṅga-paṇṇai and Maṇanakkaraṇ.
516	On the east wall of the second prakara of the Ramaswamin temple in the same village; right of entrance.	..	..	Śaka 1562, Kollam 816, Aṇi, 31 tedi, ba. di. ekadasi, Wednesday, Punarvasu.	Do	This was constructed by a certain Kṛishṇappayyar for the merit of Vaidyappayyar, Ramappayyar and Kṛishṇappayyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓517	On the same wall ; left of entrance	..	....	Śaka 1562, Kollam 815, Vikrama, Aḍi, 23 tēdi, Śa. di. Paurai, Wednesday, Śravaṇa.	Tamil	This was constructed for the merit of Kṛṣṇappayyar .
✓518	On a rock at Pachoharkulam at Kil-Ambur.	..	....	..	Vatṭeluttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Veṇṇaḍu.
✓519	On a slab set up near the tank at Pungu-ṛiṇṇchi , a hamlet of Mel-Ambur.	..	....	Śaka 1560, Kollam 813, Bahudhanya, Vaidi, 16 tēdi, Śa. di. daḍami, Friday, Hasta.	Tamil	Refers to the gift of certain taxes by the Naiṭṭavar of Anbur , Alvarakurichchi, Kṛṣṇapuram, Kōḍaiyam and other villages to the temple of Sivasailanāthaśvamin . These were levied on tenants residing in the eastern corner of Anbur Pāvankurichchi alias Pūṇṇkṇam, for the merit of Nagaiya-Vīśa-nātha Nāyaka-Tirumalai-Nāyaka and of Vaidyappayyar , Ramappayyar and Kṛṣṇappayyar .
✓520	On the west wall of the maṇḍapa in front of the central shrine in the Sivasailaśvara temple at Sivasallam.	..	....	Śaka 1509, Kollam 763, Śarvaṇit. Aṇai, 2 [6] tēdi, ba. di. trayodaśi (Monday). Gaṇa-karāṇa, Pūṣya.	Do.	Registers that Apḍugondanayinar , the pupil of Umayonupaga-Mudaliyar-paṇḍaram and his party were appointed to do the services of māṭhapṭiya (keeping accounts), tiruvilaohobanai and general supervision in the temple of Sivasailamudaiya Tambiraiar at Sivasailanathapuram near Rajagiri on the bank of the Ghaṭaṭṭar ba.
✓521	On the gōpura of the same temple ; left of entrance.	....	....	Kollam 823, Kartigai, 22 tēdi.	Do.	Food to parādēśis was regularly distributed in the time of Ramappayyar . In the time of Sokkalinganayakkarayyar it continued with a break of 5 or 6 days. This defect was rectified by Raghunathagiri-tapasī on representing it to Sokkalinganayakkarayyar and the 12 paṇis of cooked rice to the parādēśis was received.
✓522	On a rock at Kil-Kadayam	Laṇḍya	Maṇavarman alias Tribhuvanachakravartin Ravimarapalaṇ Vikrama-Pāṇḍyaḍēva.	3rd Puraṭṭādi, 19 tēdi.	Lo.	Having come to Madukuchi in Alullu-nadu , the king was pleased to make a grant of land at Kadayam alias Vikrama-Pāṇḍyanallur in Ko-padu to maintain the service called Vēṭṭam-Sōrarkuḷarayan-śandi and to maintain some servants in the temple of Irakkurālamudaiya-Nayinar in Leṇṇarinnadu . The grant, it is stated, took effect from Kollam 592 .
✓523	On the west and south walls of the central shrine in the Kalyaṇi-Amman temple at Mel-Kadayam .	Do.	Jatavarman alias Tribhuvanachakravartin Śrīvallabha.	18th year	Do.	Built in at the bottom. Begins with the introduction Ṣṛṅṅal-ṭṭēṇṇaṭṭe gūṇa-ṭṭēṇṇaṭṭe etc. Mentions Rajaraja-chatur-vedināṭṭaḷam .

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine	Pandya	Maavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country'.	18th year	Tamil	Built in at the bottom. Registers the sale of the Udayinéri tank with the lands below it, reclaimed and built by a certain Sēnapati-Udayan Valavan alias Viraman of Pannangudi in Mūlī-nādu, to the temple of Kaliyaga-Ramāsvaramudaiyar at Kōnādu-Kadayam alias Vikrama-Pandyanallūr, by the karapavar and the tandinattar of the parikkiragam of that village. It was stipulated that Viramā retained the right of possession (kāpi) while the temple enjoyed the kadavai.
525	On the west and south walls of the mandapa in front of the same shrine.	Do.	Maavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who being pleased to take the Chola country was pleased to perform the anointment of heroes and victors at Mudigondaśolapuram'.	20 + 1st year, Vaigasi.	Do.	The members of the village (ar) who performed the Sēnapati-tanram and dandapanayakam and the tandinattar who belonged to the parikkiragam of Kōnādu-Kadayam alias Vikrama-Pandyanallūr, gave their maintenance (jivita)-lands under Andarkulam to Dasaratha-Ramāsvaramudaiyar in the temple of Sri-Kailasam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagors and to get the release of the lands. The donors agreed to pay <i>mādu</i> and <i>varitādu</i> on these lands by reserving for themselves 1 kalam of paddy on each mā of wet-land on which crops had been raised.
526	On the north and west walls of the mandapa in front of the central shrine in the Varadaraja-Perumal temple at Vadakku-Karakkurichchi.	Do.	Maavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes at Mudigondaśolapuram'.	20th year and 56th day.	Do.	Built in at the beginning and stones out of order. Must have commenced with the introduction of the temple etc. Registers the order of the king at the request of Malavaryan to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Rajaraja-ohatturvédimangalam in Mūlī-nādu.
527	On the west wall of the same mandapa	....	Tribhuvanachakravartin Kōnēriṇṇimai-kōṇḍan.	....	Do.	Fragmentary. Mentions Sundara-Pandya-Vinnagar-Aḷvar.
528	On the same wall	....	..	20th year	Do.	Fragments. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the mandapa in front of the central shrine in the Kulasekhara-nātha temple in the same village.	....	Tribhuvanachakravartin Kōnēriṇṇimai-kōṇḍan.	..	Do.	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulasekhara-Iśvaramudaiyanaayanar at Karikunicholi alias Sundara-Pandyanallūr (a hamlet of) Sēramādēvi-ohatturvédimangalam.
530	On the same wall	....	....	Śaka 1477 and Kollam 7	Do.	Built in at the beginning and damaged. Registers a gift of land by Ekambara-Mudaiyar, the agent of Krishnappe-Nayaka, for a flower-garden to the temple of Kulasekhara-mudaiya-Nayinar.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same mandapa	....	....	Śaka Kollam Purattadi, 25 tedi, śu. di peñcham, Saturday, Sambhagya- yāga, Kōṭṭai (Jyeshtha). 3rd year, Ādi	Tamil	(Gift of land by Śīraikkavudayan (surmised) Nalla Madura- kavi for offerings, lamp-oil, etc. on Pradōsha days in the temple of Kulasekaramudaiya-Nayinar at Karukinichchi alias Sundara-Pandyarallur the western hamlet of Śerava- madēvi a brahmadēva in Mulli-nadu.
532	On a rock by the side of the Śasta temple, in the same village.	Pāndya	[Jatavarman alias Tribhuvanachakra- vartin Vira-Pandyadeva.	..	Do.	Damaged. Registers that the Śiva-Brahmanas, Śrī-Rudras, Śrī- Mahāśivas and the military classes (padaikkavavar) at- tached to the temple of Śasta at Karukinichchi, granted some privileges in the temple to a certain Saiva, Pañchānanan alias Vijayadeva.
533	On a slab built into the wall of a private house in the same village.	Do.	Jatavarman alias Tribhuvanachakra- vartin Sundara-Pandyade[va].	[1]2th ..	Do.	Seriously damaged.
534	On the east wall of the mandapa in front of the central shrine in the Kariyamañikka- Perumal temple at Pattanamalai.	Do.	Jatavarman alias Tribhuvanachakra- vartin Kulasekharadeva.	4th year and 1746th day or 4 + 4th year.	Do.	Incomplete. Begins with the introduction of <i>śāstras</i> etc. Registers the assurance that 6 na ot land in Śerava- madēvi-chaturvedinagalam might be made tax-free for the daily offerings of Ayattēmma-Vinnagar-Alvar at Pattalamadu the eastern hamlet of Śeravamañadevi-chatur- vedinagalam in Mulli-nadu by the king while he was seated on the throne called Maḍavarayan in his palace (?) (<i>śāstras</i>) at Solakolantaka-chaturvedinagalam in Paṇṇūr- kuppam.
535	On the same wall	....	....	4 + 4th year ..	Do.	Portions missing. Records the entry in the revenue registers (<i>niyavi</i>) of the grant made in No. 531.
536	Do.	....	....	13 + 9th year, Āni., 10 tedi.	Do.	Gift of one aḍachu by a Brahman lady for a twilight lamp.
537	Do	....	..	13 + 7th year, Uttarayana.	Do.	Gift of one aḍachu for a twilight lamp to the Paramasvamin who was pleased to stand in the temple of Ayirttēmma-Vin- nagar at Pattanamalai, by Sivavallabha Sri-Vasudēvan one of the Aryacharyas of the temple.
538	On the north wall of the same mandapa	....	....	13 + 12th year, Sittirai-Vishu.	Do.	Similar gift by Śittai Tulaṇ one of the natṭa-Śāliyar, to the same temple.
539	On the same wall	Pāndya	Maṇavarman alias Tribhuvanachakra- vartin Vikrama-Pandyadeva.	13th year ..	Do.	Begins with the introduction of <i>śāstras</i> etc. Registers that the assembly of Śeravamañadevi-chaturvedinagalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishnu temple in the same village, called Srivallaba-Vinnagar. In consid- eration of this new transaction and exchange the assembly gave some money to the temple and declared that the land now given was to be a devadāna of the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3rd year and 291st day.	..	Begins with the introduction $\mu\omega\sigma\theta\omega\theta\omega$ etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kaliagarayan in his palace (P) at Madura east of Madakkulam, in Maduradeva-vaianadu.
541	On the same wall .. ..	....	....	13 + 12th year, Sittirai-Vishu.	Do.	Gift of one acheln for a twilight lamp by one of the Arya-bhatas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	....	....	..	Do.	This temple of Ayirattenna-Vinagar-Embermanai is placed under the protection of Manukalaiyar. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvannanatha temple in the same village.	Pandya ..	Jatavarman [alias*] Tribhuvanaachakravartin Kulasekharadeva.	13th year ..	Do.	Registers a sale of land by a Brahmana resident of Alvar-Manabharazamangalam to the temple of Sivalla-Iechuramudaiyar which had been built by a certain Penna-Nayan alias Irungolai, a native of Pattamadai the eastern hamlet of Seravanadevi-ohaturvellingam in Mulli-nadu.
544	On the same wall	Do.	Kulasekharadeva	13 + 8th year ..	Do	Gift of 8 apan-acheln by Ganapati Sadaiyan alias Jayapalai, a Saliya resident of Puthukudi alias Varunuppadi-nagara in Pattas-nadu, for a perpetual lamp to the temple of Sivallava-Ivaramudaiyar at Pattamadai alias Seyapadainallur, the eastern hamlet of Seravanadevi-ohaturvellingam in Mulli-nadu.
545	Do. .. ..	....	....	....	Do.	Fragment. Records the gift of one acheln for a lamp.
546	On the west wall of the same shrine ..	....	....	13 + 1st year ..	Do.	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Sivalla-Iechuramudaiyar consecrated by Penna-Nayan alias Irungolai at Pattamadai.
547	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + [1]st year	Do.	Gift of money for worship to the temple of Sivallava-Iechuramudaiya-Nayagar by Vikramasingadevan, a native of Tiravindalur in Mijalai-korran.
548	Do.	Do.	[Kula]sekharadeva	13 + 1 + 1st year, Adi.	Do.	Gift of 8 acheln by a lady resident of Solakulantaka-elaturvellingam, for providing offerings to the image of Pulaiyar set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	....	Tribhuvanaachakravartin Kōnērimēl-kopdāy.	13 + 1st year ..	Do.	Registers that at the request of Manavarayan the king issued an order to make red-free a gift of land for daily offerings to the god and goddess in the temple of Sivallava-Ivaramudaiyar at Pattamadai, which was set up by a certain Penna-Nayakan Irungolai; see No. 546 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13th year and 148th day.	Tamil ..	Incomplete. Begins with the introduction of the king from his throne called Majavarayan in his palace at Madura east of Madakkulam, gave at the request of Majavarayan his assemblage that the land, granted as karammai by the assembly of Soraivamahadevi-chaturvedinagalam for the daily worship in the temple of Srivallabhocharumalaiyar at Pattamadai, would be made tax-free; connected with Nos. 546 and 519.
551	Do.	Do. ..	Do. do.	9 + 3rd year, Mēsa, 4, 40. di. dvadesi, Monday, Rohini.	Do.	Begins with the same introduction. Gift of land by the big assembly of Soraivamahadevi-chaturvedinagalam for the daily offerings in the temple of Srivallaba-Isvaranundaiya-Parasuvamin and in the shrine of Ayirattenni-tirupalliyarai-Nachaiyar at Pattamadai.
552	On the east wall of the mandapa in front of the same shrine.	Do. ..	Maravarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	3[3]rd year, Vrisohika, 27], 40. di. ekadesi, Wednesday, Aśvini.	Do.	Damaged. Gift of 4 aichu for a lamp to the temple of Srivallaba-Isvaranundaiya-Navaiyar by one of the merchants of Ulagu-yavandapandiyannalun. The Siva-Bhadrakas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do. ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country.'	[1] + 1st year	Do.	Unfinished and damaged
554	Do.	Do. ..	Maravarman alias Tribhuvanaachakravartin.....	....	Do.	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Srivallaba-Brahmadharayan.
555	On the north wall of the same mandapa	Do. ..	Kulasekhara .. .. .	....	Do.	Fragmentary. Contains portions of the introduction of Jatavarman Kulasekhara I which begins with the words <i>செய்து</i> etc.
556	On the west wall of the same mandapa ..	Do. ..	Sundara-Pandya .. .. .	....	Do.	Damaged. Gift of land as a <i>santānuchchānam</i> to a Sivabrahman of the temple of Srivallabharumalai a-Nayanar at Pattamadai for the services he rendered to the temple by securing through Varajendrasole-Vajuvandalaiyan, some royal grants from king Sundara-Pandya, for conducting festivals in the temple. The santānuchchānam was granted by the Sri-Rudras and the Mahesvaras of the temple.
557	On the same wall	Do. ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyaadeva.	3rd Margali.	Do.	Damaged Registers that the Sri-Rudras, Sri-Mahesvaras and the Devakamnis of the temple of Srivallabharumalaiyar at Pattamadai granted 1 ma of land and certain privileges in the temple to the temple, dancing girl Uyyavanda! A Jagiyasodi alias Virasekharanagai, for enacting the drama on some festival days.
558	Do.	Do. ..	Maravarman alias Tribhuvanaachakravartin [Konerimai]kondan Kulasekharadeva.	9th year, Saturday, Visakha.	Do.	Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same mandapa ..	....	Tribhuvanachakravartin Kōnōrinmel-kogdai.	11 + 1 + 1st year	Tamil	Registers the royal order issued at the request of Malavarayan to grant some land at Seyyadainallur and Dēgimānikkai-mallur with all income as tax-free devādāna, to the temple of Sivallisaramudaiyar, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguni-Uttaram, his birth-day asterism, instituted in that temple by Virarājendraśōla-Valluvanādaiyar; compare No. 556. The actual order was issued on the 1919th day after the 11th year.
560	On the same wall	Pandya	Māgarvarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	Do.	Do.	Begins with the introduction <i>ṭaṭṭaṭṭaṭṭa</i> , etc. The king being seated on the throne called Malavarayan in his palace at Madurai east of Maḍakkulam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguni-Uttaram was instituted to celebrate the birth-day star Uttaram of Virarājendra-Valluvanādaiyar and the land given at the two villages formed part of the maintenance of the paṇḍiyār of those villages.
561	Do. .. ..	....	....	Do.	Do.	Registers the entry in ulvari of the grant of land made by Irasiṅga Vikkiranai alias Virarājendraśōla Valluvanādaiyar of Kāritṭurai in Malai-maṇḍalam.
562	Do.	Pandya	Māgarvarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	11th year	Do.	Gift of a lachchu for a lamp by a private individual. Quotes the 6th year of Pariyanayaiar Kulasekharaśāhadevar.
563	On a flat slab set up in the prakāra of the same temple.	....	....	....	Do.	This sacred flower-slab is the gift of Sriyadevaṇi Ambalavar alias Kulasekhara-Nuvendavallar.
564	On the north wall of the central shrine, in the Venkatchalapati temple at Karisundamangalam.	....	....	Kollam 577, Avani, 10 tedi, su. di. Friday, dasami, Sruvann.	Do.	Registers the consecration of certain persons, men and women, as servants in the temple of 'Iṭṭi-Tiruveṅḡada-Vinagar-Embarman in Ten-Tiruvēṇḡadam alias Amararājapuri-chaturvēdinangalam in Mulli-nāla. These had also to do service in the maṭha attached to the temple) under orders of the assistant manager (śrīkariya-śāhyan).
565	On the same wall .. ..	....	....	....	Do.	Incomplete. Records the appointment of a certain 'Ten-Tiruveṅḡadanaiṅkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Meśha, [1] tedi, ka. pañoham, Thursday, Maḍa.	Do.	Unfinished. Refers to the repairs and reconsecration of the temple of 'Ten-Tiruveṅḡada-Vinagar-Embarman at Bha-ruśāṣini-tirtha on the southern bank of the big river Tan-Porundam (i.e. Tanbaram), worshipped (in early times) by the sage Rōṁśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukandananda-Sripada and the chief Martappa-Viṣṇa of Jayasinha-nādu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine	....	....	Saka Nārāṇa (i.e., 1320), Mithuna.	Grantha ..	Registers the repairs and the reconstruction of the temple of Venkateswari by the yati Mukundananda.
568	On the same wall	Pandya ..	Kulasēkharadeva, 'who was pleased to take all countries.'	29th year ..	Grantha and Tamil.	Records that the vimana (central shrine) was repaired by the Laṭa. Pittāṇa-Rahuttar son of Kāṭṭa-Rahuttar. The Sanskrit portion says that in the 30th year of Kulasēkhara the temple of Venkateswari on the bank of the Maṇṭika-vāhinī (i.e., the Tāmraparā) was rebuilt.
569	Do. .. ..	....	....	Kollam 593, Tai, 3 tedi, ba. di. shashthi, Wednesday, Hasta.	Tamil ..	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of srikāya-sikha in the temple and in the matha of Teṇ-Tiruvēṅga-Vinnagar-Emberuman in Teṇ-Tiruvēṅgaḍam alias Amaraṇajapuri-chaṭturvēḍimaṅgalam in Muḷli-nāḍu.
570	On the east wall of the mandapa in front of the same shrine.	Pandya ..	Maṇavarman alias Tribhuvanaśakharavartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	.. 14th tedi, audi. .. Rōhiṇī.	Do ..	Incomplete fragment.
571	On the west wall of the same mandapa	Do. ..	Jatavarman alias Tribhuvanaśakharavartin Kulasēkharadeva.	9 + 3rd year, Makara, 5 tedi, sn. di. triṭiya, Monday, Uti-rattadi.	Tamil (of the shout 13th century).	Gift of 3 āṇai-acholu by a merchant residing in the street called Uḷaguvvāṇḍi-Pāṇḍya-perunduru, in Kāṭṭayamaṅgalam for providing the kitchen requisites in the temple at Teṇ-Tiruvēṅgaḍam the eastern hamlet of Sōravaimahādevi-chaṭturvēḍimaṅgalam in Muḷli-nāḍu.
572	On the south wall of the same mandapa	Do ..	Maṇavarman alias Tribhuvanaśakharavartin Sundara-Pāṇḍyadeva.	11 + 1 + 1st year, Simha, 15 tedi, .. di. chaṭurdasi, Friday, Dhanushtha.	Tamil ..	Fragment. Mentions the temple of Teṇ-Tiruvēṅgaḍam in Kāṭṭayamaṅgalam.
573	On a side wall of the verandah to the right of entrance into the prakara of the same temple.	....	....	Saka 1467, Viśvavasu, Asvadhā, 10, ba di., Friday	Telugu ..	Built in at the end. Mentions the sons of the Mahamaṇḍalēvara Rāmarāja-Timmarāja, viz., Tirumaṇḍalēvara-Maharāja, Viṭṭalēvara-Maharāja, China-Timmarāja-Maharāja, Papa-Timmarāja-Maharāja. Records that a certain Nārayana son of Chikarasu visited the temple of Tiruvēṅgalai at [Karuchōḷi]maṅgalam, set up a shrine of Lakṣmī-Nārāyaṇa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance	....	....	Saka 1467, Kollam 720.	Tamil ..	Built in and damaged. Mentions the Mahamaṇḍalēvara Rāmarāja-Viṭṭalēvara [deva] Timmarāja [rāja], and records a gift of land for daily offerings to the temple of Teṇ-Tiruvēṅgaḍanatha.

B.---Stone inscriptions copied in 1916---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 575	On a slab built at the entrance into the same temple.	..	....	Viśvānu, Śravana, [su.] 10, Kollam 720, Ādi, 20.	Tamil and Telugu.	Refers to the worship of Tiruvengalanatha at Kulasekharas- mangalam by Chikantayyar Naranappan. The Telugu portion calls the same person Nārayanapa son of Chikaraen and states that he visited the temple of Tiruvengalanatha as the trustee (śaṭapati) appointed by Yera-Timmaraju.
576	On the east wall of the prakāra of the same temple.	..	....	Kollam 588, 16 Nākara, 16 tēdi, śu. di. tritiya, Thursday, Śatabhishaj.	Tamil ..	Incomplete. Registers that Mukundananda-Śrīpāda, a teacher in the line of Yāmanāma Parivājakacharya Devendra- puri, appointed one of his capable pupils to manage the business connected with the temple of Teṇ-Tiruvengāda- modaiya-Nayār and his own matha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabha superseded the choice of an individual.
577	On the same wall .. .. .	..	....	Kollam 720, Sittinai, 21 tēdi, ba. di. saptami, Friday, Sola-yōga, Gaja-karaṇa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyangar came to Teṇ-Tiru- vengadam alias Amaraṇa-chaturvēdinagalam as the śhaṇapati of the temple on behalf of king Eṇai-Timma- rāja, planted the dhvajastambha, (covered it with) copper, presented the garuḍa-vehiclc, set up the images of 11 Āvāra and gave a silver vessel. A Telugu inscription of three lines, below supplies the date Viśvānu, Āśādhā ba. di. 12 and refers to the same facts.
578	Do. .. .. .	..	....	Kollam 522, Panguṇi, 11 tēdi.	Tamil ..	(Gift of two washermen to the same temple. V.)
579	Do. .. .. .	..	....	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra.]yodasi, Sunday, Rohini.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Kārttigai in the temple of Teṇ-Tiru- vengadamudaiya-Nayār in Teṇ-Tiruvengadam alias Amaraṇa-chaturvēdinagalam, a brahmadeya in Muḷlenadu, in the presence of Śrī-Sākarānanda-Śrīpāda of the matha and the temple servants.
580	Do. .. .. .	..	....	Kollam 574, Mina 21, śu. di. śaṭami, [Monday], Pushya.	Do. ..	Fragmentary. Mentions the re-consecration of the temple of Teṇ-Tiruvengadam on the south bank of the river Tanpor- undappēraru (i.e., Tanjampur).
581	Do. .. .. .	..	....	Kollam 747, Āni, 1[9] tēdi, ba. di. dvitiya, . . . Śubha-yōga Sinhha- karaṇa, Pūr- vashādha.	Do. ..	Gift of paddy for conducting worship on the days of Śam- kranti in the temple of Teṇ-Tiruvengadamudaiya-Nayār, by a resident of Kalisekaramangalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall .. .. .	...	....	Kollam [6159], Masī, 8n. di. daśami, Friday.	Tamil	Built in at the end. Gift of money by a native of Malai-mandalam for providing offerings in the temple of Teṇi-ṭiruvēṇ-gadamudaiya-Nayanar.
583	Do. .. .. .	...	....	Saka Māsa- lōka (i.e. 1375), Kollam 629, Vriśchi- ka, 9 tedi, 8n. di. 7. Wednesday, Śrāvapa.	Tamil and Grantha.	Registers that the saint Mukundananda-Puri the pupil of Paramahansa Parivrajakacharya Amaraśaripuri-Sripada was pleased to declare that all the property of the matha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths, etc., of the matha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the āśhyas of the matha.
584	Do. .. .. .	....	....	Saka 1468, Kollam 722, Parābhava, Mārgaśī, 8 tedi, 8n. di. paurṇami (fullmoon), Monday, Śobhana. yōge, Kōṇṇi.	Tamil	Śingarayyan son of Ayulur-Tatn-Appaiyanagar, the sthanapati of the temple under the Mahamandalesvara Ramanarāja Chinnu-Limanyadeva-Moharaja visited the temple and gave to Teṇi-ṭiruvēṇ-gadamudaiya-Nayanar some lands of his own at Mullipadalam Malasamudrum <i>adise</i> , Virukūṇḍa-chatur-velimadalam the western hamlet of Silvalavummadigalam in Kilivēmba-nadu and the taxes of Kaliśekharamadigalam which he had obtained as a gift from Ramanayarmattiruvadi-padaram of Jayasimhū-nadu. The taxes are all enumerated.
585	On the north wall of the same prakāra ..	....	....	Kollam [609] Avanti, 18 tedi, 8n. di. pauṇhami, Monday, Pauṇya. 9th year, Sattirai.	Do.	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarāśvaya temple in the same village.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Paṇḍyadeva.	...	Do.	Gift of 2 achelu by a merchant residing at Kōṭṭaru in Malai-mandalam, for maintaining a lamp near the images of the goddess and of Vinayaka set up by himself in the temple of Kāṇa-Iniya-Pandisvaranudaiya-Nayanar in Kaliśeyamadigalam the eastern hamlet of Soravaimahadevi-chaturvēḷi-madigalam.
587	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year	Do.	Unfinished. Seems to register a gift of land to the image of Kāṇḍapala-Pillayar in the temple of Kanaviyaya-Pandisvaranudaiya-Nayanar at Kaliśeyamadigalam set up by a certain Immeytaruvai Nambi alias Virasolai-Muvendaveḷḷan of Viṭṭaru near Kaliśeyamadigalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet	Remarks.
588	On the west wall of the same shrine	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva, who was pleased to take the Chola country, Ilam (Ceylon) and the crown and the crowned head of Savagan.	10th year	Tamil	Gift of paddy from the fields of kodimakkal, in puta-pattu, vettaikkavayaru, divahmau-pattu, padai-pattu and nairangal of the village, by the members of the ur (assembly) of this village, for ropatti (tirupatti) to the temple of Kana-viyya-Pandi-Iyaramudaiya-Nayanar at Kalisayamanagalam in Mulli-nadu.
589	On the south wall of the same shrine	Do.	Maravarman alias Tribhuvanachakravartin Kulasekhara.	3rd year, Avani.	Do.	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vinayaka-Pillaiyar in the temple at Kalisamanagalam by the big assembly of Seraan-mahadevi-chaturvedinagalam.
590	On the same wall	Do.	Do.	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vinayaka-Pillaiyar was set up in the temple of Kapaviniya-Pandi-Yisaramudaiya-Nayanar by a certain Udayandai one of the servants of Agspparivaram.
591	On the east wall of the mandapa in front of the same shrine.	....	...	Kollam [950, Sittirai, 15 tedi.	Do.	In modern characters. Gift of 64 cents of land in the village of Karisindamanagalam and Kesvasanundram by Narya-murtiya-Pillai son of Sitarana-Pillai of the latter village, for midnight worship in the shrine of Kanakasathapati.
592	On the same wall	....	...	[Saka] 1609, [Krodhana], 10 Maasi, Mna-tedi, Mna-lagna.	Do.	Much damaged. Refers to the celebration of the ceremonies of <i>karshana</i> , <i>kumbhabhisheka</i> and <i>dyuppratishtika</i> .
593	On the north wall of the Sundara-Nayaki-Amman shrine in the same temple.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya	14th year, Sittirai.	Do.	Damaged. Registers that the villagers of Kalisayamanagalam assembled as an agreed to give 9 [kalam] on each ma of harvested land in lieu of the taxes (patti) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the mandapa in front of the same shrine.	....	...	[Kollam] 617, Sittirai, 16.	Do.	Gift of land for worship and offerings to the temple of Kana-viyya-Pandihohuranudaiya-Nayanar in Kalisekara-mahagulam the eastern hamlet of Seraanmahadevi-chaturvedinagalam. Mentions the asterian Bharani in the month of Sittirai, on which the donor was born. Signed by Mattandan Sivindranudaiyan.
595	On the north wall of the same mandapa.	....	....	Kollam 616, Raudri, Chaitra, su. di. 15, Svati, Sunday, Rishabha.	Kanarese	Damaged. Registers that a certain person the son of Nanasi Virappa built a shrine for Alagila-Jiya (?) in the temple of Kana-lanquesvara, repaired the aikharu and other parts of the temple, secured for it 3 ma of land at Charamahadevi with the permission of (king) Udayamariappa-Sirapapura (Sri-Ramavarman?), gave a perpetual lamp and servants and arranged for worship.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Adityavarasvara temple at Melachevval.	Pandya	Maravarman alias Tribhuvanaśakravartin Sundara-Pandya-deva, who was pleased to take the Chola country.	5 + 1st year	Tamil	Begins with the introduction <i>புதுபெயர் தெருவெழுத்து</i> etc. Damaged. Stones missing at the end. Records that at the request of Srikanthamudaiyān, a native of Tirunelveli in Kil-Vemhai-nadu, the king made a rent-free gift of land in Dayanapakkamallur in Mulli-nadu for the daily offerings and worship in the temple of Madurai-udaiya-Isvaramudaiyar built by him at that village.
597	On the south wall of the same shrine	....	....	....	Do.	Built in at the end. Seems to record the gift of kadunai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Deśamanikkamallur in Mulli-nadu.
598	On the south wall of the mandapa in front of the same shrine.	Vijayanagara.	Mahāmanabāśvara Rāmārāja-Viṭṭhaladeva-Mahārāja Chinna-Timma-yadeva-Mahārāja.	Sadharana, 11 Aveni, and tedi, and [Kollam] 726.	Do.	Gift of land for conducting offerings and worship on the two festivals in the months of Sittirai and Aveni in the temple of Adittavannichurchumudaiya-Nayinar at Seval alias Virakōrahallur a brahmadeya in Mulli-nadu, by Murti-Nayaka, an agent of Rāmappe-Nayaka and Kadakkuttu-Sōvagappērūmal, (on behalf of the king.
599	On the same wall	Do.	Vira-pratāpa Sadaśivadeva-Mahārāja	Saka 1472, Sadharana, Kanya, 8u. di. dvadasi, Monday, Satabhishaj. Kollam [6] 90, Purattadi, 27 tedi.	Do.	and other places in lieu of an annual tax of paddy to the temple of Adittavannichurchumudaiya-Nayinar at Seval alias Virakōrahallur in Mulli-nadu, by Visvanath-Nayaka, the agent of the Mahāmanabāśvara Rāmārāja Viṭṭhaladeva-Mahārāja, for the merit of the latter.
600	On the wall of the west verandah in the first prakāra of the same temple.	..	....	Kollam [6] 90, Purattadi, 27 tedi.	Do.	Built in by a cross wall at the beginning. Gift of land in 'Tiyagapattijavaneri-peru near Seval for conducting special offerings and worship on Sittirai Puradam and Bhāruti festivals in the temple of [Adittavannichurchumudaiya-Nayinar. (Gives minute details of land-extent in symbols.
601	On the same wall	..	....	[Kollam?] 690	Do	Partly built in at the beginning and incomplete. Gift of land in Kōlaunt and other villages for conducting worship to the god on the Svati day in the month of Aḍi and on Sivanatri, and the worship of the goddess Tirumala-Sundari-Nachchiyar in the temple, on the Tiruvādrāi day in the month of Mārgaḷi.
602	On the wall of the south verandah in the same prakāra.	Tiruvannamalai.	Vira Kēśava(?)	Kollam 691, Purattadi, 2 tedi Saka 142[8], Kollam 682, 15 tedi, ha. di. trayodasi, Monday, Purvashadha	Do.	Records the consecration of the temple of Uḍaiyavar at Seval alias Kāpaviniya-Pandya-chaturvedhamallagan, on its being located during the occupation of the Mohamaddans for some time, by Mutuchelai Kandan Kōraḷan of Mudiyur-Iḷlan in Kurakkōṇi-Kollam. He is stated to have renamed the village as Virakōrahallur, to have started the repairs in Kollam [6] 92 and to have constructed the whole temple from upāna to stupi, to have founded a shrine for the goddess commencing with the kashana ceremony and to have built the other portions such as the naba-mandapa, sōpana etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall .. .. .	..	....	Śaka 1428, Kollam 682, Tēi, 15 tēdi, ba. di. trayō- daśi, Monday Pūrvāśadhā.	Tamil ..	Registers the appointment of Kōraṇa Martandan the first kuḍi among the Kaikkōlas, as the accountant in the temple of Adityavarmanmudaiya-Nayinār at Sevval alias Virakōraṇallūr, with all privileges by Kuṇḍan Kōraṇa mentioned in No. 602 above.
604	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tritiya, Sat- urday, Maśa.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Sattakkuṭṭi the daughter of Eṇṇāchohiyar, a dancing girl of Vira-Pādōbhovarammudaiya-Nayinār at Kattānamśgalam in Amudaguppa-vaṇaṇadu, and her party to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do. .. .. .	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tritiya, Saturday, Maśa.	Do. ..	Do. Registers the appointment of a daughter of Sattakkuṭṭi and others as the second kuḍi in the same temple.
606	Do. .. .. .	..	....	Kollam 690, Maśi, 20 tēdi, su. di. tritiya, Thursday, Siddha-yōga, Uttara-Bha- drapada.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyana-viṇaḍ should receive 4 nālī of cooked rice each day. Also registers the order of the king to assign 4 nālī of cooked rice daily to a certain Kōraṇa Martandan from the offerings made to the god Adittavarmisuramudaiya-Nayinār at Sevval at the service called Vira-Pādyaṇ-sandi.
607	On a slab set up in the east verandah of the same prakāra.	..	....	..	Do ..	This sacred flower-slab is the gift of Śani-Periyaḷ alias Munaiyadamaiyattattāṇ, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prakāra.	..	....	Kollam 754, Aṇi, 27, bright half, Thurs- day, Pūshya.	Tamil verse ..	Records that Kayliṇyaṇ Mattandāṇ, son of Maṇḍai-Anantan, had a mahā-torana lamp post and set up in the sannadi-maṇḍapa of the temple of Adittavarmisuramudaiya-Nayinār.
609	On the north wall of the kitchen in the Navanta-Krishna temple in the same village.	Vijayanagara.	Virapratapa Sadasiivadava-Maharaya ..	Śaka 147[2], Sadāraṇa, Kanya, śu. di. daśami, Friday, Ut- tarāśadhā.	Tamil ..	Records the remission of certain taxes due to the king on lands in Viyagaṇṇavarāntri and other villages belonging to the temple of Sri-Kṛṣṇa on the east side of Sevval alias Virakōraṇa-obaturvōdimaṇḍalam in Muḷli-nadu, for offering oakes daily to the god, by Uddappā an agent of Viśva-a-tha-Nāyaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Prapaśvārasavamin temple at Omanallūr.	..	....	Nala, Kartti- gai, [2]7.	Do. ..	Modern. Records a sarvaṇanya gift of two tanks to the temple of Pirapaśvārasavamin.
611	On two pieces of stone preserved in the Sōkkanāthaavamin temple at Desama-nikkam.	..	....	[Kollam] 818, Vaigai, 10 tēdi.	Do. ..	Records a gift of land for conducting the Vijayōśai in the temple of Sōkkanāthaavamin at Deśamanikkānallūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanathasvamin temple at Sengmadevi.	Chola-Pandya.	Jatavarman alias Sundara-Chola-Pandya.	13th year	Tamil	Sale of land by the big assembly of Nigirilsola-chaturvedimangalam to the temple of Srikalasam-Udaiyar of this village.
613	On the same wall	Do.	Magavarman alias Udaiyar Sri-Pandya-Chola-Pandya.	4th "	Do.	Damaged. Gift of money by a certain Yogadeva and (his wife) Somadevi of Kasim[ra] for maintaining a lamp in the temple of Kallayamudaiyar at Nigirilsola-chaturvedimangalam a brahmadaya in Mulli-nadu a sub-division of Uttamasola-valanadu in Rajaraja-Pandinadu.
614	Do.	Chola	Parakesarivarman alias Rajendra-Chola-deva.	6th "	Vatteluttu	Begins with the introduction <i>Śeṣasāra</i> etc. Gift of the right of hereditary <i>karānam</i> over a devadana tank to the merchant Mannakkadan alias Tirunlakapda setti, of Nagarajondrasolapuram, by the assembly of Nigirilsola-chaturvedimangalam a brahmadaya of Mulli-nadu in Rajaraja-mandulam. The merchant was required to pay 2 kasa to the temple of Kallayamudaiyar as <i>ulavukasu</i> on each <i>velli</i> of land.
615	Do.	Chola-Pandya.	[Jatavarman] alias Udaiyar Sri-Sundara-Chola-Pandya.	1[0]th "	Tamil	Incomplete and stones missing. Mentions the temple of Solondrasola-layaramudaiyar.
616	Do.	Do.	[Majavarman] alias Udaiyar Sri-Vikrama-Chola-Pandya.	25th "	Do.	Damaged. Gift for a lamp in the temple of Kallayamudaiyar-Madovar at Nigirilsola-chaturvedimangalam.
617	Do.	Do.	Jatavarman alias Udaiyar Sri-Sundara-Chola-Pandya.	23rd "	Do.	Incomplete and damaged. Records a sale of land by the assembly of Rajaraja-chaturvedimangalam a brahmadaya in Mulli-nadu a sub-division of Nudigondasola-valanadu of Rajaraja-Pandinadu, to the temple of Kallayamudaiyar in Nigirilsola-chaturvedimangalam a brahmadaya in Mulli-nadu a sub-division of Uttamasola-valanadu. In the beginning of the record is found an unfinished historical introduction of Rajendra-Chola.
618	Do.	Do.	[Jatavarman] alias Sundara-Chola-Pandya.	14th "	Do.	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Udaiyar Sri-Sundara-Chola-Pandya.	17th year and 7th day.	Do.	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallur in Mol-Vompa-nadu in Nudigondasola-valanadu, in favour of the temple of Kallayamudaiyar-Madovar, by the king when he was seated in the [western] hall of his palace at Rajondrasolapuram, at the instance of his maternal uncle (ammai). Mentions the items of money-income, viz., <i>alagavudu-kutolikasu</i> , <i>katchierudu kasu</i> and <i>urkkalanju</i> and refers to a number of officers of the king.
620	On the west wall of the same shrine	Do.	Magavarman alias Udaiyar Sri-Vikrama-Chola-Pandya.	[2]2nd year	Do.	The lands received the new name of Sivapadasokharanallor. Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Sri-Kallayamudaiyar-Madovar, by a certain Kuditaingi Sen[go]di a resident of the (quarter) <i>Seramañjar-velam</i> .

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva (I)	13+3rd year, Kāṇṇi, 23 tēdi, su. di. pañohami, Monday, Jyēṣṭha.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratōṅga-Vaḥchiriyamarayan for conducting offerings and worship in the temple. Mentions the community called Abhimānabharuṇa-terinda-Kaikkōlar.
634	On the north wall of the same mandapa ..	Do. ..	Do. ..	13+4th year ..	Do. ..	Records the gift of taxes (kaḍamai) on certain lands for supplying one stone (daily towards alaiyēṛu in the ford of the god's sacred bath).
635	On the same wall .. .. .	....	....	11th year, Purattadi.	Do. ..	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailāsamūḍaiya-Nayapar by one of the Andars of the temple. The land formed part of the uḍira(rudhira) Ppattai of the Kaikkōla-senapati, at Idai-gal on the north bank of the river.
636	Do. .. .. .	....	Tribhuvanachakravartin melkoṇḍai.	20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, saidal and clothes to the goddess, on the festival day of Sittirai. This was done by the king at the instance of Nayaṇṇar Svamidevar
637	On the west wall of the same mandapa ..	....	Tribhuvanachakravartin maikoṇḍay.	2nd ..	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same mandapa ..	....	....	Kollam 624, Āvani ba. di. [da]sa- mi, [Saturday] Punarvasu.	Do. ..	Records that five dancing girls, natives of Pulam alias Rajarājapuram in Tenkaran-nādu, were appointed by the managers of the temple with the approval of Tirupappur Mātā-tiruvadi at Vāliṇḍogolli as servants of second kuḍi in the temple of Kūlāsamūḍaiya-Nayijar.
639	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	21st year, Vri- schika [3], su. di. śka- dasi, Monday, Hasta.	Tamil (of about the 14th cen- tury A.D.)	Incomplete.
640	On the east wall of the Dakṣiṇamūrti shrine, in the same temple.	Chola-Pāṇḍya.	Maravarman alias Uḍaiyar śri-Vikrama- [Chola]-Pāṇḍyadeva.	[25]th year ..	Tamil ..	The Aganālgai Śiva-Brahmanas of Śolēndiraśinga-Īvara and Kayilāsa temples (?) at Nigārilisōla-chaṭurvēdimuṅgalam, received 12 aḥolu from a Brahman lady and agreed to serve in the Rajadhiraja-chaṭurraḥai of the temple, and to burn a perpetual lamp in the shrine of Dakṣiṇamūrti in the same temple.
641	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Śrivalabhadeva.	5th ..	Do. ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrikayilāsamūḍaiya-Mahadeva at Śēraṇmādevi-chaṭurvēdimuṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chola-Pandya.	Jatavarman alias V Udayar Sri Soḷa-Pandya-deva.	3rd year and 380th day.	Tamil	The king from his throne in the bathing hall of his palace at Rajendrasolapuram declared tax-free certain devadana lands at Kallur (including 2 velis already granted under name Sivapadasaktharannal) and had them entered in the register under the orders of his father the Chola emperor whose eulogy commences with the words <i>śrī Chola-emperors</i> etc. The temple is stated to have been situated on the southern bank of Mudigondasolap-peram (i.e., the Tamraparni). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-alcov fixed into the floor of the east verandah of the same temple.	..	...	..	Do.	This is the flower-alcov made by Kaṇḍaṇ Tiruvikkiraman alias Nattumambip-Pallavadarayan at the instance of Narayanaṇ Yajñavartha-Bhaṭṭar of Maṇabaranamangalam.
644	At the right of entrance into the first prakara of the same temple.	Pandya	Jatavarman alias Udayar Srivallabha-deva.	5th year	Do.	Records a gift of 50 sheep for a lamp to the temple of Kaila-samudaiyar at Sōravaymahadevi-chaturvedimangalam.
645	On the north tier of the mandapa in front of the central shrine in the Nāduvulapp-er temple in the same village.	Do.	Maṇavarman alias Tribhuvanachakra-vartin Srivallabhadēva.	5th year and 80th day.	Do.	Begins with the introduction <i>śrī Sōravay</i> etc. Registers that the king while seated on his throne called Munai-yadaiaṇ in his palace at Tirunelveli in Kil-Venba-nādu, ordered that $\frac{1}{2}$ (veli) of land might be granted as tax-free devadana to the temple of Srivallabha-Vinagar-Aḷvar which was the nāduvirumam, i.e., 'the sacred shrine in the centre' of Sōravaymahadevi-chaturvedimangalam in Mulli-nādu, for the daily offerings of the god.
646	On the same tier	Do.	Jatavarman alias Tribhuvanachakra-var-tin Kulakshuradeva.	9 + 1 + 1st year.	Do.	Records the gift of certain taxes on the lands belonging to the temple of Srivallabha-Vinagar-Eṇberuman by the assembly of Sōravaymahadevi-chaturvedimangalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same mandapa	Do.	Do.	15th "	Do.	Records a gift of 1 aḷachu for a lamp by a Brahman lady residing at Maṇamūḷai-nūr-chaturvedimangalam a brah-madeya in Kaḷakkudi-nādu to the temple of the Paramaśa-min at 'Inavarandi in Sōravaymahadevi-chaturvedi-mangalam.
648	On the west and south tiers of the same mandapa.	Do.	Maṇavarman alias Tribhuvanachakra-vartin Vikrama-Pandya-deva	7 + 1st year Kerkakaka, śū, di, oha-turthi, Wed-nesday, Makha.	Do.	The right end of the inscription is built in Records that the images of Rama, Sita and Lakṣmīnaga were set up in the temple of Srivallabha-Vinagar-Eṇberuman and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dekṣhina, for conducting worship and offerings.
649	On the west, south and east tiers of the same mandapa.	Do.	Maṇavarman alias Tribhuvanachakra-vartin Srivallabhadēva.	16th year	Do.	Begins with the introduction <i>śrī Sōravay</i> etc. Gift of money (śrīai-aḷachu) for lamps by different persons.
650	On two fragments of stone built into the east prakara well of the same temple.	Do.	Maṇavarman alias Tribhuvanachakra-vartin Sundara-Pandya-deva] 'who was pleased to take the Chola country.'	....	Do.	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyvisvaramudaiyar temple in the same village.	Uhoja	Parakearivarman alias Rajendradēva	3rd year ..	Tamil	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the mandapa in front of the same shrine.	Pandya	Kulasaktharadēva	5 + 1st ..	Do.	The record is interrupted below by two images. Registers a gift of land made tax-free, for maintaining the Saivapparamal-madam in the street Vadakku-tiruvadi of Tirunelveli, Kūljainadā-muttānam.
653	On the same wall .. ..	..	....	8th ..	Do.	Incomplete and mutilated. Registers a gift of 24 sochū for the tiruppallij-ejuchohi of the god Deviyummaśvaramudaiyar, by Kōlari-udaiyan alias Vopavudaiyan Naṭra* Jayapāra a Kaikkōla of Soravanthaladēvi-chaturvedināṅgalam.
654	Do.	Pandya	....	• + 3rd ..	Do.	Stones out of order. Begins with the introduction of the etc. of Jajavarman Kulasakthara. Registers the kaitēdi granted for the lands the kuṣamai on which was assigned to Kottadumḍavar and his consort for offerings and worship.
655	Do. .. ..	..	Tribhuvanaśvachakravartin Kōṇḍarinnai-kondan.	• + 3rd ..	Do.	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 654. The minister at whose request the grant was made is called Kūljingar jayān.
656	Do. .. ..	..	....	9 + 3rd ..	Do.	Do. Registers the oral order of the king making the lands tax-free, at the request of Kalingarayar, for the daily offerings of god Kuttadumḍavar and his consort set up by Śaṭṭiya-pavai (Śaṭṭyabhama) daughter of Śaṭṭi, in this temple of Deviyummaśvaramudaiyar. The order was issued on the 1370th day after the 9th year.
657	On fragments of stone built into the north wall of the same mandapa.	Pandya	Jajavarman alias Tribhuvanaśvachakravartin Vira-Paṇḍyadēva.	6th year, Mina, 9 + 1st, Pa. di. tritiya, Tuesday ..	Do.	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanaśvagaḍeva who instituted charities in the temple of Deviyummaśvaramudaiya-Nayagar, by 6 persons who belonged to the community of Śivara-Sānima. Mentions the mathas Kūljai-madam and Mōkai-madam.
658	On the south wall of the same mandapa ..	Do.	Jajavarman alias Tribhuvanaśvachakravartin [Kūljāsaktharadēva.	13 + 15th year.	Do.	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tiruvāṅkarakasir-tirudaiyar on festival days.
659	On the same wall .. ..	..	....	..	Do.	Fragmentary. Refers to the images of Kuttadumḍeva and his consort which had been set up by a certain Sirudaiyan Tribhuvanaśvagaḍevan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall	Pandya ..	Tribhuvanaachakravartin Kulasekhara- deva.	14th year and 346th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction is etc. of Jajavarman Kulasekhara I are found. The king while seated on his throne called Maniyadarayan in his palace at Madurai [east of Madakkulam] in Madurodaya-valanadu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god Deviyamisvara]. mudaiya-Mahadeva.
661	Do.	Do. ..	.. .. . ndyadeva	4 + 3rd year, Tai, 2.	Do. ..	Registers that this is the kaitadi for a gift of land already made to the shrine of Kottadumdeva.
662	On the south wall of the garbhagriha in the Brihannayaki-Amman shrine in the same temple.	Do. ..	Mara[varman alias Senders-Pandya- deva (who was pleased to crown him- self] at Mudigondaśolapuram.	17th year ..	Do. ..	Mentions that under orders of Atisaya-Pandya the assembly of Saravanamahadevi-chaturvedimangalam made a gift of cer- tain lands and taxes for the night offerings of the goddess in the temple of Deviyamisvaran-Udayar, at the service called Atisaya-Pandya-devar-sandi.
663	On the east wall of the mandapa in front of the same shrine.	Vijayanagara	Śrīrangadeva-Maharaja	Śaka 1500, and Kollam 75[3], Bahu- dānya, Uttarayana, Vasanta-ritu, Vaigasi, 19 tēdi, śa. di. daśami, Friday, Siddha-yoga, Gaja-karapa, Uttiram.	Do. ..	Gift of land by Virappa-Nayska Visvanatha-Nayaka son of Visvanatha-Nayaka Krishnappa-Nayaka who was an agent of the king, to the temple of Devisvaramutaiya-Nayinar for conducting festivals.
664	On the wall of the south verandah in the first prakara of the Appa temple in the same village.	....	Tribhuvanaachakravartin Kōnōrinmai- kondaṇ.	3 + 7th year..	Do. ..	Records that at the suggestion of his brother-in-law Kodai Raviya-Panmar (i.e., Ravivarman), the king ordered that the land in Kurugulapparu the eastern hamlet of Sarava- mahadevi-chaturvedimangalam be made completely tax-free for daily offerings, the recital of the Veda and Purāṇas and for singing, dancing, etc. at the service instituted in the name of this former in the temple of Tuvarapatyavar. The order was actually issued on the 2638th day after the 3rd year.
665	On the same wall	Pandya ..	Jajavarman alias Tribhuvanaachakra- vartin Kulasekhara-deva.	3rd year and 2638th day.	Do. ..	Begins with the introduction is etc. The king while seated on his throne at Kupakarayanallor in Leuka- rai-nadu, promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law Kodai Ravivarman, in the temple.
666	Do. .. .. .	....	....	3 + 7th year..	Do. ..	Registers the ulvari connected with the above gift.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall .. .. .	....	Tribhuvanachakravartin Kondan.	4 + 3rd year and 8th year and the 236th day.	Tamil ..	At the request of Maṣavarayan the king promised to make gift of a tax-free land at Karungulam the eastern hamlet of Senavaimadēvi-olaiurvēdinaṅgalam for the benefit of a service instituted in the name of Nakkeṭṭ Irattai alias Tondamānar a native of Kijṇetṭur alias Kirttiśālaiva- nallor and for feeding daily 17 persons including the tridanda-sannyasins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaṅṅum-Perumal-madam in the temple.
668	Do.	Pandya ..	Maṣavarman alias Tribhuvanachakra- vartin Sundara-Pandyadeva.	4th year and 1110th day.	Do. ..	Begins with the introduction <i>Maṣavarman</i> etc. Being seated on his throne called Maṣavarayan in his palace at Madurai east of Maṣakulam in Madurōḍaya-valanāḷu, the king promised the gift of the land mentioned above.
669	Do. .. .. .	....	....	4 + 3rd year..	Do. ..	Incomplete. This is the ulvari of the same transaction.
670	Do. .. .. .	....	....	Koliam 4 [23], Kattigai, 26.	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do. .. .. .	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-ṣundi in the temple of Tuvurāpati-Appan. Refers also to grants made for the study of the Jigvēda, Yajurveda, Sa- maveda and the Atharvaveda and for the teaching of the Śāstras and the recital of the Perānas
672	Do.	Pandya ..	Tribhuvanachakravartin Kondan.	3 + 7th year and 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Manabharayanaṅgalin-Nambi the king ordered that Anyanar alias Kōraṣaṅṅamaṅgalam be granted as a tax-free dēvadāna to the temple of Tuvurāpati. Anyar for conducting a service called Kulasekharan-ṣundi instituted in his own (i.e., the king's) name and for pro- viding offerings during festival days. The document is signed by Vikrama-Choladeva.
673	Do.	Do. ..	Jatavarman alias Tribhuvanachakravar- tin Kulasekharadeva.	3rd year and the 2504th day.	Do. ..	Begins with the introduction <i>Maṣavarman</i> etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelveli in Kōḷ-Valanāḷu in connection with the grant noted in No. 672.
674	Do. .. .. .	....	....	3 + 7th year..	Do. ..	This is the ulvari of the above grant
675	Do.	Pandya ..	Tribhuvanachakravartin Pandyadeva.	4 + 1st year Sittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḷagiya- manavāḷa-ḍiya one of the tridandi-sannyasins in the Muḍivaṅṅum-Perumal-madam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulasekharadeva.	7th year, Panguṇi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Sōramatṭai-Silpaṣari for doing stone work in the temple of Tuvurāpati-Appan

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free devadana in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of tax-free devadana etc. The king from his throne in his palace at Madurai promised the tax-free devadana grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do. .. .. .	....	Tribhuvanachakravartin Konerinmai-koppan.	13+5th year and 13th year and the 2212th day.	Do.	Registers the written order (Pegase) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do. .. .. .	....	....	13+5th year Margaj.	Do.	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the paddikkaval and uludakkudi on the devadana lands for providing seated musicians in the temple of Tuvavapati-Alvar.
681	On a pillar set up in the west verandah in the same prakara.	....	....	13+8th year ..	Do.	Gift of money by a native of Tirunelveli alias Kulasekharachaturvedimangalam in Kij-Vembana-nadu, for burning a lamp in the temple of Terumal Tuvavapati-Alvar.
682	On the side walls of the same verandah ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of tax-free devadana etc. The king being seated on his throne called Majavarayan in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the devadana lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place .. .. .	....	Tribhuvanachakravartin Konerinmai-koppan.	13th year and the 2212th day.	Do.	Registers the actual order of the king to issue the tiruvakeli and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+1st year had not been given effect to till Margaj of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prakara.	..	..	13+5th year, Margaj.	Do.	The gift of land given as tax-free devadana from the 13+1+1st year of the king, for the daily offerings in the temple of Tuvavapati-Alvar, having not been given effect to, evidently for want of written authority, the temple trustees reminded the officer of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prakara.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do	Begins with the introduction of tax-free devadana etc. The king seated on his throne Majavarayan in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	10 + [1]st year.	Tamil ..	Damaged. Gift of 10 aachhu for two lamps in the temple of Tuvurapati-Appan.
687	Do. .. .. .	..	Tribhuvanachakravartin [Kō*]nerin-maikondan.	13th year and the 2,315th day.	Do. ..	A gift of land as tax-free devadana made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kolvi and ulvari may be issued.
688	Do. .. .. .	..	....	..	Do. ..	Built in in the middle and the end lost. Seems to register a gift of land as tax-free devadana for providing worship and offerings in the temple, on the festival day in the month of Aṇi.
689	Do.	Pandya ..	Tribhuvanachakravartin Kulasekharadeva.	1[4] + 14th year, Aḍi.	Do. ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah	Do. ..	Kulasekharadeva	13 + 11th year Aṇi.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prakara	Do. ..	Sundara-Pandyaadeva	4 + 3rd year, Margāḍi.	Do. ..	Damaged. (Gift of money by Dyyavandan Viradamudittan alias Virasingadeva belonging to the agappariara of Viradamudichcha-Perumal, for providing garlands of flowers grown in the garden; Sundarayann-tirumandavayam so called after the donee. The latter received in return some prasada from the temple.
692	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	20th year, Aḍi.	Do. ..	Records a gift of 3 anni-aachhu for a lamp, by the pupils of Pijajayavillu-Jayar of Madivajangum-Perumal-madan. The interest on each aachhu was 1 ulakku of oil per day.
693	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyaadeva.	4th year, Purnatadi.	Do. ..	Registers an agreement (pipipadu) given by the temple authorities to a certain Pillai Vijayarayan with reference to the 8 aachhu given by him for maintaining the flower-garden called Vijayarayan-tumandavayam after the donor and supplying garlands to the temple.
694	Do. .. .. .	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Tanjorunda-aru (i.e., Tanjorapari) by a private individual of Amaraakkimangalam in Naduvilkurra a sub-division of Milakkurra, to the temple of Dvarapati-Appan.
695	Do. .. .. .	..	Tribhuvanachakravartin Kondumai-kondan.	4th year and the 377th day.	Do. ..	Order to the assembly of Sōravajmahadōvi-chaturvedimangalam to deduct from the revenue register 2 ma of land granted tax-free to the Sarasvati-Bhadrara in the temple of Tuvurapati-Appan, by a certain Kaichehikkun-vaohaha Pandiya-Brahmadarayan.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prakāra.	..	...	Kali 4991, Virodhi, Kartigan, 25, Sunday, Nri-gaśrsha, Dhanua, Kollam 1066 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appan Veukāchala-patisvamin by the people of Sērāimadēvi at the instance of Varaha Rao son of the Honourable Raja-Rama Rao.
697	On the north wall of the same prakāra ..	Pandya ..	Kulaśekhā a[deva] .. ..	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Vēnāḍuḍaiyaṅ-ṭirunāḍavanam founded by a certain Vēnāḍuḍaiyaṅ of Anandur alias [A]yikarasundaranallur in Tirukkanappēkkūṭṭam.
698	On the same wall	Do. ..	Māvarman alias Tribhuvanaśakravarṭin Kulaśekhadeva, 'who was pleased to take the Malai-nāḍu, the Chōla country, the two Kongu countries, Iḷam (Ceylon) and Tondai-maḍalam. Śrīraṅgaḍeva-Maharāja	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Sōravanadēvi-chaṭṭarvāḍimangalam, on certain lands in Iḍaiḷal for conducting the service called Kulaśekharaṅ-saṇḍi instituted in the temple by Vēnāḍuḍaiyaṅ mentioned in No. 697.
699	On the gōpura at the entrance into the same temple.	Vijayanagara	Śaka 1541 Kollam 774 (wrong), Tai, 10 tedi, ba.di. daśami, Vṛiddhi-yoga, Tburaday, Anurādha. 15th year ..	....	Do. ..	Damaged. Mentions the king's agent Viśvanātha-Kṛishnappa-Nayaka.
700	On the east wall of the central shrine in the Kamasavāmin temple in the same village.	Chōla-Pandya.	Jatavarman alias Sundara-Chōla-Pandyaḍeva.	....	Do. ..	Incomplete. Records a gift of land for tirumaykkappu in the temple of Nigariḷḷōla-Vinnagar-Āḷvar at Nigariḷḷōla-ohatuvedimāhālam to a certain Parantakāṇ Niriṇṇai alias Tisai Ayirattu-aṇḍōṭṭuva Uśāmaḍi Paḷavaḍi-Viṇṇai.
701	On the same wall .. ..	..	....	....	Grantha ..	The Brahman named Vāṭaka an agnōhit, praises the Vaikhanasas who look after the lamps in the temple of Viṣṇu as they do their own body.
702	On the north wall of the same shrine ..	Chōla ..	Rajakesarivarman alias Rajadeva (I).	24th year ..	Vattelutal.	Begins with the introduction <i>Śaśa & Cures</i> etc. Registers the gift of 75 gows for 8 lamps to burn in the temple of Nigariḷḷōla-Vinnagar-Āḷvar, by Divākaraṅ Vāṇḍavaṅ.
703	On the west wall of the same shrine ..	Do. ..	....	....	Do. ..	Unfinished. Contains only part of the historical introduction of Rājaraḷa I commencing with the words <i>Śaśa & Cures</i> etc.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pandya ..	Maravarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	12 + 1st year. Karkataka S tedi, du. di. pañchadasi, Thursday.	Tamil (of about the 18th century A.D.).	Begins with the introduction <i>Śaṅkara</i> etc. (gift of 404 āṇi-aśchu for providing offerings etc., in the shrines of Singuppurumal and his consort set up in the temple of Vāṇḍuvarapadi-Emberuman). hy Aruviya Uyayvundāṇ Nēva-garāṇḍaḍavar alias Ravanāntakadāsar of Siruṅṅumbor in Muṭṭirukkuṇṇam.
705	On the south wall of the same shrine	Do.	Maravarman alias Tribhuvanachakravartin Śrivalabbhadeva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vāṇḍuvarapadi-Ālvar.
706	On the same wall	Do.	Do.	1[1]th year ..	Do.	Gift of money for two lamps and four food offerings to the shrines of Tiruvaykulattalvar and his consort within the temple of Vāṇḍuvarapadi-Ālvar.
707	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kuladevatharadeva.	4 + 1st., ..	Do.	Begins with the introduction <i>Śaṅkara</i> etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three aśchu from the temple and gave a written agreement (Ś-20) that they would conduct the same from the interest accruing from these three aśchu. This amount had been originally deposited there by Padmanābhan Munigaṇ of Malai-maṇḍalam for conducting worship on festival days in the month of Sittirai, of the god Tiruvaykulattalvar and the goddess in the temple of Vāṇḍuvarapadi-Emberuman at Sōravannamahadevi-chaṭurvedimangalam.
708	Do.	Chōla ..	Parakeśarivarman alias Śrī-Rājendra-Chōladēva.	4th year ..	Vatṭeluttu ..	Registers the deposit of 5 kuṇ in the hands of the Vāikhana-sar for burning 3 lamp in the temple of Nigariṇṇōḷa-Vinagar-Ālvar in Nigariṇṇōḷa-chaṭurvedimangalam, by a Brahman July.
709	Do.	Pandya ..	Tribhuvanachakravartin Śrivalabbhadeva.	22 + 1st year ..	Tamil ..	Unfinished. Mentions Sōravannamahadevi-chaṭurvedimangalam.
710	On the north wall of the mandapa in front of the same shrine. .. .. .	....	....	....	Vatṭeluttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chōla ..	Rājaraḷaḷeśarivarman alias Śrī-Rājaraḷadeva (I).	26th year ..	Do.	Begins with the introduction <i>Śaṅkara</i> etc. Gift of land by purchase to maintain two lamps in the temple of Nigariṇṇōḷa-Vinnagar-Ālvar at Nigariṇṇōḷa-chaṭurvedimangalam in Mulli-naḍu a subdivision of Rājaraḷa-ṇaṇḍalam, by a certain Velṭaiṇṇaḍuḅapungu-Siddhar.
712	On the south wall of the same mandapa	Chōla Pandya.	Jatavarman alias Śrī-Sundara-Chōla-Pāṇḍyadeva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkōṇḍu-tiruchohennuṇḍai within the temple of Nigariṇṇōḷa-Vinnagar.
713	On the same wall	Chōla ..	Rājaraḷadeva (I)	2[3]rd year ..	Vatṭeluttu ..	Built in at the end. Begins with the introduction <i>Śaṅkara</i> etc. Gift of 26 cows for a lamp. Sōravannamahadevi-chaṭurvedimangalam was situated in Mulli-naḍu a subdivision of Rājaraḷa-ṇaṇḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pandya ..	Jatavarman alias Tribhuvanshokravartin Kulasekharadeva.	2nd year, Mina, 22 tedi, 4u. di. desami, Wednesday, Pushya.	Tamil ..	Begins with the introduction <i>Uthayadaya</i> etc. Registers that one of the <i>agappaiyara</i> made [in the palace] at Madurai east of Madakkulam set up the goddess in the temple of Vikramapandya-Jayavanduyya-Nayanar in Srikailasam and named her Sakkunachchiyar after her daughter. She presented also lands and houses through <i>Sirama-devan Periyavanabi</i> alias Kulasekhara Brahmadharayan and herself gave the jewels kalvadam, padagam, tiruchchari, mugakkarami, mulattadam, harum, mangiliyam, puttalakkari, tottu, vali, panchasaram, okavadam and talavadam.
721	On the east wall of the mandapa in front of the central shrine in the Bhūminathasvamin temple in the same village.	..	....	[Kollam] 726, Avapi, 30.	Do. ..	Registers that the devadana and the brahmadeya lands in a number of villages surrounding Sersavumadōvi having been abandoned by the dispersing kudi and the padai, Visvunthū-Nayakkar, the agent of Ramarajayya Viṭṭhala-deva-Maharaja, remitted all taxes (including ulavu and pādāravādai) on these lands, charging only 1 kapi per mu of land.
722	On the south wall of the mandapa in front of the central shrine of the Sivakami-Amman temple at Kelakkulam, hamlet of Pudukkudi.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as devadana to the temple of Puravēlchiraramundaiya-Nayinār at Kilakkulam, the western hamlet of Sersavumadōvi.
723	On a mutilated stone built into the verandah of the Purānathēvara temple at Terku-Arinayakipuram.	..	....	Saka 15[99], Kollam 853, [Pūnga]la, [Marga]li, [16]tēdi	Do ..	Provides for offerings of superior rice (<i>samba</i>) in the temple of Veirumakkoṭṭa-Padāsaraiundaiyanatha for the merit of Sinna-Boumanan-Nayaka, his wife and his chief agents (<i>karabbari</i>).
724	On the third and fourth northern tiers of the Kaikkōlapadikkaval-gōpura of the Govindaraja-Perumal temple at Tirupatti (Chandragiri taluk, Chittoor district).	..	....	Chitrabhan Sittirai. 6 tedi.	Do ..	Records an agreement between Kurudāvi Madhavayyanagar and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Kanamunjakottam.
725	On the southern tiers of the same gōpura ANANTAPUR DISTRICT, MADAKASIRA TALUK.	Vijayanagara.	Vira-Achayutaraya-Maharaya ..	Lost	Do. ..	Gift of 460 panna for offering cakes to the five images of Aiyars on a special festival day in the temple of Tiruvēngadamundaiyan.
726	On a slab set up in a tope to the north of the Chōlārāja temple at Madakasira.	Nolamba (Pallava).	[I]liva-Nolamba	Saka 8[7]2 ..	Kanarese ..	Registers that 3 handings of paddy field was given to gāvuna Kadiyanna and to Pallikara Tuvanna by the residents of the four villages Chirupi, Chintakunte, Chiriyavolalu and Vuduvatti, for their having constructed a tank at Sivari, a village in Chiruppi twelve; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Saka 907, Tāraka, Phal-guna su. di. 5, Tuesday.	Kannara. C.	Registers that in the battle of Ballara between the son of Nolamba Chindayya and [Bira]-Nolamba, a certain Kaladi Mara-Keta died and went to heaven. The record was written by . . . vayya, the sonabova of tolla.
728	On the slab in the temple worshipped under the name Cholaraja.	Nolamba (Pallava).	Iriya-Nolamba Diliparasa	Saka 870, Kila- [kn.]	Do.	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajan[kusa]-Chola, joined the forces of Dilpa-Nolamba (on his way) and organised an attack.
729	On a slab set up in front of the Āṇjanēya-svamin temple at Anantapuram .	Vijayana-gara.	Virapratapa Aahyantaraya-Maharaya	Saka 1456, Jaya, Aśva-yuja, ba. di. 12.	Do.	Damaged. Seems to record a grant of land to the temple of Hiriya-Viraveṅgaśaṁtha at Madananike and mentions Timmappa of the treasury (bhāṇḍara)
730	On a slab set up near the village muniṣṭ's ohavaḍi at Īressanudram.	....	....	Vikarin, Bhā-drupada, ba. di. 5, Thurs-day.	Do.	Much damaged. Mentions the gaja-nayaka of Salakaraja Priya-Tirumalaraja-Maharaja and his gift of the village of Hiriyaśanudra.
731	On the back of the same slab	....	....	Kilaka Chai-tra, su. di. 1.	Do.	Registers that Varaduppa, the agent of the Mahamandalesvara Kamaraṇja Nala-Timmaraja [yya], gave a nambuke-śaana 'deed of trust' to the gavudās and senabovas stating that the debt which was evidently due by them to his brother Nagayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayana-gara.	Virapratapa Maharaya	Saka 1151, Sva-bhānu, Margaśira, ba. di. 30, Wednesday, solar eclipse.	Do.	Nagayya would not any more be demanded. Fragment. (Gives the date and mentions that the king was ruling at Penuguppe).
733	On a rock at the Kavanṇa temple near the same village.	....	....	Saka 1472, Sadharṇa, Magha, ba. di. 7.	Do.	Much damaged. Registers that Nagaya-Nayaka of Soguru the agent of the Mahamandalesvara Kamaraṇja Nala-Timmaradeva Maba-arasa made a gift to the gavudās and senabovas of Hiriyaśanudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple	Vijayana-gara.	Vira-Harihararaya	Saka 1318, Iāvava, Kartika su. di. 12.	Do.	Registers that a certain Dhuleya-Nayaka son of Basavaya-Na-yahkara-Chaunduppa, gave in his village Kōḍaiyanahalli some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavarigudi situated between Aśvattharayanī Roppa and Mazara Rāmagiri.	....	....	Mannatha, [Pu]ṣya, su. di. dvādaśi, Tuesday.	Do.	Damaged. Refers to a raid (havaḷi) by some dunnayaka and mentions Maḍi-Nayaka of Rājavanṭiyahalli, the son of Varadai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a foot-step leading into the entrance of the Anjaneyasvamin temple at Gaudanahalli.	....	....	Yuvan, Māgha, Śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (palimukhadanubagalu) of the village Gaudanahalli, constructed by Nātava Mudapa under orders from Mura[r]ijrao Ghorpade.
737	On a slab set up in a field in the same village.	..	....	Śaka 1[5]10 Saavajit, Karttika Śu. di. 15, Monday.	Do. .	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Taraṇa, Jyeshtha Śu. di. 5	Do. ..	Damaged. Mentions Madakesire and the senabhoga of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganāthasvamin temple at Kodihalli a hamlet of Yerrabommanahalli.	....	....	Śaka 1468, Kṛdhi, Bhā[r]apada, Śu. di. 12	Do. ..	Registers the grant of the village of Pūlmāchi to the temple of Tīrimaladeva of Kōḷi by the Mahamāṇḍalādevīra Rāmāraja Eya-Timnadēva for the merit of king Śaśāivaraṇa.
740	On a rock in a field at Mallinayakanahalli.	....	....	Śaka 1468, Pāvāṅga, Śu. di. 15, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kudorekunte for offerings to the temple of Naga[r]ēśvara.
741	On a stone in a field at Yellotti ..	....	....	....	Do. .	This (is) the village Velloḷi-grāma granted for offerings to the temple of Lakṣmi-Narasimhadēva at Penugonde.
742	On a slab set up near the Narasimhasvamin temple at Uppadihalli .	Vijayanagara.	Vīra-Krishnadevarāya-Maharāja	Śaka 1434, Anīra, Vaiśākha, Śu. di. 15.	Do. .	Records the grant of the village [Uppa]ḷli in Rodanāda a subdivision of Maratara-sime, by Ellāya a servant of the king, to the temple of Abubāla-Narasimhadēva of Hiriya-dhalivāṭa.
743	On a stone found in the middle of the village of Manuru.	....	....	....	Do. .. (in archaic characters)	Mutilated. Seems to register a gift of 5 kappuga of wet land (keḷani) below the tank Periya-keṇe, 4 kappuga of black cotton-soil, (eye) and 4 kappuga of red-soil land (keṇkaḍu).
744	On another stone in the same place ..	....	....	....	Do. .	The document was written by [Tē]ḍikāla Donnaman. Mutilated. Gift of land below Kōṭṭakāra-keṇe and two other tanks. A flower-garden was also granted to the Bhatara.
745	On a rock near the Raṅganāthasvamin temple at Melavey .	Vijayanagara.	Vīrapratāpa Achyutadeva-Maharāja	Śaka 1456, Vijaya, Āśvayuja, Śu. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tīruvaṅgaḷanāthadēva.
746	On a hero slab at Nallariyula-maṭha near Narasingarayana Roppa.	....	....	....	Do. ..	Mentions Lokaditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place .	....	....	....	Do. .	Seems to record the death of the hero Gaviyanna-Mārappa the son-in-law of [S]ḍayya.
748	On the third hero slab	Nolamba (Pallava).	Illegible	Illegible ..	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at Jammulabanda.	....	....	Plava, Chaitra, su. di. 13.	Kannarese ..	Registers a grant (ammali-patte) of land measuring vakkala by the Harati chief Nafjarayappa-raja to a certain Kefohana Nagaya of Jambubanda for services rendered during one or two invasions (avantra). Gift of a village by Ramarajayya to the dēas. The doonment was engraved at the instance of Kirishappa-Nayaka.
750	On a broken slab lying in front of the Anjaneyasvamin temple near Asvattharayan Roppa.	....	..	[Plavanigra, Chaitra, su. di. Srirama-ravamli, Saka 1752, Vikriti, Phalguna, su. di. 10, Monday.	Do. ..	
751	On a slab set up in a field at Gudibanda	....	....	Nandana, Magha, su. di. 5, Sunday, 9th ghalige after sunrise	Do. ..	Gift of land to a certain, aradhya of Gujunodu by the gavadas and tenebōvas of Guḍubayya with the permission of the chief Rahutta-maharaya.
752	On a slab set up at the foot of the hill in the same village.	....	....	....	Do. ..	Registers that Hobappa son of Jayadavarasa built the steps.
753	On a hero-stone lying at Iralakatta near Gollaradevarahatti.	....	....	....	Do. (in archaic characters).	Refers to the death of Vira-Kulasa son of Nolamba-Kulasa in the battle of Polala, on attacking Prabhurama. So also died Nolamba-Kulasa on attacking Ja[gr]pa in the battle of Kalijyakkalla.
754	On another hero-stone set up in front of the Malikarjuna temple near the same place.	....	....	....	Kannarese ..	Mentions the (memorial) stories of the three heroes Kokkaja, Madiyappa and Valamaya the brothers of Masaraya, son of Niparattha, the son of Desantappa.
755	On a pillar set up in a field at Phalaram Gollarahatti.	Nolamba (Pallava).	Nolamb badhiraja	....	Do. (in archaic characters).	Registers that while the king was ruling Tanniru and Chōragiri with abhyantarnasiddhi, his dog called Pansaga ran after a pig and died. Seriously damaged.
756	On a slab set up in the same place	..	..	Saka 881, Sivartha, ... Thursday.	Do. ..	
757	On a stone set up in a field at Konkallu	..	....	....	Kannarese ..	Registers that this is the rent-free field of Hira-Parvatadhyaya of Gujunodu; see No. 751 above.
758	On a Naga-stone near Mallinamadugu	..	....	Kiṛṇḍin, Chaitra, su. di. 5, Wednesday.	Do. ..	This temple and Ponunagaru were caused to be made by Nagaya (son of) Bayiragunda.
759	On a broken pillar in a field at Gunimorubāgal.	Nolamba (Pallava).	Anpayyadava, [son of] Bira-Nolamba	Saka 859, Dvimitukha]. Ashadha, su. di. 5, Vaddavara (Saturday)	Do. (in archaic characters).	The mahajana consisting of certain gavundas and the aru consisting of a few others and the Śaiva teacher Viruga-Siva-Bhartra of the temple of Nolambagavara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the nīlādi (niādhī) of Māda, younger brother of Ayyappa of Morvavālu.
761	On a hero-stone lying in a field in the same village.	..	....	Śarvārī ..	Kanarese ..	Mentions Valikōṇḍa and Nayantravara Timmayya.
762	On the north wall of the central shrine in the Gōvīndarāja-Perumal temple at Tirupatī (Chandragiri taluk, Chittoor district).	Saluva ..	Mahamūṇḍaśaivara Narasingayyadeva-Maha-arau.	Śaka 1383, Śarvārājī, Pūshyā, Śuk. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Gōvīndarāja-Perumal temple at Tirupatī must be conducted on the same lines as that of Tiruvēngalanātha on the Tirumala hill and that Kandalā Rāmanujayya and his pupils should supervise the distribution of prasāda to the Śrī-vaishnavae, both foreign and local, in the Gōvīndarāja-sannidhi and in the Rāmanujakūṭa (feeding house) newly constructed by him at Tirupatī. The king also instituted a Rāmanujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruvēngalanātha to be supervised by the same Kandalā Rāmanujayya. Some services in the temple were rendered by the Chāṭāḍa (Śrī-Śrī-Vaiṣṇava). Aṭṭiya-Perumal of Tiruchohannur is also mentioned.
763	Below 6 images in the northern wall of the big gōpura of the same temple.	..	....	..	Telugu ..	(The above images represent) Maṭṭa Tiruvēngalanātharāju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahamūṇḍaśaivara Anantārājayya, son of Maṭṭi Tiruvēngalanātharāju, constructed this gōpura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
ANANTAPUR DISTRICT, MADAKASIRA TALUK.						
1	On a pillar set up in the court-yard of the Ranganathaswamin temple at Palla-banda .	Vijaya-nagara.	Virapratapa Sadasivara-ya-Maharaya ..	Saka 1478, Naja Purnya, 8n. di. 8.	Kanarese ..	Registers that under orders of the Mahanandaleśvara Rana-raja-Tirumalarajayadeva-Maharasa, the Mahanayaka-acharya Timmana-Nayaka of Nidugal and the gauda and senabova residents of that province together with the mer-chants, gave Tumukunte in Nidugala-rajya to the temple of Tiruvengalanatha at Peyyalabate for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Keñchappa-Nayaka the mudro-officer of Gutti-Tirumalarajayadeva-Maharasa evidently the same as Rana-raja-Tirumalarajayadeva mentioned above. Damaged. Registers that Imma-di-Timmana-Nayaka of Nidugal gave the kanchi of the tank Narsambudhi-kunte to a certain Samani Papaya with the permission of the god Tiruvengalanatha of Peylakonde, since this Papaya was regularly every year erecting a pundal (chapara) in the name of Peylakonda Ranganatha, was going on pilgrimage to Tirumade every year and was repairing the chapara at his own cost. Unfinished. Mentions a certain Vajavaduraiyali of Neyyur in Tondai-nadu. This portion of the roof at the northern entrance, was built by Timmana-Nayaka of Nidugal.
2	On another face of the same pillar ..	....	....	Svalhana, Magha, 1n. di. 1.	Do. ..	
3	On one of the pillars of the front mandapa of the same temple.	....	....	....	Tamil ..	
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	
5	On a stone supporting the beam of the entrance into the Garuda-shrine of the same temple.	....	....	Manmatha, Magha, Friday.	Do. ..	Damaged. Sale of a share in the temple of Ramanatha by a priest of that temple, to a certain Appa-Siva in the presence of several people of whom the tapodhana of Nonabekavara at Hejjeru, was one.
6	On the beam of the entrance into the matha-room in the same temple.	....	....	Parthiva, Magha, 5n. di. 5.	Do. ..	This portion of the roof of the yagasala of the Ranganatha temple at Peylakonda was built by Rayasani Ramanuja an officer of Imma-di-Timmana-Nayaka of Nidugal.
7	On some detached stones built into the walls of the mandapa in front of the central shrine in the same temple.	Chola ..	Parakesarivarman alias Rajendra-Chola-deva.	Lost	Tamil ..	Fragmentary. Seema to record a gift of cows for maintaining a lamp in the temple of Mahadeva.
8	On a stone that supports the beam of the entrance into the Ranganathaswamin temple at Korrevu .	Western Chalukya.	Jagadekamalladeva 'ruling from his capital Kalyana.'	....	Kanarese ..	The Mahanandaleśvara Ramanudaya-Cholamaharaja the chief of Oreyuru, etc., ruling Govindavadi, the whole community (kottai) being present, assigned for a perpetual lamp to the temple of Kammatasvami, one visa per dala on each bidige-kannata and 1 hage per month on each bidik-kannata. This is the rent-free field (manyada hola) of the Vitaraga-pattanavami Tummi-setti.
9	On the capital of a pillar in the Vira-bhadraswamin temple in the same village.	....	....	....	Do. ..	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at Mutkur ..	....	....	Bahaduraya, Jyeshtha. [1st]. di. 5.	Telugu ..	Under orders of the Mahamandalesvara Samasta Rangapa- rajedeva-Maharaja, a certain Pedasingama gave one tannu of field to a private individual who dug a tank at Rang- puram. Mentions a certain R[aj]amahaleya. Nayaka and his son.
11	On a hero-stone in a field at Pedda oragiri.	....	....	Saka 1692, Sad- harana, Kart- tika su. di. 15, Monday.	Kannarese ..	Damaged. Mentions a certain R[aj]amahaleya. Nayaka and his son.
12	On a broken pillar in the court-yard of the Doddappa (Siva) temple at Hema- vati .	Nolamba (Pallava).	Mayindamma (Mahendavarman)	....	Kannarese (in archaic characters).	Mentions Ayyappa and [Nolambadhiraja]. Seems to record the grant of a tank. Mentions Tirumangodeya Kileppalli and the [Siva] teachers Ananta-Siva, Jagi- svara, Kamalaprabha-Gorava and Devanasova-Gorava of Nakaresvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kannarese ..	Damaged. Mentions Varuna-Siva-Bhatara pupil of Rudia- [Siva]charya and a certain Madayya of M[o]re[ger]ji.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the mandapa by Marayya son of La[ke]shma[ya].
15	On a pillar set up at the southern entrance of the same temple.	Western Chalukya.	Chalukyaobhadravartin Vikramadeva ..	Saka 108[4], Vrisaka, Pashya, Uttarayana- Sankranana.	Do. ..	The Mahamandalesvara Tribhuvanamalla Mall deva-Choja- Maharaja lord of Oreyuru who was a subordinate of the king, ruling at He[th]ijeru widened the well that was dug at the capital town of He[th]ijeru in Sira-nadu by a certain Siddhu Periyajuvasetti son of Ajaliya-Manayala and Annamme of the brahmadaya village Akura in Rajaraja- vadanadu on the southern bank of the river Kaveri, in the Chola country, consecrated near that well the temple of Desisvara with the consent of all the Desi merchants and gave for offerings, lamps and worship 3 khanduga of land below the tank of Sivaru.
16	On the same pillar ..	....	....	....	Do. ..	The Desi-merchants of the Kubera family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pack(?)—horses, mules, saffron, yak-hair, pauchavanige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Nolamba (Pallava).	Siva-Nolambadhiraja ..	Saka 888, Keshaya.	Kannarese (poetry and prose; in archaic characters).	Refers to prince Ayyapadava the son of the king by queen Pariyabaraei, and his fight. Also Ereyamma is mentioned as one of the party at whose command the hero Erega died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Saka 846	Kannarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at Dasarahal- li.	..	....	Vikari, Magha, su. di. 10	Kanarese	Registers that Harati Sarajayapur-rāja gave some land to Gaudara-Chikkappa of Dasarahalli as nésara-kodagi.
20	On a pillar of a dilapidated mandapa at the entrance into the village of Kottasivaram	..	....	..	Do.	Alpadevi the queen of king Irungola and a lay disciple of the Kanur-gana of Kondakundavaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place	..	....	..	Do.	Registers that this basadi (Jaina temple) was built by Davanandi-Acharya pupil of Pushyanandi-Malaharidēva of Kanur-gana and the Kondakundavaya.
22	On a pillar in the Āñjaneyasvamin temple of the same village.	..	..	..	Do.	In modern characters. (One portion of the inscription says that the image of Sanjiva (Hanuman) was cut by Chennappa, son of Kunimara Krishnappa and another that the temple was built (?) by talavara Yarga, son of Kanakayya.
23	On the second pillar of the same temple.	Chola	Rajendra-Chōlādēva (I)	10th year	Kanarese and Tamil.	This mandapa was erected by Areyam Rajarajam alias Vikramachōla-Chōlyavariyam, the chief of Chattamañ-galan in Tirenur-nadu and the commander of the forces (of the king), on the 40th day opposite the 16th day (of this year). Below this on a separate section of the pillar are engraved the titles Nalundi-Bhima, Chōluna-chakra and Samantalarayan in Kanarese and Narmadi-Bhiman, Samantarayan in Tamil. These may have been the titles of the chief who built the mandapa.
24	On the third pillar	..	..	..	Do.	Contains the titles Eḍṭavarkalan and Abitarvāliyan in Kanarese script and Vayirinarayan and Vira-Bhiman in Tamil of about the same period as No. 23. A much later record of Śaka 1733, Pujotpati, Vaiśakha, ba. di. 6, Wednesday, states that the Āñjanēya temple was consecrated by a śaṇbhoga of Sivara.
25	On the same pillar	..	....	..	Kanarese (verse). Kanarese	Not intelligible. Refers to a certain Kalimayan, also perhaps called Kali-Chagi.
26	On a broken hero-stone lying near the Siva temple in the same village.	..	..	..	Do.	Bajoya-llegade in a cattle-raid].
27	On a pillar set up at the entrance into the main shrine of the Siva temple.	Vijayanagara.	Mahamandaleśvara Vodeya 'ruling at Hosapattapa.'	Śaka 1287, Vishuvasu, Kartika, su. di. 10, Friday.	Do.	Refers to a certain Bhūhaya-Nayaka, son of Benakoya-Nayaka ruling at Sivurda-pattapa the chief town of Nilugala-rāja and states that this chief gave the village of Gopasamudra north of Sivara (?) to the god Gopnathadeva of Hiryayagrāhara for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village Patasivaram.	Western Chalukya	Tribhuvanamalla 'the destroyer of the Kalachurya race.'	Śaka 1107, Viśvavasu.	Do.	Damaged. The king's subordinate Tribhuvanamalla Bhogadeva Chōla-Maharaja was ruling at the city of Heñjēva. The Jaina teacher Virumandi-Siddhantaekravartideva and his son Padmayaraba-Malaharidēva are next mentioned.
29	On a stone set up in the courtyard of the Mallarēśvara temple.	Vijayanagara.	Vira-pratāpa Sadāsivārāya-Mahārāja]	Śaka 1473, Viśvavasu, Aśvini, su. di. 10.	Do.	Much damaged. Seem to record a grant of land made at the presence of Viśhaladeva.
30	On a pillar of the mukha-mandapa of the Siva temple situated between Kottasivaram and Patasivaram.	..	....	..	Tamil (verse)	Mentions Narmadi-Vina (Bhima) and Telutgar. On the same pillar in old Kannada characters are registered the titles Jayasīnghakulakala and Samantalarahāvi.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same mandapa ..	..	..	..	Tamil (verse).	Mentions the battle with Kalings, Oddas, and Telungas. On the same pillar are engraved in Nagari the titles Abhira-rojajiva etc.
32	On a slab set up at Doddakatta-cheruvu near Halukur.	Vijayana-gara.	Virapratapa Sadasiivadēva-Maharāya ..	Śaka 1473, Vi-rodhikrit, Śrāvana, Śu. di. 1.	Kannarese ..	Registers a gift of land as kaṭṭagodagi to certain gaudas for their having repaired the tank at Hodagata, by Maruboli Tirumalayadēva-Mahā-arasu who held under amara-tenure the village of Dodugata in Nidugale-nadu under orders of the Mahāmandalēvara Rāmarāja-Viṭṭhalayadēva-Mahā-arasu.
33	On a slab set up (near the road) on the way from Halukur to Amarapuram.	..	..	Śaka [13]69, Kṛṣṇa, Pāṇḍura, [Śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who cut off the bows of Mādo-Nāyaṅka and Gaṅgavati Nīla on the occasion when his father Kīṁ-Pāpeya-Nāyaka of Halukur was attacked by Jannapa-Oḍeya and Bonma-Nāyaka of Goikere with a lakh (?) of men and one thousand horses. It is also stated that Papi-Nāyaṅka himself cut off 500 heads and 200 horses and that his son-in-law Bīmasaniya-Guḍe-Nāyaṅka joined him in the fight.
34	On a broken stone lying in the village-munsiff's chavadi at Amarapuram.	..	....	Śaka 114[8], [Pārthiva] Jyēṣṭha, Śu. di. 10, Friday.	Do. ..	Mentions the Mahāmandalēvara Viṭṭhuvannama[lla] Irūṅ-golade[va]-Chōja-Nāharāja son of Rāmidēva-Chōja-Maharāja and his crowned queen Rāchaledevi, ruling at Nidugalla-paṭṭaya. Seems to register a gift of land in connection with the marriage (kanyādāna) of [his daughter] Nāṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	..	..	Kannarese (in archaic characters).	While [Sōjavyarasa] was ruling the Nolaṁbavadi thirty-two thousand (country), the watchman of Poṭṭeru called Baṭṭi Rēobayya built a tank called [Doḍa]-kege, provided it with a stone sluice and made a gift of 2 khaṇḍuga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekatte Mallesvarasvamin temple in the same village.	..	....	..	Kannarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-setti Saṅḡaya-Nāyaka raided the village of Jannadiyahaḷli.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Virabhadrasvamin temple in the same village.	Vijayana-gara.	Virapratapa Sadasiivadēva-Maharāya ..	Śaka 1456, Kṛ-ḍhi, Kērttika, Śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahāmandalēvara Rāmarāja-Viṭṭhalēvaradēva-Mahā-arasugaḷa remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Muṇḍina Bonmayya the son of Talavara Bonmayya-Nāyaka of Tallāṅḡere who died on the occasion when Ku[ru]ḷaya-Nāyaka captured the cows.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahamandalesvara Tribhuvanamalla Nissankapratapachakravarti Viradacharya-Murari. Irudugadeva-Chola Maharaja of the Chola race 'ruling at the capital town of Nidugalla.'	Saka 1200, Iravara, Ashadha, 28. di. pañchami, Monday.	Kannarese ..	Registers that Malliseti son of Saigayana-Bommiseti and Melave and the favourite lay disciple of Balendu-Maladhari-deva who was the senior pupil of Tribhuvanachakravarti of Ingalesvara, of Mula-sangha, Desiya-gana, Konjakund-anvaya and Pusaka-gachchha, gave at Tammadhalli the 2,000 araca trees which belonged to his share, to Prasanna-Paravadeva of the basadi of Taligere known as Brahmanajinalaya. The priest of this temple was Challapille a Jina-Brahmsua of Bhuvalekanathanallur in Bhuvalekanatha-vishaya, a sub-division of Ponnamaravati-stone, north of Dakshina-Madhura in the southern Paptiya country. From the produce of this garden land were to be constructed of stone, the basadi from its upana to stapi, the mahamandapa, bhadra, Lakshminandapa, gopura, enclosure (pariantra), festoons (vandanamale), Manastambha sam-puravahana and makaratorans.
41	On another stone in the same place ..	....	....	Sarvari, Asvija, 28. di. 16 Friday.	Do.	This is the tomb (nisidhi) of Samhiseti son of Boniseti.
42	On a pedestal lying in the courtyard of the same temple.	....	....	....	Do.	This is the basadi caused to be made by a pupil of Balendu-Maladhari-deva, a disciple of Tribhuvanachakravarti of Ingalesvara, belonging to Mula-sangha, Desiya-gana, Konjakund-anvaya and the Pusaka-gachchha. The vritti here was held by Challapideva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do.	This is the tomb (nisidhi) of Kammiseti-yara Bakhaya, a lay disciple of Prabhachandra-Bhattharaka of Ingalesvara who belonged to the Mula-sangha etc.
44	On a second stone in the same place ..	....	....	....	Do.	This is the tomb (nisidhi) of Bhavasa-Pravidyachakravarti who was a terror to disputants and belonged to the Mula-sangha and the Sona-gana.
45	On the third stone ..	....	....	....	Do.	This is the nisidhi of Virupaya and Maraya the lay disciples of Balendu-Maladhari-deva of the Mula-sangha and the Desiya-gana.
46	On the fourth stone..	....	....	....	Do.	This is the nisidhi of Potola and Sayabi-Maraya, father and son.
47	On the fifth stone ..	....	....	....	Do.	This is the nisidhi of Kamm[sa]-setti a lay disciple of Prabhachandra-deva.
48	On a stone lying on a platform in the courtyard of the Anjaneyaswamin temple at Tammadhalli.	....	....	....	Do.	This is the nisidhi of Chandra[n]ka-Bhattharaka, [pupil] of Charnkirti-Bhattharaka of the Mula-sangha and the Desiya-gana.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijsya-nagara	Vīrapratāpa Ahojyutadeva Mahārāja	Śaka 1463, Kartika, 2, Saturday	Kanarese	The tank of this village Tammadihalī having breached at three places, the residents of the village, viz., Chennagaunda and Timma-gaunda, repaired the breaches at their own cost. They were granted 1 khandinga of kuttugolagi for perpetual enjoyment, by Tipparāja-Mana-masu, agent of Venkatādrī-Nayaka.
50	On another stone set up in the same place	..	....	Do. [the tithi is by mistake given as 7 while it should be 2]	Do.	Refers to the gift of 1 khandinga of paddy-land to the same two gaundas as kuttugolagi. Venkatādrī-Nayaka's father is here mentioned to be Kotappa-Nayaka and his agent, Tipparajayya.
51	On a hero-stone lying in a field at Kana-janahalli.	..	..	Paridhavi Margasira, ba. di 1.	Do.	Records the death of certain gaundas, the sons of the headman of Kanaj[ga]dehalli, in the battle of Kuddehalli.
52	On a stone built into the platform in the courtyard of the Anjaneyasvamin temple at Rolla.	..	....	Vikrīti, Margasira, su. di. 12.	Do.	Gift of the pillar by Mada-gaunda son of Tippe-gaunda of Rolle.
53	On a stone set up in the courtyard of the Anjaneyasvamin temple at Tubinakunta.	..	....	Śaka 1658, Naha.	Do.	Damaged. The fort, tank and the irrigation canal of Tubinakunte was the gift of Ramu paya. Records other charities made by his son and grandson.
54	On a stone in a field at Hulikunta	..	....	....	Do.	(This) Hulikunte surnamed Sirumapura is the village granted to god Śaṅkaradeva.
55	On a hero-stone in a field at Honnerahalli.	Nolamba (Pallava).	Iṇṇa-Nolamba No[ḥi]payya	Śaka 885, Rūdhirōdgarin, Aśvādha, su. di. paṇḍamī.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bajasaṇadakallu) in memory of the gold-smith (akkasale) Śaṭṭibachari who closed in and fell in a fight with the thieves at Rolle.
56	On a boulder in a field at Kodihalli (Kodihalli).	..	..	Sunday, Bhadravari, drapada, ba. di. 10.	Kanarese	The writing is very faulty. Refers to the reign of Śrīraṅgaya and records the grant of the village of Kodihalli in Rolle-sthalu, in Agali-sthalu, in Sīrūhadda-sthalu belonging to Rayadurgada-venṇe, as a kanachigama-paṭe to a certain Krishnayya by king Harati Sarajayappa-rāja.
57	On a pillar set up in front of the Mallayuvva temple at Akkagaladevarahalli.	..	....	Śaka 1120, Kalayukti, Jyeshtha.	Do.	Highly damaged.
58	On a stone in a field at Muttinahalli	..	....	Lost	Do.	Pro. Mentions a chief of Harati and his agent Keṇchappa. To Chikaya, the son of the latter, was given some land as rent-free nēśara-kodagi for his service (ś) (kapata bhalakagi, at Srya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT, GUNTUR TALUK.						
59	On a stone set up before the Venugopalaswami temple at Ainavolu.	Vijayanagara.	Sadasivadeva-Maharaya 'ruling at Vijayanagara.'	Śaka 1482, Pingala, Pushya, i.e. di. 10, Thursday.	Telugu.	Registers that while the Mahamandalesvara Siddhirajamimaraja was governing the Konḍavijī-sima, the Dommarī chiefs Chinnu-Reddi, Narasannu and Komaraviaya with the permission of all the samayas made a gift of the Dommarī-nannu (tax) due from the people of Ayunavolu, to the temple of (opinatha of that village). Records that [Tolunūgōji Kōvi-Reddi gave for the merit of his father Koti-Reddi, certain shares of land in the village of Vaddanajipuu, to the mahājanas (of that village).
60	On a stone with the Hanuman-image in front of the Rama temple at Anantavaram.	..	..	Śaka 1153, Magha, an. di. panchami, Thursday.	Do.	
61	On a stone built into the platform of the dhvajastambha of the same temple.	..	..	Śaka 1537, Rābhāsa, Vaiśākha, su. di. 3, Thursday.	Do.	Rameshundra, the son of Gūyūnaja and grandson of Timmaraja of Yilapāru in the Annanabrolī-sima, raised the garudadhvaja of the temple of Channaraya at Bhagavatula. Anavōlavaram for the merit of Vallama-rāja, son of Ganapa-rāja and grandson of Virama-rāja of Konki in the Adlakki-sima.
62	On a stone bearing two foot-prints near the same dhvajastambha.	..	..	Śaka 1734, Angirasa Chaitra, an. di. 7, Sunday.	Do.	Records that Gāḍḍannu, son of Basvanna and grandson of Imḷajaboni Vchkaninedu, founded the temple of Svaramasvamin at Anantavaram in the tāluka belonging to Rāja Manūri-Vēṅkaṭarannapavagaru, in the Konḍavijī-sima.
63	On a stone lying near a well at Atmakur	..	..	Śaka 1160, Chaitra, an. di. 8, Thursday, Mōsha-Sankranti.	Sanskrit (verse) and Telugu.	Palakolam Kōḷi-Nayaka founded the temple of Lakshmiśvara-Mahadeva at Aunkuru in Doddi-Kaṇṇavali in the name of his father (called Kakati Lakshmana in the Sanskrit portion), raised the vimāna and granted 26 cows for a perpetual lamp. Gifts of land made to other shrines and Brahmanas are also recorded.
64	On a side of the big hill at Badepuam (hamlet of Tadikonda).	Vijayanagara.	Vira-pratāpa Śadaśiva-deva-Maharaya 'ruling at Vijayanagara.'	Śaka 1476, Ananda, Adhika-Āshādha, an. di. 11, lunar eclipse.	Telugu.	Mentions the Mahamandalesvara Rāmānaja-Timmarajayadeva-Maharaja and registers a gift of 1 kha of land to Bhavayyāngaru, son of Jilleṇṇayyāngaru and grandson of Kakati Tippayyāngaru, by the Mahamandalesvara Timmaraja, son of Vohajarālu and grandson of Siddhirāja of Harlu-gotra, Apastambasūtra and Yajus-sakha, at Rāmanāndapuram in Kōḷāḥmit-āthala in the Konḍavijī-sima.
65	On a Nandi-stone set up near the tank at Bejatapuram.	Kōṭa	Mahāmandalesvara Ganapatideva-Maharaja.	Śaka 1160, Uttarayana-Sankranti.	Do.	Records that Uddanda-Nayaka Preli-Nayaka, the Mahāpradhāni of the king, founded and built the temples of Rāmāvara, Ganēśa, Kūṇḍrasvamin and the goddess at Pulipadu for the merit of his father Uddanda-Nayaka, mother Gupdasani and elder brother Dandamayaka Kōṭi-Nayaka. His younger brother Dasi-Nayaka founded and built shrines for Kēśava-deva and Kuḷppuḷ-Vinayaka. The gifts of land made to the temples, the śālanapati and to Brahmanas are also recorded.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu	This is the boundary-pillar of the village Pulipadu which belongs to the temple of Angadi Gopmatha at Kondavidu. Damaged. Mentions Bayyanna son of Isakkana of Pōluru.
67	On a Hanuman-pillar built into the roof of the Venugopalsvamin temple at Betapudi.	..	....	Saka 1316, Krodhi, Phalgunasū. di. 11, Pushya.	Do.	
68	On a stone set up near a well at Chinakakani.	..	....	Saka 1246, Rak-takehi, Maghasū. di. 1[3], Thursday.	Do.	Gift of a flower-garden to the temple of Chenna-Mallikarjunadeva at Kakani, by Nagi-setti and Vallabhi-setti of Krañja.
69	On a small boulder in the same place ..	..	....	Saka 1477, Rak-shasa, Kartika, sū. di. purnamī, Thursday, Kōhū.	Do.	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jijya, who had founded there in connection with the temples of Chenna-Mallikarjuna and Gopinath at Purushottamapura in Kakani.
70	On a Hanuman-pillar set up near the new temple at Chintapallipadu.	[Gajapati] ..	Gapadeva-Rautaraya Mahapatralu	Saka 1376, [Bha-va], Vasākhya, sū. di. 15, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Raghavāsvata at Chadalavada and (the towns) Adlūnki, Vinikōpda and Kōndavidu.
71	On a broken Garuda-pillar lying in a field at Dondapadu.	..	..	Saka 1724, Dundaohi, Phalgunasū. di. 3, Thursday.	Do.	Records the setting up of the Garuda-pillar and the Śaana-pillar near the shrines of Vighnesvara and Āñjaneya by a private person.
72	On the lamp-column set up before the Āñjaneya temple at the same village.	..	....	Saka 1651, Kila-ka, Margasira sū. di. 14, Wed. (day).	Telugu	States that (an image of) the god Āñjaneya at Dondapadu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bogoli-gotra, grandsons of Kōmmineni Kōndappa and sons of Tivuvappa founded a tank and a garden. A rent-free gift of land is also recorded for the gods Śiva and Kēśava.
73	On the plinth of the inner entrance into the Virabhadra temple at Enamadala.	..	..	....	Do.	Damaged and built in. Refers to a sarvaṃanya gift of land made by two private individuals to a certain Ramselāndrisani, daughter of Yanamadala Gaurasani and to a garden raised on the same and for her merit.
74	On a pillar lying in a field near the Sitaramasvamin temple at the same village.	..	....	Saka 1327, Parthiva, Sravasa, sū. di. 10, Thursday].	Do.	States that this pillar of the āsthana-māṇḍapa of the temple of Raghavāsvata at Kōndavidu was the gift of Chenna-[Tippana] a Vaīśya of the Chenuṣetti-gōtra and lord of Penurūgonda. It was made for the merit of his father Kōmmi-setti and mother Gaṅgasani.
75	On a pillar of the māṇḍapa near the same temple.	..	....	Saka 1310, Vibhava, Magha, sū. di. 5, Thursday, Makara-masa.	Do.	States that a sale (i.e., weave) (named) 'Tummalacheruvu Rāmi-setti, a devotee of Kūlama Mallikarjunadeva gave this central pillar to the rāṅga-[māṇḍapa] of the temple of Nalasthama-Mallaradova at Kōndavidu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sriramaswamin temple at Errabalem.	..	....	..	Telugu ..	Cut by Dhanyamma Gokachari. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	...	Śaka 116[7], Kartika, ba. di. pāñchami, Thursday. Śaka 1089, Uttarayana- Sankranti.	Telugu (verse and prose). ..	Registers the gift of 25 cows for a perpetual lamp made to the god Annaswamyadeva at Undavelli by Veligandla Errama- Reddi (Errama-Ratnad) for the merit of his parents Mareddi and Pōlsani.
78	On the proper right column of the same entrance.	[Velanadu]	Rajendra-Kulottunga-Chōderāja	..	Telugu ..	Registers the gift of the village of Knapagallurapuri to the mahajanas of Undavelli by a certain Jilya-hoyudu, for the merit of the king.
79	In the same place	Kōta ..	Mahamandalesvara Ketiraja	Śaka 1135, Vaisakha, su. di. dasami, Monday.	Do ..	Almajama and Ketama, the concubines of the king, together with their father Varama-Nayaka, presented for the merit of their lord a processional image to the temple at Undavelli and granted one khandava of land to the north of Kommala- kōta for offerings to this image.
80	Do. .. .. .	..	....	Śaka 1142. Phalguṇa, prathama- padyami, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kāmana-hoyudu son of Chōdajaya Anarehoyudu.
81	On a stone lying by the side of the Koripadu road at Guntur.	..	....	Śaka 17[4]3 Chitrabhadra Vaisakha, ba. di. 7, Sunday	Do. ..	Damaged. Mentions the temple of Saketapura-Samrāja- Paṭābhīrasvamin at Koripadu and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Rāja Manāru-Appaji- Puntulu a majundār of the Mārtījannagar-sarkaru.
82	On a pillar of the Ānjaneya temple in the same village.	..	...	Śaka 1172, Āśvayuja, ba. di. aṣṭami, Thursday.	Do. ..	Registers the provision for 1 koleḍu of ghee a day, for a per- petual lamp in the temple of Ayyakulatilaka Chōdīśvara- Mahadeva at Chintibōli.
83	On a white marble Naga-stone set up in the Agastyswarsvamin temple in the same village.	Parīśoh- ohedin].	Mahamandalesvara [Kajjodyrāja	.. Śaka 10[8]0, Uttarayana- Sankranti.	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Agastyswara- Mahadeva at Gunturu in Chīgāmaraga, the temple, mandapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaddipudi to the śanis, māns, dancing masters, drummers, flutists, artists, conch- blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brahmanas are also recorded.
84	On a pillar in the gōpura of the Lakshmi- Nṛ-simhasvamin temple in the same village.	..	..	Śaka 1326, Tārāṇa, Māgha, su. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-mandapa of the god Nagarāśwadeva at Koripadu, by Sakajaya-seṭṭi, a Vaiśya of the Venukula-gōtra and lord of Penutgonda-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On a second pillar in the same place ..	..	....	Śaka 1326, Tārāra, Magha, Śa. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-śeṭṭi a Vaisya of the Śilakula-gotra and lord of Penungoṇḍa-pura.
86	On a stone in a field to the west of Gorantla.	..	....	..	..	Registers a share (vritti) of kha 1 to Boggarapu Gōpaladeva in the village of Gorantla.
87	On a stone lying before the Mallēśvara temple at Ippatam.	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amareśvara-Mahadeva.
88	On a stone set up in the same place ..	Kaketa (i.e., Kakatiya).	Gaṇapatideva-Maharaja ..	Śaka 1133 Pushya, Śa. di. pañchadasi, Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vrittis) granted to temples, Brahmanas and temple servants at Ippatam, by the Mahamandalesvara Kōja-Munmatidevaraja, son of Gaṇḍa-bhupati, for the merit of his parents. The temples of Mallikarjuna, Ramanatha, Vinayaka and Devata are mentioned.
89	On a stone lying near the tank at Kondepadu.	Vijayanagara	Vīrapratapa Śrī-Raṅgarāyaḍeva-Maharaja 'ruling at Vidyānagara.'	Śaka 1498, Dhātū, Śa. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kucobala of land at Kondepadu in the Kōṇḍaviti-śrūta, made by Vemula Raghavayyagaru of the fourth caste, to the god Gōpāyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuḍa-pillar set up before the Lakṣmi-Nṛsiṃha temple at Kurunatala.	Reddi ..	Peda Kōmaṭi-Vema ..	Śaka 1326, Śrāvana, lunar eclipse.	Sanskrīṭ (verse).	Registers the gift by the king of the village of Kurunatala to the god Dāsārathi (i.e., Rama) at Kṛpavara-puri. The king is given the epithet Survajña-śakravartin.
91	On a rock near the Durgi-Bhairava shrine at Lam.	..	....	..	Do. (in arohaio characters).	Mentions Lamba (i.e., Lam) and seems to record the toll payable by certain classes (?).
92	On a stone set up in front of the Mallēśvaraśamin temple in the same village.	Kakatiya ..	Mahamandalesvara Rudradeva-Maharaja.	.... Dhanuṣ-Śaṅkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhīmēśvara-Mahadeva at Lam by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at Malkapuram (hamlet of Mandadani).	[Gōlkoṇḍa]	Rajadhiraja Maharaja Yibhuraṇ-Śahavodhalingaru.	Śaka 1499, Dhātū, Śa. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Ravipundi-śthala under orders of the king. About 19 villages and their areas are given. The Kampu cultivators had to pay a tax of 1 samsāya and Turukavaru ½ samsāya on 1 ku of land. The Brahmanas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kakatiya ..	Rudradevi ..	Śaka 1183, Dūrmati, Chaitra, Śa. di. 8, Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvēśvara-Siva-Dēśika, the dikṣha-guru and the rājaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kandavāṭi in Veli-nādu-vishaya, to the teacher Viśvēśvara-Sūmbhu together with the village Velagupudi. The teacher is stated to have consecrated therein a Śiva temple, founded a monastery and a school and naming the village Viśvēśvara-golaki, allotted shares in it to the temple, to the Suddha-Saiva monastery, to the maternity, hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar .. .. .	....	....	Vibhava, Chaitra, 8th day, 1, Friday.	Telugu	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Visṣvārādeva at Viśvanātha-Golagiri on the bank of the river Krishnaveni by Rajagurudēvara, (i.e., the royal preceptor) Viśvārādeva Sivaśāharya and of 25 cows for each lamp. The artisan (śilpi-śāharya) Guddōju and the smith (akkaśala) Prōdōju also received gifts of land. Gifts of land for dancing girls were made by Kāśvara-Siva-Ayyangaru under instructions from the rājaguru. The temples of Somanāthadēva and Gaṇēśvaradēva at Velankapindi, and the masons (kāse) Anōju, Nannapōy, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do. .. .. .	....	....	Śaka 1204, Kartika, Turgūna.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kāśvara-Sivaśāharya of the Srivatsa-gotra the (spiritual) son of Rajagurudēvara for the merit of his parents Viḍya-Sivādēva and Somaśanti-Amma. A house-site and a 'pitti' were also given to the kāmpu that kept the cows and supplied the ghee.
97	Do. .. .. .	...	....	Śaka 12[0*]4, Chitrabhaṇu, Śrāvana, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paśupati (i.e., Siva) in the temple of Viśvārādeva at Mandarapurn on the bank of the Krishna, by Mahādēva-Chetṭōpādhyaya, son of [Modali]pila-Pandita of the Bhāradvāja-gotra. Isaṇa-bōyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāśvara-Sivaśāharya.
98	Do. .. .. .	....	....	Śaka 12[0*]4, Chitrabhaṇu, Āśvayuja, 8th day, tṛtīya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Kōttaravu Mallaya-Preggada, son of Kōmmanna-Preggada of the Bhāradvāja-gotra, for the merit of his master Rajagurudēvara Viśvārādeva-Siva-Deśika, whose officer he was in charge of the granary (dhanya-dāipa).
99	Do. .. .. .	....	....	Śaka 1204, Chitrabhaṇu, Pausṇya, 8th day, ekādaśi, Saturday, Makara-Sankranti.	Do.	Records that Kani-ṣeṭṭi the son of Nami-ṣeṭṭi of the Chenu-ṣeṭṭa-gotra gave 25 cows for a perpetual lamp in the temple of Viśvanāthadēva, for the merit of his parents.
100	On a Naga-stone set up in front of the Ājānēya temple at Mallayapalem.	....	....	Śaka 16[48*], Viśākhāsa, Āśvīja, 8th day, 14, Thursday.	Do.	States that [Va]ṇkuri Anki-Reddi set up a Nagendra-pillar for the merit of his father Nāgi-Reddi and mother Buch-chamma.

O.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rāma-līṅgavamin temple at Mandadādam.	....	....	Śaka 1201, Pramadin, Chaitra, 13, su. di. Sunday, Viśhuvu-Samkrānti.	Telugu ..	Records that Amari-sētti, a Vaiśya of the Surukoli-gōtra and lord of Penūṅḡonda gave 25 cows for a perpetual lamp to the temple of Rāmāśvara-Mahadēva at Mandaram on the bank of the Krishnavēni river in Doḍi-Kaṇḍavādi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddharthin, Chaitra, sud-dha-pādyaṃ (prathamā), Wednesday, Śaka 1184, Dundubhi, Śra-vaṇa, ba. di. 13, Sunday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmāśvara-Mahadēva by Śurupa-Reḍḍi, son of Pomi-Reḍḍi Kēti-Reḍḍi.
✓103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahamāṇḍalēśvara Gaṇapatiśvaraṛāja ..	....	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rājagurundēvara (i.e., the royal preceptor Viśvāśvara-Deśika).
✓104	On the south wall of the shrine of the goddess in the Mallikarjunesvamin temple at Mandapadu.	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Proli, son of Vidde-Nayaka and Vennamadevi. Mandadi Kulandu, a favourite servant of Goṅka and the ornament of his sahha, is also mentioned.
105	On a Naga-slab set up near the tank in the same village.	[Velanāṇḍu]	Mahamāṇḍalēśvara Kulottuṅga-Rājendra-Chōḍēyarāja.	Śaka 10* Uttarayana-Samkrānti.	Telugu ..	Records that Mandadi Proli-Nayaka, son of Nami-Nayaka, lord of Sirivolu, and his younger brother Mali-Nayaka gave 1 kha of land for a perpetual lamp to the god Mallikarjuna-Mahadēva at Mandavurum, for the merit of the king. Śrīya-Tapodhana who received this land agreed to supply one manebū of ghee daily.
106	On the same slab .. ..	....	....	Śaka 1090, Uttarayana-Samkrānti.	Do. ..	Records a gift of 56 sheep for a perpetual lamp in the temple of Mallikarjuna-Mahadēva at Mandavurum, by Narayana, son of Pedda-Proli-Nayaka, the lord of Sirivolu, and younger brother of Mandadi Proli-Nayaka.
107	Do.	[Velanāṇḍu]	Mahamāṇḍalēśvara Kulottuṅga-Rājendra-Chōḍēyarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikarjuna-Mahadēva at Mandavurum, by Maranāyaka, the lord of Origoṇ-dipura of the Apastamba-kula and the Bhāradvāja-gōtra.
✓108	Do.	Do.	Rājendra-Chōḍa-Maharāja, son of Mahamāṇḍalēśvara Kulottuṅga-Chōḍa-Gōṅka-Maharāja.	....	Do. ..	Records that, for the merit of the king, Mandadi Nami-Nayaka, his younger brother Proli-Nayaka and his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikarjuna-Mahadēva at Mandavurum in Koṇḍapadumaṇi. Śrīya-Tapedhana is mentioned as one of the donees.
✓109	On a stone lying in a field at Mukka-mala.	....	....	Śaka 1130 ..	Do. ..	Mutilated. Records gifts of land made to the goda Mallikarjuna, Tripurantaka and Guṇēśvara and to a number of Brahmanas, by Vippanula Koṇḍapa-Nayudu and Guṇḍapa-Nayudu, for the merit of Ketarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyāṇa-maṇḍapa in the Sitarasavāmin temple at Nallapadu.	....	....	ak 1358, Rakshasa.	Sanskrit (verse).	Describes the glory of the god Rāmachandra at Koṇḍavidu-nagara and mentions Nārana-Muttri, son of Bhīmanamātya of the Kāsyapa-gōtra and Lakṣmībā, who was a devotee of this deity.
111	On the front wall of the Gopālasavāmin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakṣmī-Nārāyaṇa by Maṅgama-mavāru, wife of Sitrāmyavagaru of Parāśara-gōtra, Āpas-tamba-sūtra and Yajñasākha.
112	On a stone in the north wall of the Lakṣmī-Nṛsiṃhasavāmin temple in the same village	....	....	Śaka 1468, Parābhava, Bhadrāpada, 6u. di. 11 Monday.	Sanskrit and Telugu.	Much damaged. Seems to register a gift of an agrahara to the temple of Gōpinātha at Nallapadu.
113	On a stone lying in a street at Nidumukala.	Vijayanagara	Vīrapratapa Śrī-Raṅgarayaḍeva-Maharaya.	Śaka 14[99] Śvara, Chaitra, 6u. di. 15, Tuesday, lunar eclipse.	Telugu ..	Records the gift of $\frac{1}{4}$ kha of land at Nidumukkula in Koṇḍavidu to the temple of Gōpinātha of this village, by Koṇḍama-Nāyanīngaru, son of Sitrāṅga-Nāyaka and grandson of Bandarupalli Annama-Nāyaka of [Śrī]hari-gōtra.
114	On a pillar of the madhyaragāma of the Saktisvarasavāmin temple at Nutekki.	Chalukya-Chōla.	Raja[rāja] (II)	Śaka 1080 and 13th year, Dakehi-nāyana-Saṁkrānti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Saktisvara-Mahadēva at Nutekki, by Yaṅgi-Raṭṭadi, son of Pulikranta Bṛīyana-Raṭṭadi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Saktisvara-Mahadēva at Nutekki, by a [Re]ddi of the Pottiparti family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōla.	Kulottuṅga-Chōḍa (II).	Śaka 1[0]59 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Saktisvaradēva at Nutekki, by the Mahāmaṇḍalāsvara Kandravati [Bhī]marāja.
117	On a stone set up near the Maḍigapalli of the same village.	....	....	Śaka 1040, Uttarāyana-Saṁkrānti.	Do. ..	States that Mara-Nāyaka son of a certain Bonni-Nāyaka, founded the temple of Kuśavadēva at Nutekki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājanas of Maḷḷyaṇa.
118	On a Hanuman-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpinātha and a gift made to it by Bhāskara, king of Chandragiri.
119	On a Nandi-Naga-pillar set up in front of the Mallikarjunasavāmin temple at Pamulapadu.	Velanadu	Rajendra-Chōḍerāja son of Mahāmaṇḍalāsvara Kulottuṅga-Chōḍa-Gonka-Maharāja.	....	Sanskrit verse and Telugu prose.	Records that the king made tax-free certain lands at Pamulapadu in Koṇḍapadumati, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess and the temple servants, for the merit of Yimijōḍraju. Registers also a gift of 65 cows made by a Reddi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar .. ..	....	....	Śaka 1091, Kartika, punnama (i.e. purnamā), Thursday. Do.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Bhairaji (i.e. Śiva), by Kondana, grandson of Pamulapaṭi Kondapa-Reddi, for the merit of his father Bhimi-Reddi and mother Kamani.
121	Do. .. ..	....	....	Do.	Do.	Records a similar gift by Rollana for the merit of his father Vonnapa-Reddi and mother Pūṣani, to the god Parvatiśvara at Pamulapaṭu.
122	Do. .. ..	....	....	Do.	Do.	Registers a gift of 56 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pamulapaṭi Maṇḍana and Yerrayamba for their merit.
123	Do. .. ..	....	....	Śaka 1194, Uttaravanna-Satukrānti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mulas'banu-Mallikarjunaśvara at Pamulapaṭu, by Veminaṇaka, son of Yōṛama-Reddi and Chāmasani.
124	Do. .. ..	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pannlapadu by Kommana for the merit of his grand-father Sōra, a-Reddi and his parents, Kōti-Reddi and Kōtasani.
✓125	On the Hanuman-pillar set up in front of the Viṣṇu temple at Paturu.	Vijayanagara.	Virapratapa Devaraya	Śaka 1314, Sāreṇin, Pvalguṇa śu. di. 16, Thursday.	Sanskrit (verse).	Demaged. Seems to register a gift of land at Pianturu made by prince Hanuachandra through (his agent) Chenukah Kōṣava, to a certain Kōṇḍu Ramanuja.
✓126	On the rock near the Nrisiṃhasvāmin cave-shrine on the hill at Peda-Palakaluru.	....	....	Śaka 1516, Jaya, Nagha, śu. di. 5.	Telugu ..	Do. States that Maṇasagōpala, son of Govindaya and grandson of Vunnuva Tirumalaṇḍa of the Kaṣyapa-gōtra re-consecrated the image of Anantāśayin in the shrine of Narasiṃha at Peda-Palakaluru and granted land for the bodily and festive enjoyments of the god and other services.
✓127	On a mutilated stone built into the east wall of the Venugōṣaśvāmin temple in the same village.	....	....	....	Do. ..	Fragment. Mentions Rajendra-Chōḍeraja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
✓128	On a pillar lying in a doṅka to the south of Peda-Parimi.	[Golconda]	Saidu Abdulla Saidu Muhammad Sahiba.	Śaka 1585, Krodhi, Ashadha, śu. di. 2, Wednesday.	Do. ..	The people of Tandikonda (the mokhasa village of Saidu Abdulla) together with those of Parimi came and represented to the chief authorities (hujjuru) that the enjoyment of a particular land (in dispute) belonged to Tandikonda and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
✓129	On a stone lying in front of the Venugōṣaśvāmin temple in the same village.	....	....	Śaka 1726	Telugu .. (verse).	Much damaged. Begins with a salutation to Gopāla and mentions Parimi in the course of the description of a procession. The author of the record is Nagam Mallayya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallesvara-svāmin temple at Penumāka.	Kakatiya ..	Rudramadevi ..	Śaka 1210, Sarvadhari, Karttika, Śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paravata-Nayandu was ruling under orders of the queen, certain vrittis were granted. Mentions the mahājanas of Tadōpalli. Also states that Kamada Mallaya and Buddaya-bhaktundu were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gokarnadevara temple at Penumull.	Do ..	Mahamandalesvara Pratapa-Rudradevi Maharaja.	Śaka 1236, Ananda, Ashādha, Śu. di. 6, Thursday.	Do.	States that Fryya-Leṅkaṅgaru employed at the gate of the royal palace remitted for the merit of the king all unlawful collections like kārīka and gaḍḍuga-māda on temple vrittis and puṭṭi-puṇḍi, puṭṭi-kolu, upakṛiti, satkamu, pasala-pulleri and kūṇika on the vrittis of the mahājanas, in the 22 villages (named) of his nāyanakaram, and put up this śasana-stambha before the Gaurisvara-Mahadeva temple at Penumbulu. Mentions Svayambhūnathadeva of Ōrub-galla. On the third face of the pillar are given sketches of the two standard orbit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōls ...	Tribhuvanechakravartin Rajarajadeva	Śaka 1087, lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahamandalesvara Kuṭṭi-taṅga-Rajendra-chōdeva for offerings, to the temple of Gāṇamundidevi at Kolamkullu.
133	On a stone built into the west wall of the Venugopala-svāmin temple at Potturu.	Parichohkali	Mahamandalesvara Soṭraparaja	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family
134	On the Garuḍa-pillar set up in front of the same temple.	Do.	Bhimaraja ..	Śaka 1152, Vaiśākha, Śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gopādeva, which was founded and built by a certain Senana-ṣoṭṭi for the merit of the king's parents Mahamandalesvara Parichoheta Kommaraja and Surala-mahadevi. Gift of land to the temple of Mallideva is also recorded.
135	On the same pillar ..	..	...	Śaka 1199, Śrāvana, Śu. di. 15, Friday.	Do.	States that a certain Erapōṭadu set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gopādeva at Potturu and agreed to maintain it.
136	Do. ..	Parichohodi.	Mahamandalesvara Bhimaraja and Uttam-Bhimaraja.	Śaka 1199, Pūshya, Śu. di. 6, Monday, Makara-Sankranti.	Do.	Records the gift of a ½ lamp each, by Venana-boyyundu and Nara-bōṇḍu, the attendants of the king.
137	Do. ..	Do.	Mahamandalesvara Bhimaraja ..	Śaka 1194, Śrāvana, Śu. di. 11, Saturday.	Do.	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gopādeva by Maṇe-boyyundu, an attendant of the king.
138	On the stone lying in front of the same temple.	Do.	Do. do. ..	Śaka 1168, Pūshya, Śu. di. 5, Thursday, Makara-Sankranti.	Do.	Do The chief with his younger brothers Uttam-Bhimaraja, Devaraja and Gaṇapadevaraja seems to have given some land to a Śiva temple for the merit of his parents Kommaraja and Suraladevi.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone .. ..	..	..	Śaka 1216, Pushya, śu. di. 8, Sunday, Makara-Sankranti.	Telugu ..	States that Malnēni Kētinēndu bought some land from Bhūmana-Pogada Pōhiraṇu and granted it to the temple of Sōmanāthadēva, for the merit of his parents and of Ayyarāja and Dēvarāja.
140	On a second pillar of the madhyaranga of the Dandēśvarasvāmīn temple at Prattiṇṇadu.	Parishohādī.	Mahamaṇḍalēśvara Kasmirāja ..	Śaka 1144, Chaitra, śu. di. daśami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍīśvara-Mahadēva and gave two marṭas of wet land for offerings for the merit of his queen Sabbamādēvi.
141	On a second pillar in the same place ..	Kōṭa ..	Mahamaṇḍalēśvara Gaṇapatidēva-Maharāja.	Śaka 1156, Sankranti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gēta and Bīyyamamā gave seven vṛttis in Prattiṇṇadu and six vṛttis in [Penū]ṭurṭu, Brāhmanas among whom was Naraiṇṇa, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrī-mukha, Śrāvāṇa, śu. di. 13, Friday.	Telugu ..	States that Giṇṇipalli Annamaṇyaningaru had the temple and the maṇḍapa of Gaṇḍīśvara-Mahadēva plastered with chunam for the merit of his parents Pōtinēndu and Chittēna.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhārī, Māgha, śu. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōtinēndu and Chittēna, Giṇṇipalli Abhinayandū built the southern portico (makhabhadra). In the lower section of the pillar is given in a verse the name Daśōju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ananda, Śrāvāṇa, śu. di. 15, Sunday ..	Do.	Records that Tummaṇṇḍi Chittābhaktuṇḍu made and presented the image of Pārvatidevi to the temple of Gaṇḍīśvara-Mahadēva, at Prattiṇṇadu, for the merit of his parents Yallama and Naga-bhaktuṇḍu.
145	On the same pillar .. ..	..	....	..	Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Purnashōttamaya, the rāyasam of Rayapanayam, is 32 spans. The record states that 112½ kuyas measured by this ghaḍa would make a kōsaripāṭi-tanu.
146	On the Nandi pillar set up in front of the same temple.	..	....	Śaka 1595, Ananda, Māgha, śu. di. 18, Friday.	Do. ..	States that Kūkamānu Parvata-bhaktuṇḍu built the bell-plat-form (ghaṇṭa-vēdi) in the temple of Gaṇḍīśvara-Mahadēva for the merit of his parents Ayyama and Pēra-bhaktuṇḍu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Sankramaṇa.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍīśvara, by Narayana, a Vaiśya of the Dhanadāśī, Kūhēraśvāmī and the Mūlya-gōtra, who was lord of Penugōṇḍa.
148	On the lamp-column set up in the Vēṇugopālasvāmīn temple in the same village.	....	....	Śaka 1202, Vaisākha, Sunday.	Do	Records the setting up of this Gaṇḍa-pillar in the temple of Gōpānātha at Prattiṇṇadu by Padmanābha, minister of King Kannara.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Virāṣvara temple in the same village.	....	...	Śaka 1492, Śukla, Mārgaśīra, ba. di. 11, Sunday.	Telugu ..	Records the gift of the bull (samkṣhapu-nandi) to the temple of Virābhadrā by Pōḍi-Redḍi son of Vōḍḍipati Liriga-Redḍi, for the merit of his paternal uncle Pōṭi-Redḍi and his mother 'Tumma-sani.
150	On a stone in the north wall of the Vēṇu-gōpāśvaramin temple at Ravēla.	....	....	Śaka 1362, Virodhikṣiṭ, Mārgaśīra, ba. di. 7, Monday.	Telugu and (verse and prose).	States that Śiṣṭa Rāmanāya (also called Śiṣṭa Rāma-Jiyyalu) of the Śivata-gōtra, son of Taddanāyana and husband of Vallabhambā, constructed a tank at Pulipada, raised a grove of trees near it and built the temple of Gōpīnātha at Ravelapura.
151	On a mutilated stone lying in front of the Virābhadrā temple at Rayapudi.	....	....	.... Jaya, Ashādha, su. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpīnātha at Rayipūḍi. Gifts of land are also recorded.
152	On the same stone .. .. .	....	....	Śaka 120*, Māgha, su. di. 15, Thursday.	Do. ..	Do. Records a grant of land made to the god [Gōpīnātha at Rayipūḍi] by a certain Amarineḍḍa of the Mandāḍi family.
153	Do. .. .. .	..	..	Śaka 1211, Śrāvaṇa, ...	Do. ..	Do. Registers gifts of land by purchase at Nirukonda, Rayipūḍi, etc.
154	Do. .. .. .	....	....	Śaka 1188, Māgha, su. di. 5, Thursday.	Do. ..	Registers that Ravi-Redḍi son of Ravi-Redḍi Ganapi-Redḍi the 1st of Pōṇḍigōṭa and a worshipper of the feet of the god Kakutisvaradeva, made a gift of 1 kha of land to the god Gōpīnātha.
155	Do. .. .. .	....	....	Śaka 1191, Kārttika, su. di. 16, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nayaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do. ..	Do. ..	Do. ..	Seriously damaged. Records gifts of land made to the god Mūlāsthana-Sōmēśvara-Mahādēva at Rayipūḍi, by the king's aide-de-camp and minister Parvata Nayaka.
157	On the same pillar .. .. .	....	....	Śaka 1191, Āvayajī, su. di. 5, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvara-deva by Paravata-Nayaka, for the merit of his parents and of Māma-Preggaḍa.
158	Do. .. .. .	....	....	Śaka 1200, Śrāvaṇa, su. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do. .. .. .	....	....	Śaka 1696, Ananda Māgha, ba. di. 5, Thursday.	Telugu (verse and prose).	States that Yarramraju the son of Madiraju Abbaraju, and his elder brother Abbaraju the son of Lingaraju, who belonged to the Kāśyapa-gōtra and were the śhāhakarāmas of Rayipūḍi re-constructed the shrine of Mūlāsthana-Mahādēva at Rayipūḍi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Raktakṣiṭi, Phalguṇa, su. di. 16, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Budhohiraju.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a slab set up in front of the Venugopalaśvarāmin temple at Sékuru .	Vijayanagara.	Virapratapa Achyutadeva-Maharāja ..	Śaka 1454, Nandana, Margasirā, 2, su. di. Thursday.	Telugu ..	Records a gift of land in Sékuru to the temple of Tiruveṅkaṭa at Saṅgamasthāna, by Bonamu Surappa-Nayudu son of Timma-Nayudu.
102	On a pillar lying near the same temple.	Do.	Virapratapa Vira-Śrī-Raṅgarāyaḍeḍa-Maharāja	Śaka 1408, Bhava, Māgha, 8u di. 11, Thursday.	Do.	Records gift of lands for worship and services on the suparṇōtsava-purnamā festival to the god Tiruveṅkaṭaśvara at Saṅgamasthāna, made, by Krotipalli Venkatiya of the Bhāradvāja-gotra, Apastamba-sūtra and Yajussakha. These lands had been granted to him by the Mahamaṇḍalāśvara Rāmarāja Jagarājayadeva-Naharāja, at Sékuru [in the Kondaḍu-sūna.
103	On a stone lying in front of the Somadevaśvarāmin temple in the same village.	Do.	Virapratapa Sadaśivadeva-Maharāja, 'ruling at Vidyānagara.	Śaka 1402, Randri, Māgha, 8u di. 11	Do.	Registers the gift of a khandika of land at Sékuru , in the Kondaḍu-sūna, for the merit of the Mahamaṇḍalāśvara Siddirāju-Timmarāju, for worship and offerings to the god Venkateśvara at Saṅgamasthāna.
104	On another stone lying in the same place	....	....	Śaka 1187, Krōdhana, Makara-Saṅkrānti.	Do.	Records gifts of land made to the temple of Somaśvara-Mahādēva at Chōkūru for the merit of, Rudrayya (the Kakatiya queen Rudramadevi?).
105	On a stone set up in a field of the same village.	Vijayanagara.	Virapratapa Sadaśivadeva-Maharāja ..	Śaka 1482, Randri, Māgha, 8u di. 11.	Do	This is almost an exact copy of No. 103.
106	On a stone with Śiva-image set up in a field at Solapadu (hamlet of Sékuru).	....	....	....	Telugu (in archaic characters).	Damaged. Mentions a certain Viṣṇuśarma, a Go[ma]lla [Baj]umachin of the Bhāradvāja-gotra and son of [Sa]ja-gaśarma.
107	On the left (proper) column of the inner entrance into the Chandraśekharaśvarāmin temple in the same village.	Kakatiya ..	Ganapatiḍeḍa Maharāja	Śaka 1145, Taraṇa.	Telugu ..	Damaged. Records a gift of land by Jāyapa-Nayudu, for the merit of the king, to a Siva temple built by Athkada Bimi-setti.
108	On the south wall of the same temple ..	....	....	Śaka 1502, Praṇāḍi, Āśvina, 8u di. 11, Thursday.	Do.	States that Venkappa, grandson of Alavāla Channa-Reddi and son of Singa-Reddi and Veṅgaṇamma, rebuilt the bhoga-mandapa of the temple of Gaurisvaraḍeḍa at Solapadu .
109	On a stone lying in a field in the same village.	Eastern Chalukya.	Harvalokaśraya Viṣṇuvardhana-Maharāja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Velaluru by a certain Kannōhu. Mentions Raṭṭagottu and Mayindayaga.
170	On the top beam of the northern entrance of the Mulaśthānāśvara temple at Tadikonda.	....	....	Svabhānu, Māgha, 8u di. 5, Friday.	Telugu ..	Records that Channa-Jiyya, son of Mumma-Siva of Tandikonda, presented these entrance-columns.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōta]	Prōpāju and Bayaraju, grandsons of Vennamadēvi.	..	Telugu ..	The chiefs call themselves the lords of Dhanyakatakupura and worshippers of god Anarsavara. On a second side is mentioned a grant of land at Nirukonda by Pina-Kommaraju son of Prōpāju and Annaladeva son of Pōpāju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaiśākha, śu. di. 13, Thursday.	Sanskrit (verse) and Telugu.	The Sanskrit portion supplies a genealogy of some chiefs of the fourth caste and states that Panjanbhika, wife of Manva-Pōda, succeeded to the kingdom after the death of her husband and raised a temple of Śiva for his merit. The Telugu portion states that lands were granted to the temples of [Ka]ṇṇisvara, Mauma-Pōṭisvara-Mahādeva and Landisvara-Mahādeva.
✓173	On another Nandi-stone set up in the same place.	Kakatiya ..	Mahamaṇḍalēśvara Pratāpa-Kudrādeva-Mahārāja.	Śaka 1225, Śobhakaṭṭa, Phālguna, śu. di. 1, Monday.	Telugu ..	Records that under orders of the king [Sō]mayya-Gannayah-garū remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kamōśavaradeva at Tāṇḍikōṇḍa, and made them sarvamanya. Vennaladevamma to the god Maillaradevi at Tāṇḍikōṇḍa.
✓174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1193, Chaitra, śu. di. 1, Thursday.	Do. ..	Registers a gift of land by Maillaradevi at Tāṇḍikōṇḍa.
175	On a stone lying near a hillock to the west of the same village.	[Kōta]	Irmāḍi-Gaṇapayarāja ..	Śaka 1169, Kṛtika, Saṁkrānti.	Do. ..	Registers a gift of land made by the king to the temple of Channu-Maḷōśvara, for the merit of his parents.
✓176	On a mutilated stone set up opposite to the ohontry in the same village.	Vijayana-gara.	....	..	Do. ..	Much damaged and mutilated. Mentions Gutti Yaram-Tirumalarāja.
✓177	On the front wall of the Rājagōpala-svamin temple at Unnava.	..	....	Śaka 1223, Phālguna, śu. di. 1, Thursday.	Do. ..	Damaged. Registers a gift of land for offerings to the temple of Gopinatha.
✓178	On a boulder near a tank to the west of Vaddhamanu.	..	....	Śaka 1596, Rākhaṣa, Ashāḍha, śu. di. 9, Friday.	Do. ..	States that Oruganti Anganka constructed a tank at Vaddhamanu and prohibited the levying of pullari for the cattle that drank its water.
✓179	On a slab set up in front of the Rudrēśvara temple at Vaddhesvaram.	Kakatiya ..	Rudra[nadevi] ..	Śaka 1196, Vaiśākha śu. di. 1, Monday, Uttarasvanya-Samkrānti.	Do. ..	Much damaged. Mentions a certain Malli-Nayankulu
✓180	On a stone in the east compound wall of the Venugōpala-svamin temple at Vejjendla.	..	....	Plavanga, Kārtika, śu. di. 15, lunar colpees.	Do. ..	Registers the sarvamanya gift of 6 kōṭṭachala of land, to the temple of Gopinatha at Veṇḍipilla, by Jādī Machinēndu.
✓181	On a hero-stone lying to the west of Vunguturu.	Kōta	Mahamaṇḍalēśvara Beterāja ..	..	Do. ..	Records that Kuna-tōyundū, son of Baṇḍaravu Chōḍa-bōyi, and a servant (banḍu) of the king, went with Parvadi-Rōva to the open ground of Gāralapaḍu, threatened Romma-Reddi, killed Bittmaraju and died after fighting with great prowess.

C.—Stone inscriptions copied in 1917—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of) the agrahara of Gundavaram, belonging to Talajapaka Tiruvengalanathayyavaru. Marked with sun and moon and the figure of Vamana. Gundavaram is within two miles of Vunguturu and is now deserted.
188	On a slab set up near the Avarasvara temple at Zonnalagadda.	Velanadu ..	Mahamandalesvara Kubottunga-Rajendra-Chodavaraja.	Saka 10[9]6 Dakshinayana-Samkranti.	Do. ..	States that Valysani wife of a certain Chutya (or Juriya) Annama-Pregguda built the temple of Vallabhesvara or Juriya-Annama-choda-Vallabhesvara at Zonnalagadda, and gave 3 kha of land to Shiyabharana-Lanjita the priest of this temple, for the merit of the king. She also gave 1 kha to the oonch-blower and 2 kha and 10 na of land for perpetual lamps and daily offerings.
184	On the same slab .. ..	..	....	..	Sanskrit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkena and Yerayamambika, and grandson of Bhima of the Haritigotra, a resident of Anuttapura in Velanadu-vishaya. He is said to have been a brave warrior of the Chola king. This Ammana gave a jayagantya, dhanparati (incense-waver) and a diparati (light-waver) to the temple.
185	On a pillar of the Venkateswaraswamin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Saka 1766, Krodhi, Margasirsha, su. di. 2	Do.	Registers that Raja Vasi-Reddi Aobhamungana built the Kalyana-naktapa of four pillars
186	On a stone lying in front of the same temple.	..	....	Saka 1766, Sathakriti, Margasirsha, su. di. 5, Monday.	Telugu ..	Records that the same lady renewed the flag-staffs in the temples of Venkateswaraswamin, Ramalingeswaraswamin and Visweswaraswamin, built the shikha of the first of these and that on Thursday su. di. 6 of Asvayuja in Krodhi, she consecrated the image of Annamavu and presented metallic masks (sarvanga) for the god and the goddess.
187	On a slab set up near the Siva temple at Madipadu (same taluk, same district).	..	....	Saka 1582, Sarvarin, Margasirsha, Sivaratni.	Telugu and Sanskrit	Mentions a number of Paramahansa-jatirivajrakacharyas of whom the first was Krishnasrama; next came Ramabhadrasrama; then Raghunarasrama; then Ramagopalasrama and then Purvabhinava Raghunarasrama-Sripada. This teacher Raghunarasrama-Sripada consecrated the temple of Ramasvara on the bank of the Krishna and one of Dakshinamurti under the fig-tree there and put up this sasana for the good of the varnasrama-pilgrims. It is stated that Prandha-Devarya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skanda-purana that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brahmana widow that associated with a eunuch, by drinking and bathing at this holy spot where the Krishna flows northward.
188	On a slab set up at Durgidevipadu in the same village.	..	....	Saka 114[3], Vishu (i.e., Vrisha), Kartika — [Monday, i.e., Monday which falls on the 15th day of the bright half].	Telugu ..	Gift of land to the temple of Nallikaruna of Jammipalli by Muobe-Nayaka of the Musunduri family. This chief holds a long list of titles.

APPENDIX D.—List of photographs taken during 1916–17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Anniyūr ..	Inscription of Kṛishṇarāya	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Ennāyiram ..	Stone image of Uḍaiyavar in the Viṣṇu temple ..	Half plate.
417	Tiruvīśālūr ..	Sculpture in relief of a king and queen worshipping the liṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Viṣṇu adoring the liṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṅ, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Viṇādhara-Dakṣiṇāmūrti, in the same temple.	Do.
421	Kōṇērīrājapuram.	Sculpture in relief of Chandikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāna-Sundara with Pārvati and Viṣṇu, in the same temple.	Do.
424	Tiruvi-Rāmēśvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Viṣṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhini, in the same temple	Do.
427	Tiruvāliśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Natarāja and Dakṣiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaṅkalamūrti, Dakṣiṇāmūrti with Manmatha and Rati on either side and Liṅgōdbhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēśam, (Ambāsamudram taluk, Tinnevely district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēśam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramaulīśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikonda-śōlapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

APPENDIX E.—List of drawings prepared during 1916-17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsūram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōnērīrāpuram ..	Sculpture in relief of queen Śembiyan-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-linga.
205	Kuṇṇāṇḍārkōil. .	Sculpture in relief of a Dvārapālaka.
206	Do. . .	Sculpture in relief of a king.
207	Kuṇṇakkūḍi ..	Sculpture in relief of Viṣṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīlakkōil.
208	Do. . .	Plan of the three rock-cut temples called Kīlakkōyil.
209	Tirukkālakkūḍi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaiṣṇu-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṃhasvāmin.
211	Do. . .	Sculpture in relief of Ugra-Narasiṃha in the same temple.
212	Do. . .	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. . .	Sculpture in relief of Bāla-Narasiṃha in the Ranganāthasvāmin temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements.—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510 . Monday, P'eer. 30 : '94 : '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Maghā is the month.

Year.	Number of inscrip- tion.	Astronomical details, English equivalents and remarks
		PĀṇḍYA.
		Mājavarmān alias Sundara-Pāṇḍya.
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrapadā" joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th July: "Utt-Bhad." began at '08 and ended next day at '19. This was 2nd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Sūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25·10 + 125·40 = 28th July, and by Sūrya-Siddh. March 25·16 + 125·48 = March 125·64 which would shift to 29th July the 1st day of Āvaṇi.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA— <i>cont.</i>
		<i>Māṇavarman</i> alias <i>Sundara-Pāṇḍya</i> — <i>cont.</i>
		(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at '01, ending at '00 next day. This was 2nd Āvani by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māṇavarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in <i>Ind. Antiq.</i> 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
1916	353	5th year, Makara, 4 tēdi, su. di. 2nd (pakkaṃ?), Monday, Dhanishthā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishthā" commenced at '40, ending at '44 next day.
"	401	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. '7 ended at '80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at '44, ending next day at '53.
"	462	12th year, Mīna, 30 tēdi, ba. di. Chittati (chaturthī?), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mīna) ba. 4 ended at '70 and Nakshatra "Anurādhā" at '63. This would no doubt have been the 12th year of Jātavarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1203 (vide last year's notes), but the surname in the present case is reported as Māṇavarman not as Jātavarman.
"	489	17 + 1 + 1st year, Vṛiśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vṛiśchika), Nakshatra "Kṛitika" commenced at '33, ending next day at '40. This was the 19th year of Māṇ. Sundara-Pāṇḍya whose reign began in A.D. 1216.
"	572	11 + 1 + 1st year, Sīṁha, 15 tēdi, . . . di. chaturdaśī, Friday, Dhanishthā. = Friday, 12th August, A.D. 1250 = 15 Sīṁha, su. '14 ended at '79 while Nak. "Dhanishthā" commenced at '08, ending next day at '13. This was the 13th year of Māṇavarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		<i>Māṇavarman</i> alias <i>Vīra-Pāṇḍya</i> .
"	481	[2]2nd year, Ka[rkaṭa]ka, [2]2nd tēdi, su. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī]. Reading doubtful at many points. Śu. 14 can combine in Karkāṭaka month with Uttarāḍattunāl (Uttarāśādhā) not with Uttirattunāl (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āśādhā (f.d.n. 34) but it was 8 Karkāṭaka not 22 Karkāṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkāṭaka, but it was bahukā not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended '35), or Pūshya (f.d.n. '29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māṇavarman Vīra-Pāṇḍya, who was contemporary with Kampana-Uḍaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		<i>Jātavarman</i> alias <i>Vīra-Pāṇḍya</i> .
"	439	11th year, Kānni, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kānni month; but su. 5 and "Uttara-Phalgunī" may combine in Karkāṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jātavarman Vīra-Pāṇḍya.
"	639	21st year, Vṛiśchika, [3], su. di. ekādaśī, Monday, Hasta, (characters of 14th century).

Smith also A.D.
71, July 26. But the
tēdi is 28 20-22.
J.D. 6. 26; '84.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀṆDYA—cont.
		<i>Jaṭāvarman alias Vīra-Pāṇḍya</i> —cont
1916	657	<p>Śukla must be an error for bahula, since the <i>ekādaśī</i> that can combine with "Hasta" Nakshatra in <i>Vṛiśchika</i> month must be bahula, not śukla. There is no suitable date in the reign of Jaṭāvarman Vīra-Pāṇḍya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th <i>Vṛiśchika</i> by Ārya-Siddhānta but 5 <i>Vṛiśchika</i> by Sūrya-Siddhānta; on this day bahula <i>ekādaśī</i> ended at '60 and "Hasta" began at '19 ending next day at '25. It may be inferred from this that Sūrya-Siddhānta, not Ārya-Siddhānta was followed in this reign for determining days of solar months.</p> <p>6th year, Mina, 9 tēdi, ba. di. <i>trītiyā</i>, Tuesday, we have the following possible dates by Ārya-Siddhānta :—</p> <p>(1) A.D. 1260, 8 Mina = Tuesday, 2 Mar.; ba. 3 ended at '14.</p> <p>(2) A.D. 1287, 9 Mina = Tuesday, 4 Mar.; ba. 3 ended at '47.</p> <p>(3) A.D. 1314, 10 Mina = Tuesday, 5 Mar.; ba. 3 ended at '77.</p> <p>In A.D. 1314, Tuesday 5 Mar. was 9 Mina by Sūrya-Siddhānta, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jaṭāvarman Vīra-Pāṇḍya</p> <p>In A.D. 1260, Tuesday 2 Mar. was 8 Mina by Sūrya-as well as Ārya Siddhānta and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jaṭ. Vīra-Pāṇḍya the one who conquered Īlam and Koṅgu.</p>
		<i>Jaṭāvarman alias Kulaśekhara</i> —cont.
"	337	<p>3 + 4th year, Karkātaka, 13 tēdi, śu. di. <i>dvādaśī</i>, Monday, <i>Jyēsthā</i>.</p> <p>= A.D. 1196 (which was the 7th year of the reign of Jaṭ. Kulaśekhara who ascended the throne in 1190), Monday 8 July (= 13 Karkātaka) on which day śu. 12 ended at '89 and Nak. "<i>Jyēsthā</i>" at '44 of the day.</p>
"	370	<p>3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, <i>saptamī</i>, Uttara-Bhadrapadā, and days 2690 (for + 7th year)</p> <p>= Sunday, 16th December A.D. 1246 (= 20 Mārgaḷi); '83; '98.</p> <p>The Epigraphist says that the introduction is that of Jaṭāvarman Kulaśekhara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭāvarman Kulaśekhara II of A.D. 1237.</p>
"	485	<p>3 + 1st year, Mēsha, 14 tēdi, ba. di. <i>trayōdaśī</i>, Thursday, <i>Svāti</i>.</p> <p>No suitable date in the reign beginning with A.D. 1237.</p> <p>On Thursday 7th April A.D. 1194 (= 14 Mēsha), "<i>Śvāti</i>" ended at '95 of the day; but the <i>tithi</i> was śukla <i>pañchadaśī</i> or full-moon ending at '36 of the day not bahula <i>trayōdaśī</i> which indeed is not possible.</p>
"	551	<p>9 + 3rd year, Mēsha, śu. di. <i>dvādaśī</i>, Monday, <i>Rōhiṇī</i>.</p> <p>Śu. 12 and "<i>Rōhiṇī</i>" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in <i>tithi</i>, nakshatra or solar month.</p>
"	571	<p>9 + 3rd year, Makara, 5 tēdi, śu. di. <i>trītiyā</i>, Monday, Uttirattadi (characters of 13th century).</p> <p>Makara is apparently an error for Kumbha in which month alone we should look for a combination of śu. 3 with "Uttirattadi" (Uttara-Bhadrapadā); and in this case we would not look in vaiu, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jaṭ. Kulaśekhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māsi (not Makara or Tai), śu. 3 ended at '43, and "Utt. Bhad." at '83.</p> <p>The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error. I think the identification leaves little room for doubt so long as we have the characteristic day or month,—an indication of the highest value in such dates.</p>
"	633	<p>13 + 3rd year, Kānni, 23rd tēdi, śu. di. <i>pañchamī</i>, Monday, <i>Jyēsthā</i>.</p> <p>= Monday, 19th September A.D. 1205; '39; f.d.n. '01.</p> <p>Nak. <i>Jyēsthā</i> began on Monday at '02 and was current practically the whole of that day.</p>

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
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PĀṆDYA—*cont.*

Jaṭavarman alias Kulaśekhara—cont.

1916	720	2nd year, Mīna, 22 tēdi, śu. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A.D. 1239 (= 22 Mēsha) śu. daśamī ended at '53 and "Pushya" at '19 of day. This was the 2nd year of the same Jaṭ-Kulaśekhara as the above
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Māṇavarman alias Kulaśekhara.

"	416	32nd year. Rishabha, 13 tēdi, ba. di. tritīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at '90 and Nakshatra "Mūlā" at '53.
"	417	32nd year, Mīna, 23rd tēdi, ba. di. ekādasi, Thursday, Dhanishṭhā. = Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at '96 and Nakshatra "Dhanishṭhā" at '09.
"	460	20th year, Mithuna, śu. di. ashtamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) śu. 8 ended at '66 and Nakshatra "Hasta" at '25.
"	552	23rd year, Vṛiṣchika, 2[7], śu. di. ekādasi, Wednesday Āśvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛiṣchika) śu. 11 ended at '66 and "Āśvati" ended at '96.

Māṇavarman alias Śrīvallabha.

"	426	37th year, Kumbha, 10 tēdi, śu. di. prathamai, Saturday, Pūrattādi, (i.e., Pūrva-Bhādrapadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva-Bhādrapadā ended about 9½ ghaṭikas after sunrise, but the tithi was śu. 2 not śu. 1 which had ended at 4 ghaṭikas after sunrise on Friday. N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry against No. 55 of 1916, for "1311 September 11, etc." read "A.D. 1311 Monday February 1 = 8 Kumbha; '54; '66."
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Māṇavarman alias Vikrama-Pāṇḍya.

"	648	7 + 1st year, Karkāṭaka, śu. di. chaturthī, Wednesday, Makhā. Little is known at present of the reign of Māṇavarman Vikrama-Pāṇḍya, beyond the palæographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not <i>per se</i> very informing, but coupled with those of No. 287 of 1902 (Kōṇeriṇmaikondān Vikrama-Pāṇḍya—Karkāṭaka śu. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Māṇ. Vikrama-Pāṇḍya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as śu. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as śu. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palæographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows:—
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	Tithi.	Ending mont.	Nak.	Ending mont.
A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04
Thursday 16th "	.. 4	'64	Pūr. Phalg.	'97
Friday 17th "	.. 5	'54	Utt. Phalg.	'91
			Hasta	'84

"	704	If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70. 12 + 1st year, Karkāṭaka, 3rd tēdi, śu. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhānta :—A.D. 1257, Thursday, 28 June, was śu. 15, but 2 Karkāṭaka. A.D. 1284, Thursday, 29th June was śu. 15 (ending at '35) and 3 Karkāṭaka. A.D. 1311, Thursday, 1st July was śu. 15 but 4 Karkāṭaka.
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APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀṆDYA— <i>cont.</i>		
<i>Māyavarman</i> alias <i>Vikrama-Pāṇḍya</i> — <i>cont.</i>		
The solar month days by Sūrya-Siddhānta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269-70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since <i>செவ்வாய்க்கிழமை</i> is expressed in words—Ep.] No. 410 of 1909 (6th year of Mār. Vikrama-Pāṇḍya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269-70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. .03; f.d.n. .53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday “Śravaṇa” = Monday 5th March A.D. 1274; f.d.t. .04; f.d.n. .03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the <i>Ind. Ant.</i> , June-August 1913, a different initial year, <i>viz.</i> , A.D. 1283: but the present identifications now seem more probable.		
VIJAYANAGARA DYNASTY I.		
<i>Vīra Bukkaṇa-Voḍeya</i> “ruling at Hosapaṭṭaṇa.”		
1917	27	Śaka 1267, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at .00 and ended on Saturday at .05.
<i>Devarāya I.</i>		
,	125	Śaka 1344, Śarvarin, Phālguna, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śarvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at .50. Even this was not Śarvarin, since 29th February A.D. 1420 fell in the year A.D. 1419-1420, and not in A.D. 1420-21 = Śarvarin.
VIJAYANAGARA DYNASTY II.		
<i>Achyutarāya.</i>		
1916	494	Śaka [1484], Durmati, Vaigāsi, 5 tēdi. ba. di. chaturdaśi, Friday, Mūla. In A.D. 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāsi) śu. 4 was current, beginning at .23 and ending next day at .14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463. Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; .73.
”	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; .89.
<i>Sadāśivarāya.</i>		
1916	373	Śaka 1472, Sādhāraṇa, Kaṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punar-pūsa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhāraṇa) Friday, September 5 (= Kanyā 6); ba. 9 ended at .33, while “Punarvasu” began at .15 on Friday and ended on Saturday at .11.
”	599	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśi, Monday, Śatabhishaj. = A.D. 1550 (= Sādhāraṇa), Monday, September 22 (= Kanyā .23); śu. 12 ended at .61 and “Śatabhishaj” ended at .97.
”	609	Śaka 147[2], Sādhāraṇa, Kanyā, śu. di. daśamī, Friday, Uttarāśādhā. In A.D. 1550 (= Sādhāraṇa), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at .41 and Uttarāśādhā ended at .69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krōdhin), Kārttika śu. 1 fell on Friday, not on Monday, and the titthi ended at .50.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Sadāśvarāya</i> — <i>cont.</i>		
1917	59	Śaka 1482, Piṅgala, Pushya, ba. 10, Thursday. Piṅgala = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at '08, ending next day at '02.
"	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at '51 and there was a lunar eclipse.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya (Raṅga II).</i>		
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasantaritu, Vaigāsi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāsi); śu. 10 ended at 64; "Uttara-Phalgunī" ended at '09.
"	732	Śaka 1[5]0[5], Svabhānu, Mārgaśīra, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday. December 4; ba. 15 or the 30th tithi ended at '15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvija, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvija śu. 15 ended at '88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; '80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11, Thursday. In A.D. 1574-75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is <i>gu.</i> (i.e. Guruvāra = Thursday) in the original.—Ep.]
<i>Raṅga IV.</i>		
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vār, and nakṣatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at '88, while "Anūrādhā" began at '33 ending next day at '41.
<i>Veṅkaṭapatirāya.</i>		
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādicha, Uttarāyaṇa, Pushya, ... 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādicha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at '33 and the nakṣatra "Mūlā" at '82.
GÖLKOṆḌA.		
<i>Rājādhirāja-Mahārāja-Yibhurām-Śaṅa-Voḍaluṅgāru.</i>		
1917	93	Śaka 1499, Dhātri, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātri), Friday, October 26; śu. 5 ended at '94.
<i>Saidu Abdullā Saidu Muhammadu Sāhibu.</i>		
"	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at '55.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOḶAMBA (PALLAVA).
		<i>Anṇayyadēva</i> , son of <i>Bīra-Noḷamba</i> .
1916	759	Śaka 858, Durmukha, Āshādha, [ba], di. 5. Vaddavāra (Saturday). In A.D. 936 (= Durmukha), Āshādha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at '87; but śu. 5 began at '78 on Saturday, June 25, ending next day at '84.
		<i>Iṛiva-Noḷamba Nollipayya</i> .
1917	55	Śaka 885, Rudhirōdgāri, Āshādha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at '95.
		GAJAPATI.
		<i>Gāṇadēva-Rautarāya-Mahāpātra</i> .
"	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaiśākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at '94.
		KŌṬA.
		<i>Mahāmaṇḍalēśvara Kētirāja</i> .
"	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at '57 on that day.
		<i>Mahāmaṇḍalēśvara Gaṇapatidēvarāja</i> .
"	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at '27 and ended on Monday at '34.
		KĀKATĪYA.
		<i>Gaṇapatidēva-Mahārāja</i> .
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at '24 and ended on Monday at '23.
		<i>Rudramadēvi or Rudradēva-Mahārāja</i> .
"	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at '69.
"	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at '73 on Wednesday 27th October.
"	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at '46 on that day. Śu. 15 seems to be an error for śu. 5. In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at '70 on Thursday 9th October.
"	179	Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyana-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at '37.
		<i>Pratāpa-Rudradēva</i> .
"	131	Śaka 1236, Ānanda, Āshādha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshādha śu. 6 fell on Wednesday, June 19, ending at '98, but in local time the end of the tithi may have been brought up to Thursday.
"	173	Śaka 1225, Śōbhakṛit, Phālguna, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at '55. A.D. 1302-03 = Śōbhakṛit.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Tribhuvanachakravartin Rājarājadēva.</i>
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		PARICHCHHĒDINS.
		<i>Mahāmaṇḍalēśvara Bhīmarāja.</i>
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at '52 on Thursday, March 29.
"	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at '84 on Saturday, August 20.
"	138	Śaka 1168, Pausya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausya śu. 5 was a Thursday. In the former year Pausya śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		<i>Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.</i>
"	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277-78 the month Pausya was <i>kshaya</i> or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśīra ba. 15, corresponding to ordinary Pausya ba. 15. But in Ś. 1199 current = A.D. 1276-77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausya bahula 5 (not śukla 5) commenced at '47; it ended next day at '38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		<i>Mahāmaṇḍalēśvara Kuśmarāja.</i>
1917	140	Śaka 1144, Chaitra, śu. 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at '92. This date illustrates the triple meaning of a citation of Chaitra, referred to in <i>Indian Chronology</i> , section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		MISCELLANEOUS.
		<i>Iruṅgoṇa-Chōla-Mahārāja</i> 'ruling at Niḍugallu.'
1917	40	Śaka * 1200, Īśvara, Āśāḍha, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at '94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇī, Dāśamī, Amrita-yōga. = A.D. 1648 (= Kollam '824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at '98 and Nak. "Rōhiṇī" at '22.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at '16 and the Nakshatra was "Anūrādhā" (not "Svāti") which ended at '59.
"	297	Śubhakrit, [Kollam] 858, Purattādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakrit. Kollam 838 was Śubhakrit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Purattāsi 13) the Nak. was "Śravaṇa" (Tiruvōṇam).
"	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśakhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at '81 while the Nakshatra "Viśakhā" began on Monday at '01 and ended on the next day at '05.
"	307	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at '28 and ended at '34 on the following day, while "Aśvini" ended at '74 on Monday.
"	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakṣiṇāyana) Vasan-taritu, Kārttigai [1]6, śu. di. pañcamī, Sunday, Vṛiddhi-yōgā, Sīmha-karaṇa, Uttarāśādhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at '83 and the Nak. "Uttarāśādhā" ended at '38.
"	310	Śaka 1598, Kollam 852, Nāḷa, Mārgaḷi, 10 tēdi, śu. di. chaturdaśī, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at '04 and Rōhiṇī ended at '70 on Friday.
"	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptaṁī, Thursday, Mṛigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅguṇi 13) śu. 7 ended at '24 and "Mṛigaśira" ended at '28.
"	316	Kollam 698, Purattādi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Purattādi 3); śu. 12 ended at '82 and "Śravaṇa" at '55.
"	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalgunī. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at '23 and the Nakshatra was "Uttarāśādhā" not "Uttara-Phalgunī". [The impression shows உத்தரத்தொழில்—Ep.]
"	321	Kollam 70[7], Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāsi 1); śu. 12 ended at '26 and "Hasta" at '20. Kollam year quoted must be 706 not 707.
"	322	Śaka 1453, Kollam 706, Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. Same as 321 of 1916.
"	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at '16 and "Svāti" ended at '83.
"	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttirattādi (Uttara-Bhadrapadā) and daśamī, Tuesday, Śōbhana-yōga Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at '85 and Nak. Uttara-Bhadrapadā began at '01; it ended at '05 on the following day.
"	383	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. aṣṭamī, Sunday, Śubhra-yōga, Uttara-Phalgunī. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at '51 and "Uttara-Phalgunī" ended at '64.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. ashtamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at '02 and "Uttara-Phalgunī" at '05.
"	389	Kollam 698, Māsi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māsi 10); ba. 5 ended at '03 and "Svāti" at '84.
"	395	Śaka 1510, Kollam 763, Arpaṣi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishthā. = A.D. 1587, Sunday, October 1 (= Aippaṣi 1); śu. 10 ended at '34 and "Dhanishthā" at '86.
"	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednesday, January 22 (Tai 25); the Nak. "Anūrādhā" began at '13; it ended on the next day at '06.
"	410	Kollam 696, Arpaṣi, 26 tēdi, śu. di. chaturdaśi, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaṣi 26); śu. 14 ended at '37 and "Aśvini" ended at '39. The week-day Sunday seems to be an error for Thursday.
"	412	Śaka 1481, Kollam 735, Kaṇṇi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday. = A.D. 1559, Thursday, September 14 (= Kanyā 14); śu. 13 ended at '48 and "Śatabhishaj" ended at '53.
"	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at '22 the Nak. "Uttara-Phalgunī" began at '51 and ended at '55 on the following day.
"	414	Kollam 662, Purattādi, 20 tēdi, ba. di. sapṭamī, Tuesday, Mrigaśirsha. = A.D. 1486, Tuesday, September 19, (= Purattāsi 20); ba. 7 began at '34 and ended at '25 on the following day, while the Nak. "Mrigaśirsha" ended at '76.
"	415	Śaka 1617, Kollam 871, Ādi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Ādi 11) śu. 10 ended at '47 and "Anūrādhā" ended at '99.
"	419	Śaka 1485, Kollam 740, Māsi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Viśhkambha-yōga, Mrigaśirsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māsi 14) śu. 9 ended at '23 and "Mrigaśirsha" at '59.
"	421	Śaka 1477, Kollam 731, Rakshasa, Purattādi, [21] tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, . . . Jyēsthā. = A.D. 1555, Saturday, September 21 (= Purattāsi 21); śu. 5 ended at '07 and "Jyēsthā" ended at '88.
"	427	Kollam [8]20, Ādi, * tēdi, ba. di. chaturdaśi, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Ādi is not possible.
"	428	Kollam 727, Paridhāvin, Ādi, 31 tēdi, śu. di. ashtamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Ādi, 31) śu. 8 ended at '08 and "Anūrādhā" at '96.
"	445	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. chaturdaśi, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māsi 6 (not 7)] ba. chaturthī (not chaturdaśi) ended at '39 and "Hastā" ended at '35. Māsi 7 and chaturdaśi seem to be errors for Māsi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Anonymous—cont.</i>		
1916	477	Kollam 704, Śittirai, 29 tēdi, śu. di. shashthi, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at '86 and "Punarvasu" at '36.
"	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at '91 but the Nakshatra was "Bharani" and not "Svāti."
"	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśi, Pushya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at '85 and "Pushya" ended at '31.
"	495	Kollam 739, [Raktākshi], Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāśādhā. Raktākshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at '34 and Uttarāśādhā ended at '19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi, ba. di. ekādaśi. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at '90 and '10 respectively and ended on Tuesday at '91 and '16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Ādi, 23 tēdi, śu. di. Purnai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Ādi 23) śu. 15 ended at '81 and "Śravaṇa" ended at '95.
"	519	Śaka 1560, Kollam 813, Bahudhānya. Vaigāsi, 15 tēdi, śu. di. daśamī, Friday, Hasta. Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāsi 15) śu. 11 ended at '81 and Nak. "Hasta" ended at '59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśi [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at '83 and "Pushya" at '12.
"	531	Śaka 1463, Kollam 717, Purattādi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēttai (Jyēsthā). = A.D. 1541, Saturday, September 24 (Purattāsi 25) śu. 5 ended at '50 and "Kēttai" ended at '97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashthi, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at '46 and "Hasta" began at '16, ending next day at '09.
"	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āśādhā, bahula 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; '72.
"	576	Kollam 588, Makara, 10 tēdi, śu. di. tritīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at '44 and "Śatabhishaj" ended at '74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at '43 and '56 respectively and ended on Saturday at '51 and '66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdasi, Sunday, Rōhiṇi. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at '47 and Nak. Rōhiṇi commenced at '09; ending next day at '14.
"	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at '74 and "Pushya" at '43.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report for 1916-17—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Anonymous—cont.</i>		
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Sīṃha-karaṇa, Pūrvāśādhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at '34 and "Pūrvāśādhā" ended at '51.
"	582	Kollam [6]59, Māsi, su. di. daśamī, Friday, Mṛigaśīrsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māsi 11) śu. 10 ended at '45 and "Mṛigaśīrsha" at '14.
"	583	Śaka 1375, Kollam 629, Vṛischika, 9 tēdi, śu. di. Wednesday, Śravana. = A.D. 1453, Wednesday November 7 (= Vṛischika 9); śu. 7 ended at '91 and Nak. "Śravana" ended at '10.
"	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, Paurṇai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇi. = A.D. 1546, Monday, December 6 (= Mārgaḷi 8) śu. 15 began at '53 and ended on the next day at '47, while the Nak. "Rōhiṇi" ended at '39 on Monday.
"	585	Kollam [609], Āvaṇi, 18 tēdi, śu. di. Pañchamī, Monday, Pushya. The combination of śu. 5 and "Pushya" in Āvaṇi month is not possible.
"	595	Kollam 615, Raudri, Chaitra, śu. 15, Svāti, Sunday, Rishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) śu. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at '50 and '41 respectively. In the inscription solar Rishabha is wrongly cited for lunar Vaiśākha and <i>per contra</i> , lunar Chaitra for solar Chittirai or Mēsha.
"	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāśādhā and Kollam 691, Purattādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at '26 and "Pūrvāśādhā" ended at '74.
"	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāśādhā. Same as 602 of 1916.
"	604 and 605	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māsi 20); ba. 3 began at '00 and ended on the following day at '08; while "Hasta" ended on Saturday at '83.
"	606	Kollam 690, Māsi, 20 tēdi, śu. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrapadā. In A.D. 1515, on Thursday, February 15 (= Māsi 20); śu. 3 began at '90, ending at '97 the next day, while Nak. Utt. Bhadrapadā began at '01 on Thursday and ended at '11 the next day.
"	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); śu. 1 ended at '18 and "Pushya" ended at '98.
"	638	Kollam 6[2]4, Āvaṇi, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvaṇi 26); ba. 10 ended at '04 and "Punarvasu" ended at '78.
"	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mṛigaśīrsha, Dhanus (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); '45. Citation A.D. 1893 and Dhanus is wrong—vide author's Indian Ephemeris under year 1889.
"	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāsi, [2]6 tēdi, śu. di. daśamī, Wednesday Uttara-Phalguni. In A.D. 1599 on Wednesday, May 23 [Vaigāsi 25 (not 26)]. Śu. 10, began at '50, ending next day at '58, while nak. "Utt. Phalguni" ended at '38 on Wednesday.
"	718	Śaka 1466, Plava, Mārgaśīra, ba. 30, Monday. The date is irregular.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	727	Śaka 907, Tārāṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tārāṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at .75.
"	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippasi 28); śu. 15 ended at .61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikriti, Phālguna, śu. di. 10, Monday. In A.D. 1650, Phālguna, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at .04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Sādhārāṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippasi 16); śu. 15 began at .53 and ended at .43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguna, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māsi 12); śu. 10 ended at .74.
"	34	Śaka 114[8], [Pārthiva], Jyēsthā, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēsthā, śu. 10 fell on Friday, May 8; .69. Pārthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, śu. 5, Thursday In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māsi).
"	61	Śaka 1537, Rākshasa, Vaiśākha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at .95.
"	62	Śaka 1734, Āṅgīrasa, Chaitra, śu. 7, Sunday. In A.D. 1812–13 (= Ś. 1734 = Āṅgīrasa) Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at .05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguna, śu. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktākshi, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at .14.
"	69	Śaka 1477, Rākshasa, Kārttika, śu. Purnamī, Thursday, Rōhini. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at .59 and Rōhini at .01. The month Kārttika seems to be an error for Mārgasīra.
"	71	Śaka 1724, Dundubhi, Phālguna, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at .56.
"	72	Śaka 1651, Kilaka, Mārgasīra, śu. 14, Wednesday. = A.D. 1728 (= Kilaka), Wednesday, December 4 (= Dhanus 5); śu. 14, ended at .48.
"	74	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. 10, Thursday. In A.D. 1405 (Pārthiva) Śrāvaṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (= 7 Avani) and ended at .75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, śu. 5, Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at .69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vriśchika 20) and ended at .21.
"	80	Śaka 1142, Phālguna, Prathama-pādyā, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at .95.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaiśākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737; In A.D. 1822 Vaiśākha ba. 7 commenced on Sunday May 12 at '50 and ended next day at '51.
"	82	Śaka 1172, Āsvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippaṣi 23); ba. 8 ended at '45.
"	84 & 85	Śaka 1326, Tārana, Māgha, śu. 10 Saturday In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at '52.
"	97	Śaka 12[0*]4, Chitrabhānu, Śrāvana, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Simha 8); ba. 15 ended at '07. There was a solar eclipse on that day.
"	99	Śaka 1204, Chitrabhānu, Pausya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1); ba. 11 begun at '22 and ended on the next day at '29. Makara-Saṅkrānti fell on Saturday 26th December.
"	100	Śaka 16[48*], Viśvāvasu, Āsvija, śu. 14, Thursday. In A.D. 1726, Āsvina śu. 14 fell on Thursday 29th September (= Kanyā 28); and the tithi ended at '12. This probably is the date intended.
"	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1); śu. 13 began at '70, ending on the next day at '72; Mēsha-Saṅkrānti fell on Sunday.
"	102	Śaka 1181, Sidhārtin, Chaitra, śu. pādyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1); śu. 1; ended at '60. (The month was Nija-Chaitra).
"	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7); śu. 11 ended at '51.
"	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛścika 7); śu. 15 ended at '48.
"	135	Śaka 1199, Śrāvana, śu. 15, Friday. = A.D. 1277, Friday, July 16 (= Karkāṭaka 20); śu. 15 ended at '45.
"	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. = A.D. 1294, Sunday, December 26 (= Makara 1); śu. 8 ended at '75. It was a day of Makara-Saṅkrānti.
"	140	Śaka 1435, Śrīmukha, Śrāvana, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkāṭaka 31), ba. 13 began at '40 and ended on the next day at '30.
"	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18); and the tithi ended at '88.
"	144	Śaka 1476, Ananda, Śrāvana, śu. 15, Sunday. In A.D. 1554 (= Ananda), Sunday, August 12 (= Simha 13); śu. 15 began at '20 and ended at '10 on Monday.
"	146	Śaka 1596, Ananda, Māgha, śu. 13, Friday. A.D. 1674-75 = Ananda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at '40.
"	149	Śaka 1492, Śukla, Māgha, ba. 11, Sunday. In A.D. 1569-70 (= Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
"	150	Śaka 1352, Virōdhikṛit, Mārgasīra, ba. 7, Monday. Virōdhikṛit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikṛit) on Monday November 26 (Vṛścika 28); ba. 7 ended at '47.
"	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at '49. The Śaka year intended probably was 1202 current.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260-61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at '58, ending at '57 on the next day.
"	157	Śaka 1191, Āsvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Sīṃha); śu. 5 began at '70 ending at '60 on the following day.
"	158	Śaka 1200, Śrāvaṇa, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkāṭaka 16); śu. 11 ended at '67.
"	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at '79.
"	160	Śaka 1726, Paktākshi, Phālguna, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at '38 and ended next day at '35.
"	168	Śaka 1502, Pramādi, Āsvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āsvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at '84.
"	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
"	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at '78.
"	177	Śaka 1223, Phālguna, śu. 1, Thursday. In A.D. 1300-01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at '57 ending at '68 on the following day.
"	178	Śaka 1596, Rākshasa, Āshāḍha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshāḍha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rākshasa) Āshāḍha śu. 9 fell on Monday.
"	186	Śaka 1765, Śōbhakṛit, Mārgasīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at '03 and ended on Tuesday at '00.
"	188	Śaka 114 [4], Viṣṇu (Vṛisha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vṛiśchika 5); śu. 15 ended at '60.

PART II.

NOLAMBA-PALLAVAS.

Eight old Nolamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Nolambādhirāja, Mayindamma (Mahēndravarmān), Annayya, Iriva-Nolamba Diliparasa and Iriva-Nolamba Nollipayya. Of the dated records the earliest is that of Annayya son of Bira-Nolamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Anniga son of Ayyapadēva-Nanniga whose only

Annayya or Anniga.

available date known so far is Śaka 841
(*Epigraphia Indica* Vol. X page 62).

This identification further suggests that Bira-Nolamba must have been a probable surname of Ayyapa. The Bira-Nolamba with whom Chindayya of the Nolambas is said to have fought a battle at Ballare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bira-Nolamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Irula son of Anniga (*Annual Report* for 1911, page 65) is also one of Anniga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iriva-Nolamba Diliparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Nolambavāḍi)" and of Bikiyana and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōla after joining, under orders from king Ballaha, the army of Dilipa-Nolamba, in the battle at Ipili. Ballaha or Vallabha is a general

Diliparasa or Dilipa-Nolamba.

surname of the Western Chālukya and Rashtrakūta kings and at this period of

Rāshtrakūta supremacy it is not possible that any Western Chālukya king could have been meant. The Rāshtrakūta king that was ruling about this time was the famous Kṛishṇa III whose occupation of the Tondai-maṇḍalam of the Chōla country, is well known. By Gajāṅkuśa-Chōla we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Kṛishṇa III. Another date for Diliparasa already known from a Hēmāvati record is Śaka 864.

Iriva-Nolambādhirāja or Iriva-Nolamba Nollipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Diliparasa since his dates Śaka 885 and 888 follow those of Diliparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nollipayya, a son of Nolambādhirāja and a step brother of Mahēndra. The later Nollipayya must have been as stated already a son of Iriva-

Iriva-Nolamba Nollipayya.

Nolamba Diliparasa. No. 17 mentions his queen Pariyabarasi and her son prince

Ayyapadēva. Thus, from the Nolamba records of this year we obtain two generations of the Nolamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshanapalle record referred to on page 91, Part II of my *Annual Report* for 1912-13, also gives three generations after Iriva-Nolamba Diliparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iriva-Nolamba Diliparasa.

CHOLAS

2. Very few Chōla inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevely district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājārāja I who held the titles Nigarili-Chōla and Chōlēndrasinha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājēndra-Chōla I and are dated in his 3rd and 4th years; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttunga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājārāja I, go to prove that the suzerainty of the Chōla sovereigns in this part of the country must have been actually established only from the time of Rājārāja I.

though before him many Chōla kings such as Parāntaka I, Sundara-Chōla Parāntaka II and Uttama-Chōla may have had successful contests with the Pāndyas and even invaded their country. This is also made evident from the surname Rājarāja-mandalam applied to the Pāndya country in these inscriptions. No mention is made in the historical introductions of Rājendra-Chōla I, to the conquest of the Pāndya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāndyas were thoroughly cowed down. This is apparent from the political step adopted by Rājendra-Chōla I to rule over the Pāndya country through viceroys, soon after the demise of his father Rājarāja. Rājendra-Chōla I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājendra-Chōla, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājaṅkōl are registered. The annexation also of the Kanarese provinces of Nolambavādi and Gaṅgavādi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājendra-Chōla I. Nos. 23 to 25 of the same Appendix from Kotta-Śivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājendra-Chōla I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyaṅaraiyaṅ chief of Śāttamaṅgalam in Tiraimūr-nāḍu, who appears to have held also the other epithets Nālmaḍi-Bhīma, Chōḷana-chakra, Sāmantābharaṇaṅ, Edirtavarkāḷaṅ, Abitarottāliyaṅ, Vairinārayaṅ and Vira-Bhīmaṅ and according to Nos. 30 and 31 the titles Jayasinghakulakāḷa, Sāmantatalaprahāri and Kāṭakaprabahana (?). The title Jayasinghakulakāḷa death to the race of Jayasimha indicates the strong enmity which the Chōlas entertained against the Western Chalukyas. Jayasimha was the great enemy of Rājendra-Chōla and called himself 'the lion to the elephant Rājendra-Chōla'. There are two villages of name Śāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Pattina-kūṇṇam of Kshatriyaśikbāmaṇi-vaṇaṇḍu and Puṇṇir-kūṇṇam of Pāṇḍi-kulāśani-vaṇaṇḍu. Tiraimūr-nāḍu or Tenkaraṅ Tiraimūr-nāḍu was a subdivision of Uyyakkonḍāṅ-vaṇaṇḍu (see *South-Indian Insers.* Vol. II. Introduction pages 22 to 26). The general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyaṅaraiyaṅ the chief of Śāttamaṅgalam is not known from the Tamil records of Rājendra-Chōla I. It may be noted that Vikrama-Chōla was a surname of Rājendra-Chōla I, as stated in the Tiruvāṅgaḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

3. Chōla princes serving as viceroys in the Pāndya country are largely represented by about 25 inscriptions. Chōla-Pāndyas.

They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvāliśvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jaṭavarman Sundara-Chōla-Pāndyaḍēva a son of Rājendra-Chōla I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājendra-Chōla I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭavarman Sundara-Chōla-

Jaṭavarman Sundara-Chōla-Pāndya surnamed Mānavira-Parāntaka.

Pāndyaḍēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of his father Rājendra-Chōlaḍēva commencing with the words கருமன்னி, etc. A probable surname of the prince was Mānavira Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṇavarman Vikrama-Chōla-Pāndya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulaguḍaiyāl . . . of Rājendra-Chōla

Māṇavarman Vikrama-Chōla-Pāndya.

I the conqueror of Gaṅgai, Kidāram and the eastern country. Another (No. 640 of Appendix B) refers to the inner circuit of a temple named Rājādhiraṅga-śūṇṇalāi. Can it be inferred that Māṇavarman Vikrama-Chōla-Pāndyaḍēva was another son of Rājendra-Chōla I. or a son of Rājādhiraṅga I? It might be noted that in the historical

1. Inscriptions
of a Kan.
 inscription in
Tamil script
- see at
Tanjore
Kannan
found in
1899 - 1.
Temple in
the 10th
century.

introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummadi-Śōlaṇ the title, Śōla-Pāṇḍiyan. It is not unlikely also that our Māṛavarman Vikrama-Chōla-Pāṇḍya is identical with this Mummadi-Śōlaṇ the younger brother of Rājēndradēva and Rājādhirāja I. The next

Sundara-Chōla-Pāṇḍya.

prince that ruled the Pāṇḍya country must have been a Sundara-Chōla-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndraśōlapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sakkā* of Rājarāja-chaturvēdimangalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (*vellāṇ*) as owner's share and money called *uruvukōl-nīlaṇ-kāṣu* and *kākshi-erudu-kāṣu*. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads *alagerudu-kāṭchi-kāṣu*, *kāṭchi-erudu-kāṣu* and *ūrkkalaṇju*. The order sanctioning the transfer of the land from the brahmadēya-register to the dēvadāna-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (*ammāṇ*) whose sanction is invariably mentioned in the records of Sundara-Chōla-Pāṇḍyadēva must have been the Chōla emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōla-Pāṇḍya. That the latter must have been different from Jaṭavarman Sundara-Chōla-Pāṇḍyadēva, the son of Rājēndra-Chōla I, is evident because, while the one was a son of Rājēndra-Chōla I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māṛavarman Vikrama-Chōla-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvī in the Tinnevely district describes a certain Jaṭavarman Śōla-Pāṇḍyadēva as the son of Virarājēndra-Chōla I and mentions his palace at Rājēndraśōlapuram. He must be identical with prince

Jaṭavarman Śōla-Pāṇḍya.

Gaṅgaikondaśōlaṇ on whom Virarājēndra is stated to have conferred the title Śōla-Pāṇḍiyan (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭavarman alias Udaiyār Śōla-Pāṇḍyadēva copied at Śuchindram and referred to in the same journal, have to be identified with Jaṭavarman Śōla-Pāṇḍya of No. 642. Still another Chōla-Pāṇḍya prince mentioned in the year's

Māṛavarman Parākrama-Chōla-Pāṇḍya.

collection is Māṛavarman Parākrama-Chōla-Pāṇḍya (Nos. 329 and 613 of Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōla emperors.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōla I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th

Their sway over the Kēraḷa country.

year of the third prince Sundara-Chōla-Pāṇḍya, mentions a gift by Ādichchi, queen of the Chēra king Rāśingadēvar, to the temple of Rājēndraśōla-Vinnagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāśinga (i.e., Rājasimha) himself. No. 620 of the 22nd year of Māṛavarman Vikrama-Chōla-Pāṇḍya mentions the quarter called Śēramāṇār-vēlam.

PANDYAS.

5. Early Pāṇḍya inscriptions (in the Vatteluttu character), of kings Kō-Māraṇ-jadaiyan and Śadaiyamāraṇ (called Śadaiyavarman in No. 299 of Appendix B), have been secured at Śingampatti and Ambāsamudram in the Tinnevely district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Ilāṅgōykkudi and that of the modern temple of Erichchā-Udaiyar was Pōttudaiya-Bhatāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguna-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭavarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭavarman Tribhuvanachakravartin Śrīvallabha or as Jaṭavarman Udaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and state in poetical language that his kingdom extended "from Ganges (Gaṅgai)

in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (ibid.) that he must have been a contemporary of the Chōla king Kulōttuṅga-Chōla I. No. 331 of 1916 from Tiruvāliśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭavarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavaṇ (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭavarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Vēlappanādālvāṇ.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṇavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction புகழ்மகள் ஜயமகள், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Muṇaiyadaraiaṇ in his palace at Tinnevely. No. 426, begins with the introduction ஜயமடந்தையும், etc., and is dated in the 37th year of the same king. The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭavarman Śrīvallabha of the previous paragraph without however the mention of queen Ulagamuludumudaiyāl.

Māṇavarman Śrīvallabha. The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭavarman and Māṇavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṇavarman Śrīvallabha was a predecessor of Jaṭavarman Kulāśekhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūraṭṭādi as the birth-day asterism of the king and supplies details of date for Māṇavarman Śrīvallabha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭavarman Kulāśekhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭavarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medieval period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭavarman Śrīvallabha commencing probably with the historical introduction திருமடந்தையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭavarman Kulāśekhara I. and Māṇavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōla country' and begin with the historical introductions புகழின் கிழத்தி etc., பூதலவனிதை etc.,

Jaṭavarman Kulāśekhara I. and பூதலமடந்தை etc., in the case of the former and பூமருவிய திருமடந்தையும் etc., and பூமலர் திருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrīmukha or tirumugam being signed by one or two of the king's officers. The executive order (ōlai or

kēlvi) which is issued sometime after,—often some years (e.g., see No. 682 of

Revenue administration—some aspects of. Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṇērīnmaikondāṇ of the king and not with his proper name. A demi-official note called kaittaḍi, ōlai or kaḍaiyiḍu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variylār or puravariyār) now issue the document called ulvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Government but an increase to the temple emoluments. The items of taxation under different heads* are mentioned

evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jātavarman Kulaśēkharadēva I. to a temple, in the name of his brother-in-law (machchunāṇār) Kōḍai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvaḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṇavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vīra-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jātavarman Kulaśēkhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvadigal of Jētūṅga-nāḍu without reference to his proper name is mentioned. From these it may become clear that the Tiruvaḍi kings were subordinate to the Pāṇdyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatūṅga-nāḍu, referred to under the Vijayanagara section below. The royal camps of Jātavarman Kulaśēkhara mentioned in his inscriptions were generally Tirunelvēli in Kil-Vēmba-nāḍu, Erikkittūr alias Śrīvallabhapaṭṭinam in Kil-Sembil-nāḍu, Madura in Madurōḍaya-vaṇa-nāḍu, Śōlakulāntaka-chaturvēdimāṅgalam in Pāṇāṇūr-kūṛram and Kūpakarāyanallūr in Tenkarai-nāḍu. Śōlakulāntaka-chaturvēdimāṅgalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammāṇ) Valluvanāḍālvāṇ.

9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṇavarman Sundara-Pāṇḍya I. They state that a subordinate of the king instituted a festival in the

Māṇavarman Sundara-Pāṇḍya I.

temple of Tiruvāliśvaram on the day of Dhanishthā which was the star under

which the king was born. No. 662 of Appendix B seems to furnish the title Atiśaya-Pāṇḍyadēva for king Māṇavarman Sundara-Pāṇḍya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṇavarman Sundara-Pāṇḍya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāṇḍya and which on paleographical grounds might be referred to Māṇavarman Sundara-Pāṇḍya I. mentions a nāṭṭuk-kalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāṇḍya called Periyāṇāṇār Kulaśēkharadēva by which evidently Jātavarman Kulaśēkhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāṇḍya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarāyam, kāryavarāṭchi, vēṭṭippaṭṭam, paṇḍiṭṭi, sandhivigrahapperu, uludaṇkudi, ariṣittuṇḍam, danapperu, poṇṇari, maṇai, rai, terirai, ekkirai, taṭṭolippaṭṭam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalguni) was the asterism under which the chief Viraśiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanādālvāṇ was born. A festival on this account was instituted in the Śiva temple at Pattamadai by the chief Viraśiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanādālvāṇ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṇ must have been held either by Māṇavarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṇ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṇmaikondāṇ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māṇavarman Vira-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

10. Māṇavarman Vikrama-Pāṇḍya with the historical introduction கருமகன் ஜயமகன், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṇayadaraiyaṇ at Madura and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269-70 as the probable initial year of Māṇavarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravaṇmahādēvi-chaturvēdi-

māṅgalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishnu temple of Kariyamāṇikka-Perumāḷ at Pattamadai,—it being proved by earlier documents that the land in question was originally the property of the Vishnu temple of Śrīvallabha-Viṇṇagar at that village.

No. 522 which comes from Kaḍayam is dated in the third year of Māṇavarman

A later Māṇavarman Vikrama-Pāṇḍya. Vikrama-Pāṇḍya who bears the attribute Iravi-narapāḷaṇ. The record quotes

[Kollam] 592 = A.D. 1416-17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māṇavarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433-34 with Arikēsari the founder of the Tenkāśi temple (page 74f. of my *Annual Report* for 1911-12).

11. Jaṭāvarman Vira-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to

Jaṭāvarman Vira-Pāṇḍya. identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭāvarman

Vira-Pāṇḍya, “who was pleased to take the Chōḷa country, Ceylon, and the crown and the crowned head of the Śāvaka.” To identify this king with Vira-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits “Koṅgu” among the conquests of Vira-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet “who took the crown and the crowned head of the Śāvaka” is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jains. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means “one who cut off the crown and the crowned head of the Śāvaka (king).” Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḷindamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparru, vēttaikkāra-pparru, Brāhmaṇa-pparru and paḍai-pparru. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it

Gift for enacting a drama. registers a grant to a dancing girl for enacting a drama—not specified—on cer-

tain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

from the Tinnevely district, to a community of people whom I have tentatively

The military classes of Tinnevely. understood to mean the military classes (padaikkāṇavar). In some cases the big community of military classes (perumbadaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahā-tantra. No. 455 refers to Tirunelvēli Bhagavati Alagapperumāl alias Kulaśēkhara Kaṇḍiyadēvar, the younger brother of Vīra-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kālingarāyaṇ and hence the king may be identified with Jaṭavarman Vīra-Pāṇḍya II who ascended the throne in 1254 A.D.

12. Of Māṇavarman Kulaśēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers

Māṇavarman Kulaśēkhara I. to the monastery called Muḍivalaṅgum-perumāl-maḍam. It was suggested that Muḍivalaṅgumperumāl was a probable surname of Māṇavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivalaṅgum-Pāṇḍya-chaturvēdimāṅgalam already occurs in an inscription of Jaṭavarman Kulaśēkhara I who preceded Māṇavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaiṣṇava) sannyāsin Alagiyamaṇavāḷajīyar who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-nāḍu (the Chōla country), the two Koṅḡus, Īlam (Ceylon) and the Tōṇḍai-maṇḍalam" which perhaps explains his usual title "who took all countries."

THE WESTERN CHALUKYAS AND THEIR CHOLA FEUDATORIES.

13. Feudatory chiefs who traced their descent to the Chōla ancestor Karikāla and held the title "lords of Uṇaiyūr (the ancient capital of the Chōlas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōlas. Earlier Chōlas of the Cuddapah district with similar ancestry and the title Chōla-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members

Tribhuvanamalla Mallidēva-Chōla-Mahārāja. of a collateral branch of these Chōlas appear to have served as Western Chāluka feudatories, ruling under the Chālukyan suzerainty the country round Nidugal and Hēmāvatī. The relation of these to the Tamil Chōlas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chālukyan emperor (Chālukyachakravarti) Vikramadēva mentions the Chōla feudatory Tribhuvanamalla Mallidēva-Chōlamahārāja who was ruling from the capital town of Heṇḡeru, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēsi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heṇḡeru as an act of water-gift by a certain Periyāluva-ṣetti son of Alahiyamaṇavāla and Aṇḍamme of the village Śīduke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēva in Rājarāja-vaṇaṇāḍu a district situated to the south of the river Kāvērī in the Chōla country. Tenkarai Rājarāja-vaṇaṇāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkondāṇ-vaṇaṇāḍu situated between the rivers Araśil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Insers.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Paṇḍaravāḍai in the Mayavaram taluk of the Tanjore district. Śīduke might likewise be the Śīdakka-

Foundation of the Dēśīśvara temple at Heṇḡeru and gifts to it by the Dēśi-merchants of the Kubēra lineage. maṅgalam of the Nannilam taluk. The advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅga-

pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heṇḡeru could not therefore be a matter for surprise. To the temple of Dēśīśvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōlamahārāja, the merchants (dēsi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz., dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeru, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, saffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śettis of the Kubēra-vainśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōlamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chālukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōla appears to mention this same chief as "lord of Uṛaiyūr" and is written in the Tamil alphabet and language.

His overlord Chālukyachakravartin Vikramadēva identical with Taila III. The over-lord of Mallidēva viz., the Chālukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chālukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kalachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōlamahārāja threw off the yoke of the Chālukya sovereign immediately after the Kalachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Saṃvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chālukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōla in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōla is mentioned, could not be identified. If he is the same as the Chōla king Kulōttuṅga-Chōla III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kalachuryas, the Chālukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kalachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōla-Mahārāja ruling at the city of Heñjeru. Although this

Tribhuvanamalla Vīra-Sōmēśvara IV. chief does not receive the characteristic titles—"the lord of Uṛaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōla belonged. Sōmēśvara's rule and with that, the dynasty of the Western Chālukyas came to an end in or about Śaka 1111. Accordingly we see a certain Iruṅgōladēva-Chōla-Mahārāja son of Bammidēva-Chōla-Mahārāja ruling at Nidugalla-pattana, independently (No. 34 of App. C). The same chief Iruṅgōladēva or Iruṅgōnadēva-Chōla-Mahārāja. Iruṅgōnadēva-Chōla with the epithets "born of the solar race," "lord of Uṛaiyūr," "protector of the Rodda country" and Niśsaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Nidugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brāhmaṇa of Yajurvēda, Āitarēya-Śākhā, Vasishtha-gōtra and the pravara Kaundinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmi-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvalōkanātha in Bhuvalōkanātha-vishaya, a district of Poṇṇamarāvati-sime to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōla chiefs of Nidugallu had to the country of their origin as already observed in the case of Mallideva-Chōla-Mahārāja. The chief Irūṅgōladēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śivaram refers to Ālpadēvī the queen of king Irūṅgōla who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

16. Still another chief of the same family who was, however, ruling Gōvinda-vāḍi, was Bammadēva-Chōla-mahārāja a subordinate of the Western Chālukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chālukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla Bammadēva-Chōla-Mahārāja and his overlord II; for, it is not likely that these Chōla chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōla is very probably the same as Bammidēva-Chōla-Mahārāja, the father of Irūṅgōladēva-Chōla-Mahārāja. This record also supplies the interesting information that the whole community (kottali) being assembled together, declared the gift of one daḷa-vīsa on each kammata within the house and one hāga per month on each kammata in the street. Kammata is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Irūṅgōla-Chōla-Mahārāja one of whom Irūṅgōla I. was a subordinate of the Western Chālukya Jagadēkamalla II.

17. Pāta-Śivara, Kotta-Śivara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jainas with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Padmaprabha-Maladhāridēva. The dilapidated mandapa at Kotta-Śivara was originally a Jaina basti built by Dāvaṇ-andi pupil of Pushpanandi-Maladhāridēva and repaired by Ālpadēvī mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bālēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvula. Nos. 41 and 43 to 48 are tomb-stones (niśidhi or nishidhi) of Jaina teachers and their lay disciples.

18. Cattle-raids, hāvalis, fights, sieges and the incidental deaths of heroes commemorated on viragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañja-rāyapparāja gave an ummaḷi-grant of a field to a certain Keñchanāgamaya of Jambulabanda for having successfully protected the village from enemies during 2 or 3 destructive raids (avānta) (No. 749 of App. B.) An early record (No. 753 of App. B) states that Vira-Kailāsa, son of Nolamba-Kailāsa attacked Prabhurāma in the battle of Polalu and died; and the father Nolamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Erega or Ereyamma a servant of Ayyapadēva, son of Iriva-Nolambādhirāja seems to have fought with the Chōḍa (Chōla) successfully, so that all the people of Peñjeru (Heñjeru-Hēmāvati) praised him (No. 17 of App. C). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with one lakh of infantry and a thousand horse appear to have attacked Eṇa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bīmasāniya Gude-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gangavati-Nila, by breaking their bow. A rent-free grant, *nēsara-kodagi* or *udirappatti* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapātu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimāṅgalam comprised a number of hamlets, was entitled an erivīra-paṭṭana whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7" × 2" and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasimha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond

Jayasimha I.

regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasimha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kirtivarman, Vishnuvardhana-Mahārāja surnamed Makaradhvaja and Jayasimhavallabha-Mahārāja. Makaradhvaja, the surname of Vishnuvardhana (I) will be seen from the sequel to have also been a surname of Vishnuvardhana (IV), the father of Narēndra-Mrigarāja Vijayāditya. The surname "Sarvasiddhi" of Jayasimha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Nidubaru or Niduparu" two gavyūtis to the east of Gaṇḍēru-rājadhāni on the bank of the river Manuēru and to the north of the river Vyāghrauadī, in the Gaṇḍēruvāṭi (province). The grandfather of the donee Kāṭisarman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharma-śāstras. Kāṭisarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittirīya-śākhā.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gaṇḍēruvāṭi and Gaṇḍēru-rājadhāni must be connected with the later Kanḍēruvāṭi-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velinādu-vishaya and was situated to the south of the river Kṛishnā. Niduparu or Nidubaru the village granted can be identified with the modern Nidamarra in the Guntur taluk which is actually about 2 gavyūtis (i.e., 3 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati,

Vishnuvardhana II.

B.A., at Pamidimukkala (Nuzvid estate, Kistna district), where they are reported

to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}" \times 2\frac{1}{2}"$ and the seal is partly broken. Those of No. 15 are roughly $7" \times 2\frac{1}{4}"$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

The records are written in very corrupt Sanskrit and refer themselves to the reign of Vishnuvardhana (II), the son of Indra-Bhaṭṭāraka according to No. 15 and the son of Jayasimha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasimha-Vallabha. Vishnuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Pralayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Paṇṭimuku (i.e. Pamidiṃukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu?) to two Brāhmaṇas.

21. Another Eastern Chālukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an aṅkuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōṅka-Nātarādi-vishaya, to the Jaina temple Naḍumbi-vasati at Bījavāḍa (i.e. Bezvāḍa) [built by?] Ayyaṇa-

Vishṇuvardhana III.

Mahādēvī queen of Kubja-Vishṇuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavurūri-gaṇa and the Saṅgh-ānvaya. The ājñāpti of the grant was the queen Ayyaṇa-Mahādēvī and the seal was marked with the legend of Kubja-Vishṇuvardhana-Mahārāja. The king however who issued the order was Vishṇuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishṇuvardhana II. It is difficult to reconcile how Ayyaṇa-Mahādēvī could be mentioned as the ājñāpti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishṇuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyaṇa-Mahādēvī was the ājñāpti of the original grant and that the charter was marked with the seal of Kubja-Vishṇuvardhana I.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishṇuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913-14 which was also a grant of the time of Vishṇuvardhana (III). The ājñāpti of the latter was the chief queen Vijaya-Mahādēvī. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bījavāḍa is, so far, the earliest mention of Jains and Jaina temples in Eastern Chālukya records.

Very few stone records of the Eastern Chālukyas are known. At Selapāḍu, in the Guntur taluk (No. 169 of Appendix C) A stone record of either Vishṇuvardhana III or Vishṇuvardhana IV. has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishṇuvardhana III and Vishṇuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntur. It consists of three plates measuring $6\frac{5}{8}$ " by $2\frac{2}{3}$ ". The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṃkuśa' in the middle and what looks like an elephant goad (aṅkuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishṇuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Vilānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhaṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṃchēḍu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṃkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mṛigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyana-saṃkramana moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chālukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{2}{3}" \times 3\frac{1}{3}"$. The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal

Vijayāditya II.

too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāmkūśa' followed by a floral design (?) or an aṅkuśa with the crescent and star above it and an expanded lotus flower below.

The plates belong to the reign of Vijayāditya, son of Viṣṇuvardhana-Mahārāja entitled Makaradhivaja and grandson of Vijayāditya. They record the grant of the village Tāṇdivāda in Kōnūru-nāṇdu-vishaya to two Brāhmanas, Vṛiddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhitāchārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chālukya king Vijayāditya (II). From the genealogy of the Eastern Chālukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāmkūśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezvada, supplies some interesting information about the kings of the Eastern Chālukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{3}" \times 4\frac{1}{8}"$ and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (aṅkuśa), and above these symbols is the legend śrī-Tribhuvanāmkūśa in Chālukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskrit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyaśraya-Vallabhēndra's younger brother Kubja-Viṣṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of

Vijayāditya (VI) Amma II.

Guṇaga or Guṇaka in the name Guṇaga-Vijayāditya III; (3) that Vikramāditya

II the son of Chālukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tādapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāḍa. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chālukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19-21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshtrakūṭa) forces and others apportioned among themselves the (Chālukyan) territory for seven years; and king Bhīma, i.e., Chālukya-Bhīma (II) the son of Vijayāditya, treating with insult Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chālukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kāliṅga country 'in wrath against Kṛishṇa? (Kṛishṇa-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chālukya-Bhīma II) and Aṅkidēvī,

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavādi-vishaya. The chiefs of a subordinate family called Sāmantavoddi are here mentioned. The first of these was Guṇḍiya-Rāshtrakūta. His son was Eriya-Rāshtrakūta and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māṅgallu on the occasion of the summer solstice. The particular reason for making

Karpaṭivrata.

the grant was that this Dommana observed the Karpaṭivrata in order to please the chief Kākatya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māṅgallu the village granted must be identical with one or the other of the two villages Maṅgollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñāpti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D. 1134) but corrected by Professor Kielhorn to Śaka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Śaka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chālukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḍa's departure to the South and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chālukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chālukya-Chōḍa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājendra-Chōḍa.

26. The continuation of the Eastern Chālukya suzerainty in the Vēṅgī kingdom Rājārāja II and the Velanāṇḍu chiefs. after Vikrama-Chōḍa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḍa-Tiger, ankuśa, lotus and the svastika (?) above, and the Chālukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēṅgī country down to the time of Rājārāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājendra-Chōḍa.

The historical genealogy of the Eastern Chālukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishnuvardhana IV is altogether omitted and a new Vishnuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishnuvardhana. Kollabhiganda Vijayāditya who ruled for 6 months after Chālukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

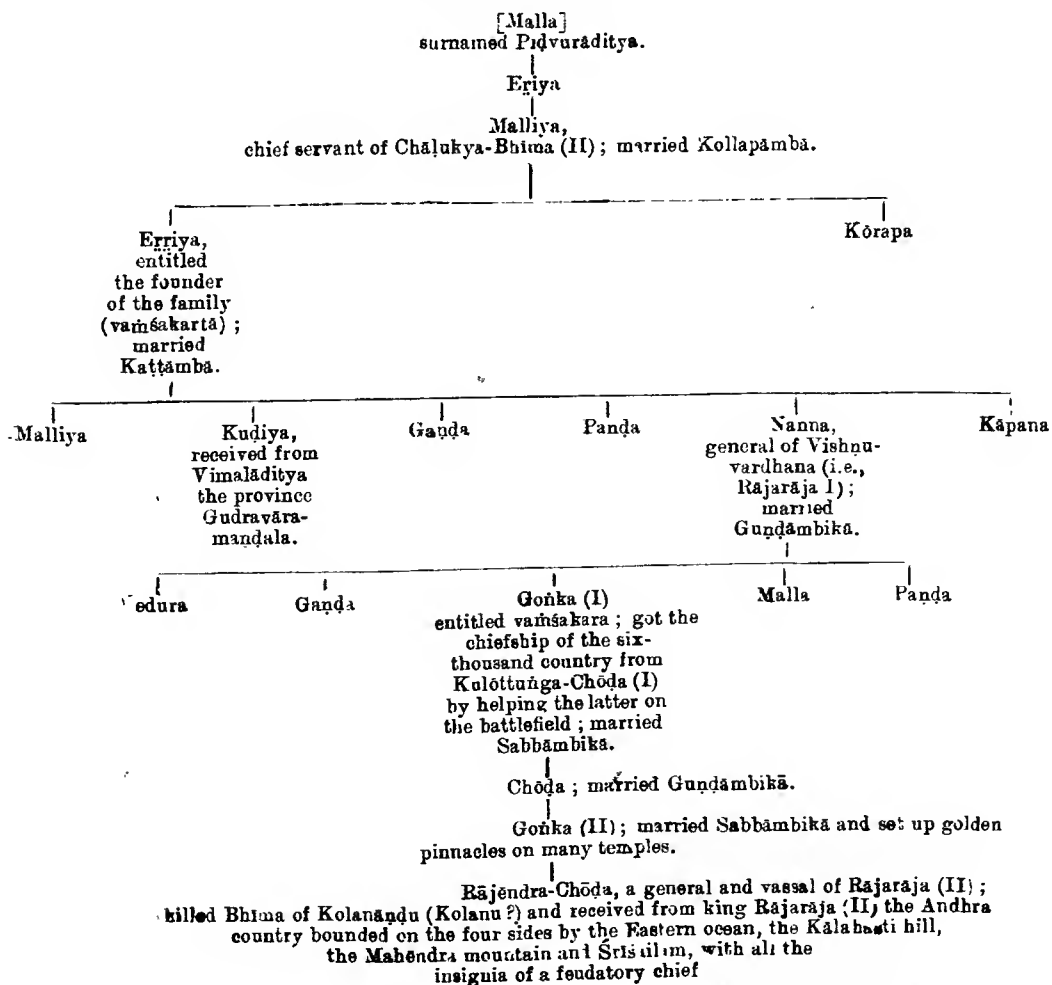
to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chālukya plates published so far, give only 15 years for Vikrama-Chōḍa. According to the Tamil inscriptions the reign of Vikrama-Chōḍa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of

Length of reign of Vikrama-Chōḍa, Kulōttuṅga-Chōḍa II and Rājarāja II. his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146. i.e. two years earlier than the last year of his father Kulōttuṅga

(II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgi country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (*ibid.*).

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on

Genealogy of the Velanāṇḍu chiefs. account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—



This last chief Rājendra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaru to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājarāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Pithāpuram inscription of Prithviśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at *ibid.* page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chālukya king Vishnuvardhana (i.e., Rājarāja I) and that he married Gundāmbikā. The Pithāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chālukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Pidvurāditya — a surname applied in the Pithāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājendra-Chōḍa Prithviśvara who is also stated to have been a subordinate of Rājarāja II. This Prithviśvara as described in the Pithāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājarāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājendra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājendra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājendra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 103 Their subordinates—the members of the Mandadi family. which is not dated registers gifts by certain members of the Mandadi family among whom were Nāmi-Nāyaka and his younger

brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandadi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Śaka 1060 (No. 11 of 1908) Pedda-Koṇḍapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandadi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandadi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājendra-Chōḍeyarāja. Prōla or Peda-Prōla of the Mandadi line calls himself 'the lord of the Giripaśchima (i.e., Koṇḍapadumati) district' in No. 7 of 1908. He was a subordinate of the Koṇḍapadumati chief Maṇḍa (II), a contemporary of Velanāṇṭi Rājendra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandadi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbariti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Nandūri Guṇḍanna-mantri, the grandson of Kētana-mantri a minister of Prithviśvara, the great-grandson of Kommana-Preggaḍa a minister of Velanāṇṭi-Chōḍa or Kulōt-

The Telugu work Kēyūrabāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned. tunḡa Rājendra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggaḍa of the Kauśika-gōtra, a minister of Velanāṇṭi-Goṅka (*Lives of the Telugu poets* by Mr. Viṣṇalingam Pantulu, page 95f).

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure $8\frac{1}{2}'' \times 5''$ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chālukya king Vishnuvardhana Mallapa. The plates register a long inscription of the later Eastern Chālukya king Vishnuvardhana Mallapa who according to the Pithāpuram pillar inscription was crowned at Pithāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Pithāpuram inscription are: (1) Vishnuvardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhi-gaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kālīṅga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōḷa emperor ruled for 7 years; and then came Rājārāja who ruled for 40 years. His son Rājēndra-Chōḷa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḷa went to rule the Chōḷa country. By this, we have to infer that the Vēṅgī country was till now, under the direct suzerainty of the Chōḷa emperors, Kulōttuṅga I, and Vikrama-Chōḷa but that afterwards either the deputies appointed by the Chōḷa kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chālukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishnuvardhana, in the very same terms as the Pithāpuram inscription, the only difference being that the mother of Vishnuvardhana is here called Lakshmi, while in the other she is named Gaṅgā. It also adds that Vishnuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishnuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī (i.e., the Gōdāvarī) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chālukya dominion (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmaṇas of Vēṅgīpura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguna, a village sur-named Chandrāvuri in Chēṅgūru-nāṇṭi-vishaya to 130 Brāhmaṇas, whose names are given in detail. The titles borne by these Brāhmaṇas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōdāvarī.

KAKATIYAS.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, page 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati and Jāyapa-Nāyaka. The genealogy of the Kōṭa family

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Ganapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Ganapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Ganapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōdīśvara at Chembrōlu which must be the same as the temple of Chōdēśvara built by this general in the name of his father, and which was also known as Ayyavaṁśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

The first Kākatiya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Ganapati, Kākatiya copper-plate grant of Ganapati. was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9" by 5". They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatiyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakṣiṇāpatha) and there pitched his camp at a place called Kākati-pura. This mention of Kākati-pura supplies us with a new derivation of the dynastic name Kākatiya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Ganapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmanas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvī, the daughter and successor of Ganapati, we have seven records which range in date from the second year of her accession, viz., Rudramadēvī. Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *aṅgarakṣha* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archæological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the

The Malkāpuram inscription of her time. Archæological Superintendent for 1915-16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a matha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatiya kings and for the detailed account which it gives of the famous Pāśupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauda country who was himself the royal preceptor and a highly learned scholar.

Svayambhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatiya kings, as stated in the Sanskrit work Pratāparudriya, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kakati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Gaṇapati. His daughter was Rudradēvī in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatiya throne under the male name

Kākatiya genealogy.

Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvī the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvī could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-hasta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudriya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatiya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudriya puts it.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Dahala-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Śaṁbhu who received from the Kalachuri king Yuva-rājadēva as a maintenance gift (bhikṣhā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōḷakī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Śaiva teachers of the Gōḷakī-maṭha in the Dahala country. Sōma-Śaṁbhu who composed in his own name the work called Sōmaśaṁbhupad-

dhati. Then came Vāma-Śaṁbhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Śaṁbhu and his pupil was Kīrti-Śaṁbhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śaṁbhu. The pupil of this Dharma-Śaṁbhu was Viśvēśvara-Śaṁbhu who administered the dīkṣhā (i.e., initiation) to king Gaṇapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rāḍhā of the Gauḍa country. His other royal disciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Gaṇapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Gaṇapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauḍa country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śaṁbhu seated in the hall of instruction (vidyā-maṇḍapa) of Gaṇapati's palace was indeed an object worthy of sight.'

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvī gave to the teacher Viśvēśvara-Śaṁbhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravāṭi a district of Velanāpḍu-vishaya on the southern bank of the river Kṛishṇavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velāṅgapūṇḍi (Velagapūḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvīpūṇḍi, Penumbāḍi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapāḍu, Rāyapūḍi, and Penumūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmanas, and gave the village the name Viśvēśvara-Gōlaki. In this village Mandaram coupled with Velāṅgapūndi he gave to 60 families the donee Viśvēśvara-Śivāchārya and his oī Drāviḍa-Brāhmanas, 2 puttis of charities. land each, measured by the well-known rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the matha of the Śaiva Puritans (Suddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Rīg, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puttis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukhari) who received 1 putti of land each. One Kāśmirian (songster), 14 songstresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the matha and feeding-house together, 10 village-guards called Vīrabhadras, who, coming from the Chōla country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramusṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 putti of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmanas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakṣiṇa-Rādhā of the Gauda country, 1 putti each and appointed

Their regulation.

them to supervise the income and expenditure of the village and keep accounts of these in writing. Thus the total of 150 puttikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāśupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chandāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōlaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmanas and a great naishtika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Santānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Krishnavēṇī river along with numerous Brāhmanas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kālīśvara he founded a

Other charities.

monastery called Upala-maṭha (cf. Kal-maṭha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At Mandrakūta he set up a līṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūttupalli; in the town of Chandravalli he set up a līṅga after his name, extended the bund of the Kam-bhampalli tank and gave half of it for the worship of that līṅga. Having founded in

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūtapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Ēlīśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakṣhiṇā 'the fee of the teacher' the village Kaṇḍrakōṭa in the Palli-nāḍu-vishaya. Having set up a liṅga at Nivṛitti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmaṇas while Āṇḍhra-Brāhmaṇas of whom there must have been many, are not mentioned. Śaivism in the Āṇḍhra and in the Drāviḍa countries. Evidently the Pāśupata creed at this period was not quite so popular with the

Āṇḍhra-Brāhmaṇas as with the Drāviḍas though, however, it is known that the Pāśupata religion of the Kālamukhas was in existence in the Telugu country even as early as the time of the Eastern Chālukya king Amma II (A.D. 945-970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Kṛishṇa-Gōlaki-maṭha (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Śambhu in the Dahala country. A similar maṭha is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōlaki-maṭha and a certain Aghōradēva of that maṭha. The Chōla kings Rājarāja and Rājendra-Chōla and the later Kulōttuṅga-Chōla III are well known to have taken active interest in the propagation of this creed.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with

The nature of Viśvēśvara-Śiva's charities. a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Śaiva extremists called Koṅga-Vīras who used to cut off their heads and tongues in a mandapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that for the protection of the village, Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōla country. Another class of village servants who were called Vīramushtis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushti is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Koṅga-vālas (Koṅga-Vīras?) are mentioned along with Eri-Vīras, Munai-Vīras and Ilañjiṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rādhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chāṇḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakūṭottara* says—

पाषाणश्चिवसंस्कारात् मुक्तिमुक्तिप्रदो भवेत् ।

पाषाणश्चिवतां याति शूद्रस्तु न कथं भवेत् ॥

"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldly happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of mathas (*Epigraphia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated

Durvāsa.

to be Durvāsa, frequently occurs in many Tantra works as a preceptor presiding

over the Āmardaka-maṭha (see Dr. Hultsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's Kriyākramadyōtikā, called Laghuprabhā, written by Nirmalamāniguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsa. Parāśaktimahimaṇ is a small work in praise of the goddess Parāśakti also supposed to have been composed by Durvāsa. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Sadbhāva-Śāmbhu or Bhāva-Śāmbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Dahala country which consisted of three

Sadbhāva-Śāmbhu and the Kalachuri king lakhs of villages. Among the Kalachuri-Yuvarāja I.

Chēdi kings there are two with the name

Yuvarāja. The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmanarāja are stated to have made some gifts to the Śaiva teachers of the Kadambagūha family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Dahala the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śāmbhu by Yuvarājadēva as a maintenance gift (bhikṣhā). Some of the Tripurāntakam inscriptions, of the time of Ganapati, refer to the Dahala country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōlāki-maṭha founded by Bhāva-Śāmbhu whom the Kalachuri king patronised.

The next teacher Sōma-Śāmbhu and his work Sōmaśāmbhupaddhati appear to be quite well-known among the writers of

Sōma-Śāmbhu the author of Sōmaśāmbhu-paddhati.

Saiva works. Dr. Aufrecht, makes him

the pupil of Sa-Śiva and states that he

flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarśanasangraha of Vidyāranya quotes his work and the Laghuprabhā already referred to, frequently mentions the Sōma-śāmbhupaddhati. The last three teachers referred to in the inscription are Vimala-

Vimala-Śiva, Dharma-Śiva and Viśvēśvara. Śiva of Kēraḷa, Dharma-Śiva and Viśvēś-

vara-Dēśika. These three are also

mentioned in the Tripurāntakam inscriptions; the first in a record of Śāka 1169 (= A.D. 1247) as Bimala-Śivāchārya of Gōlagiri in Tripurī which was situated in the nine-lakh country of Dahala and the third in very high terms of respect as the teacher of Ganapatidēva-Mahārāja established on the episcopal seat of Gōlāgi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family preceptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śāmbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Ganapati, Bimala-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Ganapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimala-Śiva in or a little before A.D. 1252.

38. The province Rādhā which formed a portion of the Gauda country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rādhā. Further, among the donees of Mandāḍa and Velaṅgapūṇḍi, are mentioned 30 Brāhmanas

of the village Pūrvagrāma in the Dakshina-Rādhā province who were evidently of the same community as that to which

Takkana-Lādam same as Dakshina-Rādhā in the Gauda country. Viśvēśvara-Dēśika belonged. Dakshina-Rādhā is the southern Rādhā and corresponds to the Tamil Takkana-Lādam of the inscriptions of Rājendra-Chōla I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōla, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatiya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Kāśīśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōlakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Kommana-Preggaḍa of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guddōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Mandaram.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Gauna, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurāṇamu written by Mārana, a pupil of the famous Telugu poet Tikkanā-Sōmayāji (*Lives of the Telugu poets*, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudriya, his subordinates, Mārāya-Sāhini (or Sāhini-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyaṇamu and Mārkaṇḍēyapurāṇamu.

40. A tentative genealogy of the Kōtas appeared on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkamala within a few miles of The Kōtas, originally subordinates of the Dharnikōṭa the site of the ancient Kākatiyas. Dhānyakāṭaka the capital of the Kōta

chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōta-Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatiya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēta II or Bhūma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōta-Gaṇḍapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummaḍi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōta line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummaḍi-Dēvarāja of Śaka 1133 who would thus

Kēta II and his long rule.

be his contemporary, was evidently a member of a collateral branch. No. 79

supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvi, a rāni (wife) of Śrīman-Mahāmaṇḍalēśvara Kōṭa Dodḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvi of which Prōludēvi may be a possible variant. Besides Dodḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Gaṇapa or Gaṇapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that

Gaṇapa was already in this year the crown prince of his father Kēta III.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapayarāja.

From Tādikoṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same Appendix which is mutilated, refers again

to Kōṭa-Vennamadēvi who called herself 'lord of Dhānyakatakāpura' and 'worshipper of the feet of god Amarēśvara'—

the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Gaṇapati. What her position was with reference to the royal family is unknown.

42. The subordinate family of chiefs known as Parichehhēdis appears to have held sway in the Telugu country to the south of the Krishnā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C).

Parichehhēdis entitled 'lords of Virajāpuri.' They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōla-Chālukya king Vikrama-Chōla. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōla-Chālukya kingdom.' The Parichehhēdis on the other hand styled themselves 'the main pillars of the Chālukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajāpuri' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpuri might be the same as that town, the conquest of which is attributed to the Eastern Chālukya king Kollabhigaṇḍa Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara

Pandya's building of the Agastyēśvara temple at Guntūr. Pandyarāja of this family (No. 83 of Appendix C) is stated to have built and endowed in Śaka 1080 (A.D. 1158) the

Agastyēśvara temple at Guṇṭṭūru (modern Guntūr) in the Ōṃgērumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Pandya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōṃgērumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Pandya.

THE VIJAYANAGARA DYNASTIES.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vīra-Bukkana-Vodeya.

Bukka I ruling at Hosapattana

He is stated to have been ruling from Hosapattana which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapattana was in the Hoysanadēśa, i.e., the Hoysala country. For some remarks on Hosapattana see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign

Harihara II.

of Harihara II. It registers a gift of land to gods, Brāhmaṇas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmaṇas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Śravaṇa-Belgoḷa (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of

Dēvarāya I.

Dēvarāya I, is known to have been Śaka 1344 (*Archæological Survey Report* for 1907-8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in

His son Rāmachandra, probably ruler of Koṇḍavīḍu.

this part of the country which belonged to the Koṇḍavīḍu-rājya shows that Rāmachandra subsequent to his rule over Udayagiri, may have been deputed to rule over the frontier province of Koṇḍavīḍu.

44. The only Sāluva record copied during the year comes from the Gōvinda-rājaperumāl temple at lower Tirupati (No. 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about

Sāluva Naraśiṅgayadēva-Mahā-arasu.

the Sāluvas would be found in it. It registers that in Śaka 1389 (= A.D. 1457) king Naraśiṅgayadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruveṅḷalanātha temple on the Tirumale hill, the Govindarājaperumāl temple at Tirupati and the Aḷagiya-Perumāl temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmaṇḍalēśvara Rāmarāja

Rāmarāja Viṭṭhaladēva-Mahārāja a subordinate of Sadāśiva.

Viṭṭhaladēva-Mahārāja who had conquered the Tiruvaḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78 to 81) and during whose governorship was issued the copper-plate grant (No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭṭhala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭṭhala, viz., the Mahāmaṇḍalēśvara

His brother China-Timmayadēva-Mahārāja.

Rāmarāja-China-Timmayadēva-Mahārāja. The fact that, in the resumption of land registered in this inscription the local officers of Chinna-Timma as well as of Viṭṭhala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭṭhaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (uammiḍa-śīrmai) in Śaka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmaṇḍalēśvara Apratikamalla Manumbōli (Chennayadēva-

Chōḷa-Mahārāja as a subordinate of the Vijayanagara crown. A record from Halukūru in the Madakasira taluk of the Anantapur district (No. 32 of Appendix C)

supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratikamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Nidugal-nādu and gave in that capacity a grant of land as *kattugodage* to two gaṭṭidas for having repaired one of the breaches in a tank. Grants of *kattugodage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and

Disposal of an outcast Brāhmaṇa's property in the 16th century.

house-site were confiscated to the local temple of Tiruveṅgalanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara . . . Nārāyaṇa Chauhattamalla Rājavijaya Velumapāti Veṅgaladēva-Mahārāja, the kārṇakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karaṇam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908-09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes teṇe, kāṇike and beṭṭi on barbers.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu. The reference to Rāmavarman Tiruvadi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvadi. The names Udayamārtāṇḍavarman and Vīra-Rāmavarman occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaṇarāman Mārtāṇḍa Tiruvadi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvadigal) of Jeyatuṅga-nādu was, as already stated, a contemporary and perhaps also a relation of the Pāṇḍya king Jaṭavarman Kuḷasēkbara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmādēśam, Pallakkāl and Ambāsamudram in the Tinnevely district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śāṅkara-Nārāyaṇa, Veṅṇu-

The Travancore chiefs Vīra-Udayamārtāṇḍavarman and Vīra-Rāmavarman. mankōṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāṇḍyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adopted the title Śīraivāy-Mūttavaṇ which means "the senior (member) of the Śīraivāy (branch)"; and Śīraivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅḡulam alias Vīramārtāṇḍappēreri by the king to the temple at Brahmādēśam. Vīra-Mārtāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdimāṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṅbagarāmaṇṣandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Śaṅbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpati Āṇandakkūttar Mudaliyār, the head of a maṭha at Tinnevely. We may not be wrong in taking Śaṅbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908-09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Śīraivāy family.

Ravivarman.

47. Annan Basavanna-Nāyakkar and Rāmappa-Nāyakkar already known to us as Viṭṭhala's officers (*Archæological Survey Report* for 1908-09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gaula Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in

Two other officers of Viṭṭhala.

another inscription (No. 598 of 1916) as having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvānam, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (சேனாபதிபட்டாபாயம்), viz., tirvaikkānam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatunga-nādu and Śīraivāy, tirigaikaḍamai, tarikkaḍamai (tax on looms), ūttaipāttam, pāšivilai (fishery) and (taxes on) the iḍaṅgai and valaṅgai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvadi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karnāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddanda, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from

The Nāyakas of Madura.

those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Krishnappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Krishnappa-Nāyaka. His son Virappa or as he is called in the inscription Viśvanātha-Krishnappa-Virappa, the agent of the Karnāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him, calls himself the agent of Śrī-Raṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvanni-yargandaṇ, Araśūr-Rāman, Vira-Vikramādittan and Iraṇḍumuga-Virabhadraṇ. For the chief Virappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king, Virappa-Krishnappa or Kumāra-Krishnappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukrishnappa is not represented in the collection. To his son Muttu-Virappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇmāla community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvanātha-Nāyaka. Chokkalinga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648-49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated to have given as nāyaṅkaram the Konda-vīti-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbalarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbalarāja and grandson of Siddhirāja.

also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍavīḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908-1909 describes him as the son of Ōbalarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍavīḍu province till Śaka 1482. The grant of the

dated in
A.D. 1590. Kollam

wrong sent

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Koṇḍaviḍu province. Tirumala (I.) under his well-known name Gutti-Yaram-Tirumalarājayyadēva, Era or Yeran-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāllapākkam family named Tiruveṅḷalanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in

Tāllapākkam Tiruveṅḷalanātha.

No. 182 of Appendix C which states that Guṇḍavaram in the Guntur taluk was an

agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of

Śrī-Raṅga (II.).

the same king, dated in Śaka 1499 was copied last year at Koṇḍaviḍu. The

existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Koṇḍaviḍu province did not suffer by the battle of Tālikōṭa. The viceroy at Koṇḍaviḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭṭa chief Tiruveṅḷalanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭṭa Tiruveṅḷalanātharājayyadēva-Chōḷa-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭṭa Tiruveṅḷalanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

MISCELLANEOUS.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring $6\frac{1}{3}$ " by 2". They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chālukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Piṣṭapuram (i.e., the modern Piṭhāpuram in the Gōḍavari district).

A new copper-plate grant of about the 8th century A.D. The first king mentioned is Mahārāja

Rana-Durjaya. His son was Vikramēndra; and his son was Prithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāḍa in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmākāyana-gōtra. The donee was the son of Prithiviśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Koṇḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñapti of the grant was Śrī-Rāma-Durjaya.

The king and his two ancestors mentioned in the inscription cannot be identified. The Piṭhāpuram pillar inscription of Prithiviśvara of the 12th century A.D. mentions a certain Rana-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

le

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrist from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāda was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chālukya copper-plates.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

54. The Venkaṭāchalapati temple at Kariśūṇḍamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Tan-Porundam (i.e., Tāmrappari) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvaḍi chief Mārtāṇḍa-aḍigaḷ of Jayasimha-nāḍu. Mukundānanda was one of the teachers in apostolic descent from the Paramahansa-Parivrajakāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahansa-Parivrajakāchārya Amararājapuri-śrīpāda after whom the village Kariśūṇḍamaṅgalam or Ten-Tiruvēṅgaḍam was called Amararājapuri-chaturvēdimāṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Venkaṭāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śāṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of sannyāsins whose names ended in *puri*. From Māḍipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix *śrīpāda* similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛishnā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōlaki-maṭha at Tiruvāliśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānāmṛitāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jiyar-santāna of the same maṭha, is also mentioned. In the Tiruvāliśvaram temple were two other maṭhas called Virapanditaṅ-tirumaḍam and Grāmarājaṅ-tirumaḍam. In Brahmadēśam was a maṭha called Periyānāṭṭu-maḍam. At Maṇṇārkōil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍiḷalaṅgumperumāl-tirumaḍam in which provision was made for feeding the

Their educative influence.

tridāṇḍi-sannyāsins and a teacher of the śāstras. The Saiva maṭhas, viz., Saivaperumāl-maḍam, Kilai-maḍam, Mēlai-maḍam and the Tirunāvukkaraśār-tirumaḍam

also existed side by side with the Vaishṇava maṭha at Shermadevi. The Śaiva maṭha of Vāḷvalapāṇḍyaṅ-tirumadam was situated in the temple of Gīriyāmbālpuram in the Ambāsamudram taluk of the Tinnevely district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṅ Marudavanakavirāṇ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Vellāḷars on the members of the Vellai-Nāḍar community who it is stated earned their livelihood generally by service. A few Vellai-Nāḍārs having, in their service as accountants,

Disputes between Vellāḷars and Vellai-Nāḍārs. agents, etc., committed some unspecified offence against their employers of the Vellāḷa community, the general public, the

heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Vellai-Nāḍārs even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Vellai-Nāḍārs were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Vellai-Nāḍar community were to be killed wherever they were found. No Vellai-Nāḍaṅ was to be permitted in future to enter the Tamil districts. This social legislation of the Vellāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Vellāḷars of the present day still entertain for the Nāḍārs or Śānārs in the Tinnevely district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Vellai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Vellai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Virappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for

Separation of the five sub-divisions of Kam-māḷars.

this separation are not stated as in the case of the Vellāḷars and the Vellai-Nāḍārs.

It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṅkūṭṭam-aṇaiṇjāṅ or Uḍaṅkūṭṭam-pāḍagaṇaṇaiṇjāṅ Kulasekharan-āśāri who was evidently the leader of the Kam-māḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Another community known as the Valaṅgai Uyyakkonḍārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (துலக்கவாணம், i.e., °வாணம்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampaṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍaviḍu and Niḍumakkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Śaka 1499 (= A.D. 1577), refers to The Gōlkonda king Yibburām Śāha (Ibrahim Quṭb Shāh) the rule of the Gōlkonda king Ibrahim Quṭb Shāh (A.D. 1550–1580) and seems to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Quṭb Shāhi king in the Koṇḍaviḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayāti-charitramu* that Śrī-Raṅga II and the king of Gōlkonda were on friendly terms at about this period though but temporarily (*Archæological Survey Report* for 1911–12, page 185, foot-note 2). According to Brigg's *Ferishta* (Vol. III, page 437 f) Koṇḍaviḍu was actually taken by the forces of Ibrahim Quṭb Shāh in A.D. 1579.

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvipūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle?) and the taxation. The measurement referred to was thus fixed.

Scheme of land-measurement and taxation. 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇṭas (sowable?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridattu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), $\frac{1}{2}$ samasya and the Brāhmanas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmanas and Muhammadans enjoyed exemption. The other residents of the village paid $\frac{1}{2}$ samasya for the same.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikoṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikoṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the A dispute decided by a Muhammadan chief. bhōgavaṭṭa (i.e., possession-deed) belonged to Tāṇḍikoṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Vali Mahammattu-Dastigaha Saidu Abdullā-gāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikoṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavaṭṭa relating to the Tāṇḍikoṇḍa lands.

59. Of a local family of Zamindars known as Vāsireddi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. An inscription of Venkatādri-Nāyuḍu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local

information is learnt to have been the wife of Venkatādri-Nāyudu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēta) which also is stated to have been founded and named after this lady. Venkatādri-Nāyudu himself is known in the folklore of this part of the country as the builder of 108 līnga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireddi chiefs, the only alternative mention made being that of the

The Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpēt in the Narasaraopet tuluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koritēpādu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Kōṇḍavīdu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

60. Two other records of this early British period may also be noted here. No. 308 of Appendix B refers to the The Hon'ble the East India Company. Honourable East India Company and to its officers "who were protecting the charities" of the Kāśināthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṇ (Venkatāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915-16 to 668 in 1916-17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917-18.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 17th July 1918.
No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report on Epigraphy* for 1917-18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 31st July 1918.
No.—D. 415.

I have the honour to submit herewith the stitched proof of my *Annual Report on Epigraphy* with one set of photographs taken during the field season under review. I request that I may be supplied with twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 414, dated 3rd August 1918.

Submitted.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1918.

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PART I.

OFFICE ROUTINE.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archaeological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

DISTRIBUTION OF WORK.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

PROGRESS IN PUBLICATION.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgādu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgādu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

TOURS OF THE ESTABLISHMENT.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasira taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Tenkāśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Tenkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishtirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1033 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōttai State which are in the possession of Diwan Bahadur T. Desika Achariyar, F.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

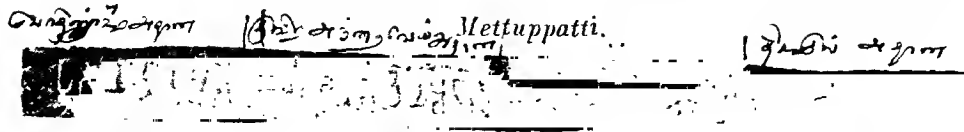
ASSISTANT SUPERINTENDENT'S TOUR.

8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevely, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliappar temple at Tinnevely and the rock-cut sculptures and inscriptions at Kalugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.



Varichechur.



Alagarmalai (a).

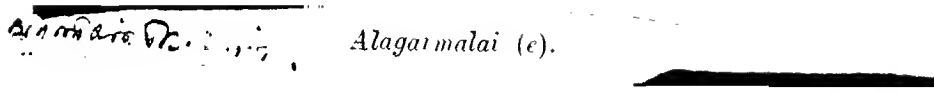


Alagarmalai (b).



Alagarmalai (c)

Alagarmalai (d).



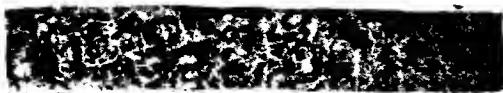
Alagarmalai (f)

Alagarmalai (g)

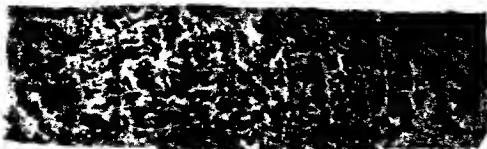
Kunnakkudi.

Muttupatti (b).

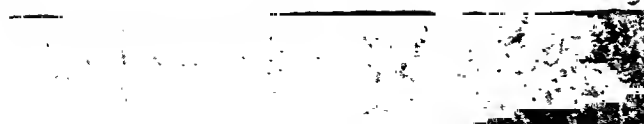
Arittapatti (a).



Arittapatti (b).



Arittapatti (c).



Muttupatti (a).



Phulta.



Arittapatti (d)

its back wall huge sculptures of Gaṇapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kaḷugumalai and all the labels in Vatteluttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēttuppatti. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhalingam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantrasūtra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-maṭha was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Pedana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghantaśāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reddi subordinate. His further tour for the village-war survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

THE YEAR'S WORK.

13. The *Annual Report* for 1916-17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Añju-pañchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammaḥ of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyar Marudaśiṅganāyakkaṇ of Kochchi-Malayālam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Srī-Vaiṣṇava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāñcharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914-15 and No. 12 of 1916-17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Satī* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like *Lalitāsahasranāma*, *Navaratna-mālikā*, *Bagalāstavarāja*, etc., and some curious *mantras* like *Śarabhasālva-mantra*, *Pañchamukhi-Hanumatkavacha-mantra*, *Bagalāmukhi-Brahmāstra-mantra* and *Bagalā-mālā-mantra*, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annaḥ four" on the right side and "treasury" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

CONSERVATION.

19. As regards conservation I have to mention only the two temples noted below:—

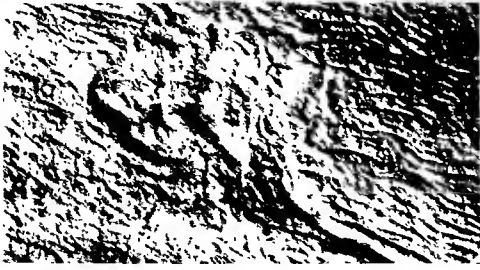
(1) The temple of Punyanāthēśvara at Tiruvadavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tiruñjānaśambandar cut on stone. Printed editions of the *Lēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

PLATE II.

CARVINGS IN RELIEF ON THE HILLSIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



Chakramani-Durga.



Vandhu.



Matangysvari and Pratham-Durga.



Some joint carvings.



*Sambhasramandini-Durga and
Chamundesvari.*



Raudra-Mahakali.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēśvara at Brahmādēśam, one mile south-west of Mandagappattu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōla records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917-18 :—

Expenditure.

						RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	6,000	0	0
Establishment	..	..	..	..	..	9,059	7	5
Temporary establishment	..	..	..	..	..	94	3	1
Assistant Superintendent's travelling	..	..	..	..	..	717	13	0
Establishment travelling	..	..	..	..	..	1,906	6	6
Contingencies	4,261	12	8
Total ..						22,039	10	8

Receipts.

Sale of garden produce	5	12	8
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21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Anantapur district*.—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.
- II. *South Arcot*.—Panaiyavaram, Ennāyiram, Kaṇḍamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmādēśam.
- III. *Ganjam district*.—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.
- IV. *Kistna district*.—Bezwaḍa, Peḍana, Doṇḍapāḍu ‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem ‡, Dharmaghōshtam ‡, Ennammapāḍu ‡, Pennērammapāḍu ‡, Kōṭadibbalu ‡, and Masulipatam.
- V. *Kurnool district*.—Kolimiguṇḍla, Kōṭapāḍu, Perusōmula, Yerragudi, Hanumantaguṇḍam, B. Uppalūru, Kōvelakuṇṭṭla, Ākumaḷla, Ardaviḍu and Rēmaṭa.
- VI. *Madura*.—Kaḷluppaṭṭi ‡, Tirupparaṅguṇṇam and Mēṭṭupaṭṭi.
- VII. *Ramnad district*.—Lakshmīpuram (Ramnad).
- VIII. *Tanjore district*.—Perumuḷai, Korukkai, Ambal, Kōyil Tirumāḷam, Tirukollambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruviḍavāyal, Mādarvēḷūr and Tiruvādi.
- IX. *Tinnevely district*.—Kaḷugumalai and Marugāltalai and sixteen § villages in Teṅkāsi and Kadaianallūr *firkas* and three villages in Ālaṅguḷam *ṣirka* of the Teṅkāsi taluk.
- X. *Trichinopoly district*.—Tirumānūr ||, Tirumukkūḍal, Sōmūr, Nayināmalai and Kaḍambarkōyil.
- XI. *Vizagapatam district*.—Rāmatīrtham.
- XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

* Thirty-nine other villages were also examined but contained no inscriptions.

† Two hundred and sixty-six other villages were also examined but contained no inscriptions.

‡ Visited but contained no inscriptions.

§ Fifty-four other villages were also examined but contained no inscriptions.

|| Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattur	South Arcot	Reported to contain old temples with inscriptions.
2	Āvūr	North Arcot	Contains many inscriptions.
3	Ayyampālayam	Do.	Reported to contain inscriptions.
4	Bīradamaṅgalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Godavari.
7	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
8	Dadapuram	South Arcot	Reported to contain inscriptions.
9	Gaṇapāvaram	Kistna	Inscriptions in the Gaṇapāśvarasvāmin temple.
10	Ilavampatti	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipatti	Salem	Stone in a field containing inscriptions.
13	Kiliyaṅūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lōkanahalli	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Madura	Madura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakāpam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnūr	Do.	Do.
21	Nelakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Nisāṅkadurga	Chittoor	Reported to contain inscriptions.
23	Olaḡāpnam	South Arcot	Reported to contain old temples with inscriptions.
24	Ponnēri	Salem	Stone on the road side contains an inscription.
25	Puḷal	Chingleput	Reported to contain old inscriptions.
26	Śakkōdi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śiṅgaperumalkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śūṇāmpattu Villivakkam	Do.	Reported to contain old temple with inscriptions.
31	Taḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tennēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukandji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpaḍi	North Arcot	Reported to contain inscriptions.
35	Tribhavanī	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.

B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvalur	South Arcot	}
2	Āyal	North Arcot	
3	Bhadrāchalam	Godavari	
4	Sembēdu	South Arcot	
5	Vellūru	Do.	

C.—Detailed survey for inscriptions, talukwar.

Guntur district—Tenali taluk.
 Tinnevely district—Tenkasi taluk (Ālaṅḡalam fika).
 Tanjore district—Shiyali taluk.
 Bellary district—Harpanahalli taluk.

APPENDIX.

A.—List of copper-plates examined during the year 1917-18.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.		....	Śaka 431, Sarvadhara, Pustāsi 13.	Tamil	Returned to the owner.	..	The date is wrong. But Kali 4031 curiously enough corresponds to the cyclic year Sarvadhara. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 15.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1065, Rudhirōd-gārin, Śrāvāṇa, 8a. dī. prathama, Monday.	Kannarese	Do.	..	Refers to the foundation of a village called Chandrasekharpura by Medaken-Nayaka son of Mahanayaka Kamagēti Kasturi Bara-manga-Nayaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raṅga-charya, the priest of the Pombolala-Gopālas-vamun temple, which the Nayaka granted. Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
3	M.R.B. J. Ramayya Pontulu Garu, Retired Deputy Collector, Madras.	Western Chalukya.	Vinayāditya - Satyaśraya Narendradēva.	Śaka 612, Sadhārapa, 8a. dī. tisroḍaṣṭi, Monday.	Sanskrit (Nagari).	Will be acquired for the Museum.	..	Incomplete. Registers the gift of the village Kunuaduru on the bank of the Tungabhadra by the king on the occasion of the installation of his two sons Agastīvara Chōḍa and Shannukha-Chōḍa as yavaraṣa. The village was divided into four shares two of which were given to the gods Agastīśvara at Mandhara and Kumarsavamin at Tamarapura. The third was given to his own servants, and the fourth to the worshippers, servants, &c., of the two temples.
4	M.R.Ry. M. Kalidasa Garu, High Court Vakil, Guntur.	Telugu-Chōḍa.	Śaṅkhu-Chōḍadēva of the Kusa family, residing at Nelluhapura.	.. 50th year	Do.	Returned to the owner.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripundi surnamed Raghunāthapuram situated in the Valanadu division of the Konḍavīḍu-sīma to the great scholar and astronomer Sarva-Bhāṭṭa, who belonged to the Yaska-gotra and Apastambasutra and was a Yajurvedin. He was the son of Kuṇḍu-Bhāṭṭa and grandson of Sarva-Bhāṭṭa and was a resident of the village Penumpneli as also a devotee of the god Gokaraṇadēva. The gift was made on the representation of the king's minister Rama-raja.
5	Do.	Vijayanagara.	Sadasīva-Maharaya	Śaka 1478, Nāḷa, Śrāvāṇa, 10a. dī. aṣṭami, Jayanti, Thursday.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R.Ry. Iarini Charan Rath, B.A., District Munsif, Aske, Ganjam district.	Bhanja ..	Nētribhanjadēva alias Kal- yānakalāsā.	..	Sanskrit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arakaba in the Vāṇḍevākhanda-vishaya by the king to some Brahmanas some of whom were of the Vajasaneyi-charapa and Karva- śakha while the others were of the Vāt-s- gōtra. The king was the son of Banabhanja- dēva, the grandson of Śatrubhanjadēva and the great-grandson of Śilābhanjadēva. States that the king granted, tax-free, the village Mula-Māchhāda in the Māchhāda- khanda-vishaya to a Brahman named Bha- [ṭṭa]-Parandara, son of Devādāśarman and grandson of Hariśārman of the Vajasanēya- charapa and the Rāhita-gōtra. The king was the son of Śilābhanjadēva, grandson of Digbhanjadēva and the great-grandson of Ranabhanjadēva.
7	Do.	Do.	Maharaja Vidyāddharābhanja- dēva alias Avāyākālāsā.	..	Do.	Do.	..	Records the tax-free gift of the village Māch- chhāda in the Māchhākhanda-vishaya by the king to Bha[ṭṭa] Rudada, the son of Kēśava and the grandson of Charanvāsin of the Vajasanēya-charapa and of the Vātsa- gōtra. The king's ancestry is the same as in No. 6 above.
8	Do.	Do.	Nētribhanjadēva Kalyānakalāsā.	..	Do.	Do.	..	Registers the grant of some land in the village Amāśāṅga of the Jālanvōra-vishaya by the king to Svamiśarman, son of Bhaṭṭaputra, of the Vajāsana (i.e., Vajasaneyi)-charapa, Karma (i.e., Karva)-śakha and Jātakarna- gōtra. The king is said to have been the lord of Kalihga; and Svētakhishāna is mentioned.
9	Do.	[Eastern Ganga].	Muharaja Śrī-Indravarmadēva	..	Do.	Do.	..	Records the grant of the village Konyāpa in the Vōḍa-vishaya with all its income to the Dikshita Jagadharaśarman, of the village Padhuvaḍapadbaka in the Kōṭṭaravēṅga- vishaya. The donee belonged to the Bhavad- vāja-gōtra and Madhyandimya-śakha and was a student of the Yajur-vēda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (jyōtiś-śāstra). The grant was made on the uchohayana- śkadat day in the bright half of the Kārtika month when Vishnu is believed to wake up from his four-months' sleep.
10	Do.	Bhanja ..	Yaśabhanjadēva, ruling over the [Kṣi]ṇjalidēva.	[3]rd year Kārtika, su. di. śkadat.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Bangacharya Aragal, M.A., Presidency College, Madras.	Eastern Chalukya.	Jayasimhavalabhha-Maharaja (i.e., Jayasimha I).	Kartika, Purnama- sya, Vishu- vadiina.	Sanskrit Telugu.	Returned to the owner.	..	States that the king granted the village Kombaru lying one gavyuta to the south of the village Vientaru in the Kantheru-vijai- vishaya, to a scholar in the Vedas and the Sastras named Somasarma, who was the son of Svaminarma and grandson of Deva- sarin. The last was a Taittiriya Brahma- charin of the Gargya-gotra and a master of the four Sastras.
12	Sri Raja Sahib of Mandas, Ganjam district.	Eastern Ganga.	Anantavarmanadeva	Śaka (nava- satata-santa- ra) 9[76] 16th year.	Sanskrit mixed cha- racters (Nagari, Telugu, and Grantha).	Do.	..	Registers the gift of the village Madhipathara- Khapda [in] the Mahendrapur-gotra to a certain Ujanaka by Ranaka Sri-Dharmakethi, son of Mahamandalesvara Kanaka Sri-Dharmakethi of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pachavishayadhipati). The order of gift is addressed to the officials and people of the Pachhapatra-vishaya. The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village 'Amvaddi in [Saila ...]-vishaya. The donee's name is not clear.
13	Do.	Do.	Rajendravarmadeva, son of Anantavarmanadeva.	342nd year of the Ganga rule.	Sanskrit Telugu.	Do.	..	The grant was issued from Kalanganagara.
14	The Andhra Sahitya Parishat- Patrika office, Madras	Eastern Chalukya.	Sarvalokasraya Vishnuvar- na-Maharaja alias Chalukya- Bhima (I).	Śaka 814 manu- vasu, Meshra, Chaitra, 6a di, dvitya, Monday, Maitre, Mithuna.	Do	Do.	..	Records the gift of a land growing 1,000 are- ca-nut trees, another land sowable with 50 khandikas of paddy-seed and a house-site in the village Attili in the Attali-vishaya, to the songstress Chalkava who was the daughter of Mallapa, the son of Thundaka who was no less than an apsaras in beauty. Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bharadvaja- gotra is addressed to the officials of the Varananda (i.e., Vekhananda)-vishaya.
15	Do.	Do.	Sarvalokasraya Vishnuvar- dhanu-Maharaja. <i>Sat Kumarman</i>	..	Do.	Do.	..	Registers the grant by the king of the village Kavalaparti, situate in Undilapuram, to a number of Brahmins as an aghara. It also records the names of a dozen other villages similarly granted by him to Brah- mins. The king's capital is mentioned to be Suvaram.
16	The Deputy Tahsilidar of Pentapadu, Tanuku taluk, Kistna district.	..	Undiraja of the Solar race and the Harita gotra.	Śaka 1304, Dundubhi, Magha, 5a, di, dasami, Thursday.	Do.	Do.	..	This is a sale-deed executed by three indivi- duals of the village Potulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghata-varahala received as the commutation amount.
17	M.R.Ry. Venkataroddi, son of Nallapareddi, Buohepalli, Hindupur taluk, Anantapur district.	Vijayanaga- ra.	Virapratapa Ramaraja Venkatarayadeva-Maharaja.	Śaka 1566, Srinutha, Chaitra, 5a, di, panchami.	Telugu	Do.	..	

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R. Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmati, Vaiśākha, su. dī tṛtīya.	Telugu	Returned to the owner.	..	States that, while Liṅgōji-Paṇḍita was governing the Kernaṭaka kingdom from Penugonda-paṭṭapa as a subordinate of Akhanna-Paṇḍita, the younger brother of Madanna-Paṇḍita who was the best of Brahmins and the chief officer of the king of Bhagnagar, Naṭṭappa of the Kamakayana-Viśvāmitra-gōtra, Āśvalayana-sūtra and Rik-śakha who was the sthala-karnem of Lepakshi in the Roddhenāṭi-sthala in Penugonda-rājya gave some land in that village to Kumārāyya of the Bharadvāja-gōtra, Āpastamba-sūtra and Yajus-śakha, who was the arādhya at Lepakshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārāyya by the samayins of Ayyavali, etc., the Vaiśya of the 102 gōtras, the representatives of mathas the Yajūrnās of the Lepakshi-sthala, etc., assembled in the temple maṇḍapa of that place for daily offerings and lamps to the god Naṭṭjundēśvara.
19	The Village Munsiff of Somaghatia, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415. Bahudhanya (wrong). Kartika, dī. Paurṇimā, Wednesday.	Do.	Do.	..	States that a certain Pedda Abōhalarēddi who was a divan under Maḥamāṇḍalēśvara Kṛṣṇa-devaraya who was ruling at Penugonda built a temple to Ahōkala Maḥugiri-Lakṣmi Nrisimhasvaṇin at Somaghatia in accordance with the direction given to him by the deity at Ahōbalaṃ in a dream. Registers the gift of the village Kimirāḷa-palle in the Goraṇṭla-samutā by the king for offerings and some gold for lamps to the god and of certain contributions by the karnam of Somaghatia.
20	The Shrotriyaṃdar of Yajna-settipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanskrit in Nagari.	Do.	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Sriraṅga, the son of Pedda Venkaṭapati who was the second son of Sriraṅga, the son of the great Itamarāja who was the minister of the Sadāśiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tēdayārya.

A.--List of copper-plates examined during the year 1917-18--cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	The Tahsildar of Madakasira (same taluk and district).	....	Msharaja Bukkaraya ..	Śaka 1306. Prabhava, Phalguna.	Kanarese and Nagari	Returned to the owner.	..	The Śaka date falls into the reign of Virupaksha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kavulu-doregulu) of Madakasira were to get from the several classes of people, residing in the village. Also specifies the incomes that the ayagaras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired.
22	The District Judge, Madura ..	....	Raya Vijaya-kaghumatha Tondaimanar, ruling over the Madurai-naḍu.	Śaka 1687, Kali 4866, Parthiva, 4. Tat, Friday, śu. di. pafichami, Uttara- (Phalguni), Anṛitayōga, Balava-ka- rapa.	Tamil ..	Do. ..	..	Registers the grant of land at Karaipatti, hamlet of Peṇnivadam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bala-Subrahmanya on the Palani-hill on the bank of the Shanukhanadi in the Vaigavarnaḍu. The grant was executed in favour of Subrahmanya-Uḍaiyar, son of Pulittolu Mallikarjuna-Uḍaiyar, residing at the Palani-keṭṭra. A certain Dalmi Venkatarayar was given land and entrusted with the charity. The coin Rajagopali is mentioned.

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyaśvara temple at Tirumukkudal. (Karnātak, Trichinopoly district).	....	....	26th year	Tamil	Records a sale of land as a tax-free devadāna by the residents of Ilanagar, a village in Adaiyūr-nadu a subdivision of Kā[ra]lanta-vaṇaṇaḍu to the temple of Madurantaka-Isvaramudaiyar at Nāgarāṁ Madurantakapuram in the same nāḍu. The vendors agreed to pay the taxes on the land.
190	On the same wall .. ..	....	....	....	Do. ..	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhamaṇi-chaturvedimaṅgalam and the channel Matrū-vaykkal.
191	Do. .. ..	....	....	25th year	Do. ..	Built in in the middle. Registers a sale of land by the merchants (nagarattōṁ) of Sattagūr, a village in Taṭṭaikaḷa-nāḍu which was a subdivision of Kēraṇṭaka-vaṇaṇaḍu, to the temple of Madurantaka-Isvaramudaiyar at Madurantakapuram in the same nāḍu.
192	Do. .. ..	....	....	....	Do. . .	Beginning lost. Seems to record that the assembly of Kshatriyaśikhamaṇi-chaturvedimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year	Do. ...	Incomplete. Records that, in accordance with the order of Nāduvirkkūṁ Paśalai Kṛiṣṇa Bhaṭṭar who settled the district (nāḍi kṛiṣṭi), the merchants (nagarattōṁ) of Madurantakapuram in Taṭṭaikaḷa-nāḍu, which was a subdivision of Kēraḷa-nāḍu, apportioned the tax-free devadāna lands of the temple of Madurantaka-Isvaramudaiyar which were situated in Kshatriyaśikhamaṇi-chaturvedimaṅgalam, Sattagūr, and Ilanagar in Adaiyūr-nāḍu, for offerings, lamps, sribali and other services in the shrines of Srikanavaiṇṭka and Unāpuraṁśvayil.
194	On the same wall	Chōḷa	Parakeśarivarman [alias] Uḍaiyar ār-Rājendra-Chōḷadeva I.	16 + 22nd (kū) year.	Do. ..	Incomplete. Records a sale of land to the temple of Madurantaka-Isvaratnū-Mahadeva at Madurantakapuram by the great assembly of Kshatriyaśikhamaṇi-chaturvedimaṅgalam, a brahmadeya in Taṭṭaikaḷa-nāḍu, a subdivision of Kēraṇṭaka-vaṇaṇaḍu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikarin) Irumaiśōḷi-Muvēndaveḷar to have performed the consecration ceremony of the god Madurantaka Isvaramudaiyar properly.
195	Do. .. ..	....	....	27th year	Do. ..	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōḷa	Parakeśarivarman alias Rājendra-Chōḷadeva.	3rd ..	Do	Built in at the end. Seems to register a grant of 25 veli of land, by Rājaraḷadeva who was pleased to take his seat in [Rājā]śrīya, made at the instance of Damoḍaraḅṭṭaṭṭan of Kadalaiṅguḍi who was the madhyasta (nāḍuvirukkūṁ), to the temple of Mahadeva at Tirumukkudal in Taṭṭaiy-nāḍu, a subdivision of Kēraṇṭaka-vaṇaṇaḍu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓197	On the north and west walls of the Añjalakahi Ammañ shrine in the same temple.	Koñgu-Pandya.	Rajakēsarivarmañ alias Tribhuvana-chakravartin Vira-Pandya-deva.	15th year ..	Tamil ..	Registers a gift of money by the Sirañpaḍavar (fishermen) community residing in the naḍu on the two banks (of the river) for offerings and festivals to the temple of Añḍaiya-Nayanar at Tirumukkal in Tañḍaiyūr-naḍu.
✓198	On the south wall of the central shrine in the Somēśvaramūḍaiyār temple at Somur (same taluk, and district).	Chōla	Rajarāja-Rajakēsarivarmañ (Rajarāja I).	21st ..	Do. ..	Registers gift of land for offerings and other expenses on the aṇṇa-Saṅkramaṇa days to the temple of Mahadeva, by a native of Devanappalli in Tañḍaiyāl-naḍu, a subdivision of Kēraḷa-jātaka-valaṇaḍu.
199	On the same wall	Do.	Do.	17th ..	Do. ..	Records the gift of a gold diadem to the temple of Tiruñm-baḷur-Parameśvara at Devanappalli in Tañḍaiyāl-naḍu, a subdivision of Kēraḷa-jātaka-valaṇaḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (uḷaḷavitta) Tiruḍaḍigal Sattan who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kilaka, Tai, 15	Do. ..	Gift of land by a private individual to the temple of Tiruñbu-Avudaiya-Nayinar at Devanappalli.
201	On the same wall	Chōla	Rajarajakēsarivarmañ alias Rajarāja-deva I.	21st year ..	Do. ..	Registers a gift of land by purchase for offerings to the temple of Tiruñm-baḷur-Maḷaḍeva.
202	Do.	Do.	Do.	Do. ..	Do. ..	Gift of gold for a day-lamp to the temple of Tiruñm-baḷur-Parameśvara, by a lady of Devanappalli in Kēraḷa-jātaka-valaṇaḍu.
203	Do. .. ..	..	....	Kilaka, Tai, 15	Do. ..	Registers the sale of a temple land, by the residents of Devanappalli in Tañḍaiyāl-naḍu, a subdivision of Kēraḷa-jātaka-valaṇaḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Records that a certain Nittalaivayan Tenunikanan Eḷuvaiñ alias Devanappalli-Araivan caused to be made the images of the devaṇapalaḷa in the temple of Tiruñm-baḷur-Ayvar. The characters belong to the time of Rajarāja I.
205	On the south wall of the same maṇḍapa.	Chōla	Parakēsarivarmañ	34th year ..	Do. ..	Gift of gold for a perpetual lamp to the temple of Tiruñm-baḷur-Mahadeva, by a native of Sīḡur in Mīy-Mūḷa-naḍu.
206	On the same wall .. ..	..	....	....	Do. ..	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do. .. ..	..	....	....	Do. ..	Unfinished. Mentions the devādāna lands of the same temple.
✓208	Do.	Chōla	Parakēsarivarmañ	6th year ..	Do. ..	Gift of gold for a lamp to the same temple, by Pirantakan Puruṣottamañ of Dānāṇṇattēṇṇi-koḷṭōḷar.
✓209	On the south side of the rock near the Varadarājāsvarmañ temple on the hill at Nayinaṇṇal (Nāmakkaḷ taluk same district).	..	....	Prajōtpatti, Vai-gaṇi, 26.	Do: ..	Much damaged. Mentions Rāmachandira-Nayakkar-Ayvan. Seems to record the privileges of the Peñchalapaṭṭarṇaḷ.
✓210	On the north and west walls of the Swayambhūnāthaśvarmañ temple at Perumūḷai (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Viraṇṇaṭāpa Vira-Kriṣṇadeva[vaṇṇa]	Śaka 1489, [śvara, Puḍiya, śu. di. Paṇṇina.	Do. ..	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Kriṣṇaṇṇa as in No. 511 of 1905.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same templo.	..	....	....	Tamil ..	States that this temple (tirumalai) was built by Edirisiolai alias Pallavarayar, the headman of Ukkal.
212	On the same wall	Chōla	Tribhuvanachakravartin Rajarajadeva ..	3rd year ..	Do. ..	Records gift of 1500 kaṣu by the wife and the daughter of Tiruvattappanai, the headman of Kodai in Iondai-maṇḍalam for offerings to the image of Dakṣiṇāmurti set up by them in the temple of Muḷaitta-Nayanar at Perumalai which was a brahmadeya in Vilai-nadu, a subdivision of Jayasgondasōla-valanadu.
213	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva.	37th year and 129th day.	Do. ..	Gift of 500 kaṣu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Muḷaittudevar.
214	Do.	Do.	Kulōttunga-Chōladeva	15th year and 175th day.	Do. ..	Fragments. Register a gift of land free of taxes to the temple of Vikramachōlavarunaiyār at Perumalai which was a brahmadeya of Vilai-nadu in Jayasgondasōla-maṇḍalam.
215	On the west wall of the maṇḍapa in front of the central shrine in the Virattadevara temple at Korukkai (same taluk and district).	..	....	....	Do. ..	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rajanarayanachaturvedi-maṇḍalam in Virudarajabhayanakara-valanadu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Devaraya-Maharaya ..	Saunya, Kartigai, 15.	Do. ..	Built in at the beginning. Seems to refer to a settlement between the Valaṅgai 98 and the Iḍaṅgai 98 cast-e regard- ing the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vīra-Bukkaraya, son of Vīra-Ariraya (i.e., Harithara II).	Śaka 1327, Par- thiva, Mīna, Śa- ṣṭami, Friday, Mṛigaśirsha.	Do. ..	Records the sale of (the village of) Kulōttunṅasōlaṅ- Karup-ṭṭir to Tiruvambalamudaiyan Tondaimānār by Sellappillai alias Sombiyai Konar, the headman of Kiliṇṭṭṭir in Korukkai-nadu, a subdivision of Vadagarai- Virudarajabhayanakara-valanadu.
218	Do. .. ..	..	....	Parthiva, Paṇḍuni 10.	Do. ..	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvittāṅga- mudaiya-Nayanar at Korukkai by the same individual.
219	Do.	Chōla	Tribhuvanachakravartin Kulōttunga- Chōladeva, 'who was pleased to take Madurai (Madura). I am ('eylon). Karur and the crowned head of the Paṇḍya.'	2[9]th year ..	Do. ..	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tirupalliyarai, the con- struction of a cave (gūhai) called Tiruvannakara-tiruk- kurai, for feeding the destitute apurvins who visited it and the Mahēśvaras who attended the festival of Tiruvaiśā- tirumai at Korukkai alias Vikramasōla-chaturvedi-maṇḍa- lam in Korukkai-nadu, a subdivision of Virudarajabhayan- akara-valanadu. Refers to the recitation of tiruttāṇḍam in the temple.
220	Do.	Do.	[Tribhuvana]chakravartin Rajarajadeva (III).	12th	Do. ..	Fragments. Register a gift of money for five lamps.
221	Do.	Do.	Tribhuvanachakra[va]rtin Ra[ra]ja- deva (III).	[1]3th year, Kaṇṇi, ba. di. dvādaśi, Thursday, Śrāvi. 13th year ..	Do. ..	Registers a gift of money for a lamp to the temple of Tiruvittāṅgam at Korukkai, by a native of Kavarai in Peravur-nadu, a subdivision of Uyyakkondar-valanadu.
222	Do.	Do.	Tribhuvanachakra[va]rtin Rajadhiraja- deva, 'who took Madura and Ceylon.'	.. ..	Do. ..	Damaged. Seem to record a gift of land to the temple of Tiruvittāṅgam-Uḍaiyār at Korukkai in Korukkai-nadu, a subdivision of Virudarajabhayanakara-valanadu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same mandapa.	Chōla	Tribhuvanachakravartin Rajarajadeva	19th year ..	Tamil ..	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king, and that of Tribhuvanachakravartin Kulottunga-Chōladeva and Tribhuvanachakravartin Rajadhirajadeva. Mentions also Vagor alias Jayasinga-kulakala-chaturvedimangalam, Arur alias Rajanarayana-chaturvedimangalam in Kurukkal-nadu a subdivision of Virudarajabhayankara-vaianadu and Vilainsgar alias Nittavinōla-chaturvedimangalam in Vilai-nadu, a subdivision of Jayangonda [śōla]-vaianadu.
224	On the same wall ..	Do.	Tribhuvanachakravartin Rajadhirajadeva.	[6]th year, Mithuna su. di. trituya, Saturday, Pūnar- vasu.	Do. ..	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvattanamudaiyar at Kurukkal alias Vikramasōla-chaturvedimangalam in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu, by purchase from the village assembly of Kōrakkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do. ..	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madurai (Madura), Ilam (Ceylon), Kāvuvur and the crowned head of the [Pa]ladya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year ..	Do. ..	Gift of money for two lamps to the same temple.
226	Do. ..	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	11th year, Makara, su. di. sap- tami, Monday, Uttirattadi.	Do. ..	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 6th and 7th years of the king.
227	Do. ..	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura, Ilam (Ceylon), Kongu, alias Virasōlamangalam, and the crowned head of the Paṇḍya.'	28th year, Simha, ba. di. dvituya, Monday, Uttirattadi.	Do. ..	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do. ..	Do.	Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madura and Ilam (Ceylon).'	13th year ..	Do. ..	Gift of money by a lady named Arayan Unaiyāvi belonging to the Periya-Agappavaram for offerings to the temple of Tiruchohamundisvaramudaiyar and to the images of Tiruppalivurai-Nachaiyar and Akkodanayakadeva set up by her in the temple at Panaiyur which was a devadana of Gaṅgaikondachōlisvaramudaiyar and was situated in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu. The supply of paddy for the said purpose by the lady was discontinued and the Sivabrahmanas received the amount and revived the charity.

B.—Stone Inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōla	Tribhuvanaachakravartin Chōlādēva.	2nd year	Tamil ..	Records that the servants of the temple of Udaiyar Tiruvittānamudaiyar at Tirukkurukkal in Kurukkal-nādu, a subdivision of Virud-rajabhayaṅkara-vaṇaṇadu, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyaḍēvar Rājārājādēva 60 kaṣu and agreed to burn camphor to the image (?) of Abhimānabhūṣana from the interest accruing on it.
230	Do.	Do.	Tribhuvanaachakravartin Rājārājādēva ..	Lost	Do. ..	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaduvanguḍi who paid 2,000 kaṣu for the purchase of the said land.
231	Do.	Do.	Do.	14th year, Mīna, su. di. chaturdaśi, Wednesday, Makha.	Do. ..	Unfinished. Records that a certain Sivadavaiya-Perumal alias Kalibhargaiyan, made a gift of land in Kulōttuṅga-śolanallor which was separated from Kurukkal alias Vikramaśōla-chaturvēttiṅgālam, for the requirements of the service called Sivadavaperumal-sandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chendōsvara shrine in the same temple.	Do.	Parakeśarivarman <i>alias</i> Tri[bhuvana]-chak[ra]vartin Vikrama-[Chōlādēva].	....	Do. ..	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Insces., Vol. II, page 182 ff.
233	On the same walls	Do.	Tribhuvanaachakravartin Tribhuvanavirādēva, 'who having taken Madura and Ilam (Ceylon), Karuvor and 'he crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Makura, su. di. ekadaśi, Saturday, (Rōhiṇi).	Do. ..	Records a gift of money by Neṇṇalikilāṇ Tiruvēganbamudaiyaṅ Kundaibaranāṇ of Viḍaiyar, a village in Pajaiyaṅṇar-nādu, a subdivision of Manavil-kōṭṭam which was a district in Jayabōḍaśōla-maṇḍalam, for the purchase of land free of taxes for Tirujñānasamlandar monastery (gūṭai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do.	Tribhuvanaachakra[vartin] Tribhuvana-vira[ḍēva], 'who having taken Madura, [Ilam] (Ceylon), Karuvor and the crowned head of the [Pāṇḍya], was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do. ..	Seema to register a gift of land for lamps to the temple of Tiruvittānamudaiyar.
235	On the north wall of the Ganaṇpati shrine in the same temple.	Vijaya-nagara.	Viraṇṇatapa Mahārāja.	Śaka 1409 (mistake for 1439), Śava, Pūṣya, [su. di.] pau[rpa]ṇi.	Do. ..	Incomplete. Mentions the conquests of the king and the Śiva and Viṣṇu temples in the Chōla-maṇḍalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahma-purīśvara temple at Ambal (Nannilem taluk, same district).	..	....	....	Do. ..	Fragmenta. Mentions Mēlur alias Ariṇṇava-Nerkunram in Amba-nādu, the tank Pajiyāṇji-eri and Kalappa-ṇarāyaṇ.
237	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Fragmenta One of the pieces mentions the conquests of Kulōttuṅga III viz. Madura, Ilam (Ceylon), Karuvor and the crowned head of the Pāṇḍya.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sumāskanda shrine in the same temple.	Chōla	Rājārajadeva	10th year ..	Tamil ..	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichōlāsvaramudaiyar at Vaigavur alias Edirilichōlā-Nerkunram in Ambar-nādu, a subdivision of Uyyakkondār-velanādu.
239	On a slab built into the east wall of the first prakāra of the same temple.	....	....	....	Do. ..	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rājārajadeva.
240	On the south wall of the first prakāra of the Māgalesvara temple at Koyil Tirumalam (same taluk and district).	....	....	...	Do. ..	Unfinished. Gives a list of lands sold by public auction (Rājārajā-peruvilai) and the purchasers thereof.
241	On the same wall	Chōla	Tribhuvanaachakravartin Rājārajadeva	4th year ..	Do. ..	Records that certain lands in Irumudiśōlanālur which was a devādāna of the temple of Tirumāgālamudaiyar at Ambar in Ambar-nādu, a subdivision of Uyyakkondār-velanādu, were purchased for the requirements of the monastery (gubai) called Peligattalagiyai and that Prince (pillai) Kalingarayar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do.	Tribhuvanaachakravartin [Chōl]adeva.	9th year, Rishabha 8, Pushya.	Do. ..	Records that certain garden lands, previously given to (god ?) Savuri of Kannapuram free of all taxes, were now sold to the temple of Tirumāgālamudaiyar for the festival of the god, by the assembly of Keralamadevi-chaturvedi-maṅgalam, as the said Savuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do.	Do.	16th year, Dhanus, ba. di, Wednesday, Hasta.	Do. ..	Registers a gift of land in Arūr alias Śrīrūvelār in Pāniyurnādu, a subdivision of Kulōttungaśōla-velanādu for conducting the Tiruvādrāi-festival in the same temple.
244	Do.	Do.	Tribhuvanaachakravartin Rājārajadeva	21st year and 80th day.	Do.	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rājārajā-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Gunaganai-maṅgalam in Pāniyurnādu were forfeited. Mentions the temple of Īṇṇatāṅgāsvaramudaiyar.
245	Do.	Do.	Do.	5 + 1st year, Dhanus, ba. di, chaturdasi, Wednesday, Anusha.	Do.	Records that the assembly of Mudigondaśōla-chaturvedi-maṅgalam which was a brahmadeya in Pāniyurnādu, a subdivision of Kulōttungaśōla-velanādu, made provision for offerings to the goddess Ayyanmādevi-Nachchiyar in the temple of Tirumāgālamudaiyar for the welfare of the king Uḷḷugudaiya-Perumal and the prosperity of the village.
246	On the north wall of the same prakāra.	Do.	Do.	21st year and 80th day.	Do. ..	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	21st year, Tula, ba. di. sapta, Wednesday, Pushya.	Tamil ..	Records a sale of land by the wife of Arayan Poppambalakuttan alias Nilagaṅgaraya, the headman of Viṣṭar, to Avur-kurram, a subdivision of Nittavinōda-vaṇaṇḍu, to the temple of Tirumagaṇḍaiyār. States that Valavan-Apṇiyar and Irumudiṣolanallur in Ambar-naḍu were the devadānas of the same temple.
248	Do.	Pandya	Jatavarman Tribhuvanachakravartin Rajarajan Sundara-Pandya.	18th year, Kumbha, sa. di. tṛtiya, Wednesday, Śadayam (Śatabhishaj).	Do. ..	Gives the boundaries of Irumudiṣolanallur and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions peḍiyilar, devaṇḍaiyār and the temples of Avinuttsivaramuḍaiyār, Nandisvaramuḍaiyār, Soman[tha]dēvar and Avani-narayana-Vinnagar-Eṇterumaṇ.
249	Do	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pandya.	2nd year, [Vriṣhika] (Vriṣhika), ba. di. shaṣṭi, Friday, Pushya.	Do. ..	Registers sale of house-sites by the merchants of Vikrama-solapuram (a part of) Ambar in Avbar-naḍu, a subdivision of Uyyakkondar-vaṇaṇḍu, to Sakatāṇar Monṇaiyār Akalankuḍaiyār who was the hereditary chief of the city (nagarani) of Ambar and who also figures in No. 248 above.
250	On the south wall of the maṇḍapa in front of the central shrine in the Bilvanāthesvara temple at Tirukollambudur (same taluk and district).	Chōla	Tribhuvanachakravartin Rajarajadeva ..	6 + 1st year, Mṛṣa, sa. di. chaaturdasi, Saturday, Sittirai.	Do. ..	Records that Aruvandai Ariyan Svētavanapperumal alias Kalinḡarayan of Ambar purchased certain lands from the temple at Tirukollambudur in Segrar-kurram, a subdivision of Arunḡidēva-vaṇaṇḍu and gave other lands in exchange.
251	On the same wall	Do.	[Tribhuvanachakravartin Rajarajadeva]	20th year	Do. ..	Damaged. Seems to register a gift of paddy for services in the temple of Tirukollambudūḍaiyār. Mentions the temple of Rajarajēsvaramuḍaiyār and Abinuttsivarnallūr.
252	Do.	Do.	Tribhuvansachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	16th year and 186th day.	Do. ..	Damaged. Refers to a grant made in the 29th year of Kulottunga-Chōladeva 'who abolished the tolls'.
253	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	Lost	Do. ..	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same maṇḍapa.	Do.	[Tribhuvana]chakravartin [Kulottunga-Chōladeva], 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya performed the anointment of [heroes] and the anointment of victors.'	3 rd year	Do. ..	Built in at both ends. Seems to provide for offerings to the images of Tirunlakkaṇḍatṇippanṇar and [Siva]jhaṇḍa-maiyār set up in the temple.
255	On the east, north and west walls of the Saundaryanayaki-Amman shrine in the same temple.	..	....	....	Do. ..	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kulagaṇḍa-Madeva and his consort Niraḡitamēmmalai-Nachaiyār, Aṭṭam-peḍiya-Aḷagar and his consort, Aḷkondaṇayakadeva and his consort, and Avinuttsivaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumṇṇudaiyan Saṅgaṇ alias Amarakoṇar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓ 256	On the north wall of the central shrine in the Jñānapurāvara temple at Tirumakkottai (Mannargudi taluk, same district).	Chōla ..	[Tri]bhuvana[lo]hakaravartin Rajarājadēva (III).	10th year, Sīmbha, śu. di. trayodaśi, Sunday, Sravapa.	Tamil ..	Records a gift of land free of taxes to the temple of Tirumaiyānam-Uḍaiyar at Tirumaiyāna Mummudiōḷa-mallur, the western hamlet of Kulōttuṅguṣōla-ōharuvēdi-maṇḍalam, a brahmadēva of Puṇḍarāmbai-naḍu, a subdivision of Kaḷendraśōḷa-valaṇaḍu.
257	On the same wall .. ..	..	....	Subbānu, Karttigai, 10, śu. di. aṣṭamī, Monday.	Do. ..	Incomplete. Records that Tiṇṇappār, son of Maḷḷa-Ravutār built a shrine for l'ēriyānāchohiyar, in the temple of Meykku-Nayinār at Tirumērkōṭṭai in Vaṇḍayanaḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Iṣaru, Puṇṇāṭṭadi, 15.	Do. ..	States that a certain Sōvagappetumal-Pillai appointed a person to look after a lamp.
259	On the same walls .. ..	..	....	Vīrodhikrit, Tai, 2	Do. ..	Registers an order to the mahajanas of Palaiyār alias Bhūpatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṇali in Tirumōlkōṭṭai-naḍu a subdivision of Vaṇḍai-naḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanaachakravartin Bhuvanēkaviraṇ Kulasēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Poṣam (Pushya).	Do. ..	Registers a gift of land to the shrine of Śōkkaṇinayakapillaiyar at Avikōṭṭai by Meykundaḍovai Sōkkaṇaiyār alias Vijaya-Gaṇḍagopalan of Arasavagur, a village in Vaṇḍai-naḍu which was a subdivision of Raḷondraśōḷa-valaṇaḍu.
261	On the same walls	Vijaya-nagara.	Achyaṭadēva-Maharāya	Dunnuḷkhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkranāṇa.	Do. ..	Gift of land to the temple of Mōkku-Nayinār at Tirumērkōṭṭai by Pūḷlikōṇḍa-Mudaliyar, son of Narasana-Mudaliyar of Koyai-pōṇu for the merit of the king.
262	Do	Chōla ..	Tribhuvanaachakravartin Rajarājadēva ..	31st year	Do. ..	Gift of land to a wāṭha on the southern side of the temple of Tirumayyānam-Uḍaiyar by one of the mudaliyars of the Viḷakkimadām at Tiruvārūr. The order registering the grant was issued by Tribhuvanaakkaduveṭṭi.
263	Do.	Pāṇḍya ..	Māravarman Tribhuvanaachakravartin Bhuvanēkaviraṇ Kulasēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pushya.	Do. ..	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagopāla.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Aṇḍa, Tai 30.	Do. ..	Gift of land for offerings to the temple of Meykku-Nayinār by a certain Nayinār-Pillai.
265	On the same wall	Chōla ..	Tribhuvanaachakravartin Rajarājadēva ..	31st year	Do. ..	Records an order of Kaṇṇagappetumal alias Ra[ra]ja[ra]kaḍuveṭṭi remitting the taxes on certain lands granted to the mudaliyar of the maṭha on the southern side of the temple of Tirumayyānam-Uḍaiyar (vide No. 262 above).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the mandapa of the same temple.	Chola	Rajaraja-Rajakesarivarman 'who destroyed the ships at Salai.'	13th year ..	Tamil ..	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Palaiya-Sembiyama-devi-chaturvedinagaralam, which was a brahmadaya on the southern bank (of the Kaveri), issued, in place of an old document which was lost, a new sale-deed to a certain Parakesari-Vilappariyan, the headman of Puravar-Eltir for certain lands which were irrigated by Kulamanikkapperi in Kottanallar and which they had purchased from him. Refers to about the 4th year of the reign of king Rajakesarivarman 'who was pleased to mount a wall (madilēri eḷanderuḷiṇa).'
267	On the same pillar ..	Do.	Kulottunga-Choladeva ..	3rd ..	Do. ..	Gift of money for a lamp. Mentions Kulottungasōla-chaturvedinagaralam a brahmadaya in Puratgarambainadu, a subdivision of Rajendrasōla-valanadu.
268	On the north, west and south walls of the central shrine in the Ranganatha-Perumal temple in the same village.	Pandya	[Maḡavarman Kula]śekhara[de[va]	..	Do. ..	Fragment.
269	On the same walls ..	..	....	Kalyunkta, Avapi, 5.	Do ..	Seems to record a gift of land, free of taxes, by the order of Saluva Kallja-Nambiyar to the temple of Tiruvunagapuram at Tirumokōḷṭai in Vaṇḍali-naḍu, a subdivision of Rajaraja-valanadu.
270	Do. ..	..	....	Vyaya, Arpaṣi, 9 ..	Do. ..	Damaged. Seems to record a gift of land by Vira Narasim-garaya-Nayaka to the same temple for a lamp.
271	On the east wall of the mandapa in front of the same shrine.	..	....	Manmatha, Maṣi, 20.	Do. ..	Records that a certain Tirumalai-Setṭiyar constructed a new car to the same temple and conducted festivals.
272	On the east and north walls of the same mandapa.	Vijayanagara.	Achyutaraya ..	Śaka [1]45[8], Durmukhi, 6.	Do. ..	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutaraya by a native of Tondai-mandalam.
273	On the north wall of the central shrine in the Amravanēśvara temple at Kūhur (Kumbhakonam taluk, same district).	Chola	[Tribhuvanaśak]javartin Kulottunga-Choladeva.	3[4]th year ..	Do. ..	Built in at the beginning. Records a gift of land to the temple of Tirumambalaṇḍaiya-Mahadeva at Kūgūr in Tirunaiyūr-naḍu a subdivision of Kulottungasōla-valanadu, by a native of Vaṇḍanagar in Puratgarambainadu, a subdivision of Rajendrasōla-valanadu.
274	On the same wall ..	Do.	Chakravartin Kulottunga-Choladeva ..	38th ..	Do. ..	Gift of land for expenses connected with the shrine of Tiruppalliyurai-Nambirāṭṭiyar in the same temple by the merchants of Virudarajabhayankarapuram in Tirunaiyūr-naḍu, a subdivision of Kshatriyaśikhamapi-valanadu.
275	Do. ..	Do.	Ra[ja]ra[ja]kesarivarman, 'who destroyed the ships [at Salai].'	12th ..	Do. ..	Built in at the beginning. Gift of land by the residents of Kūhur in Tirunaiyūr-naḍu to (the image of) Pillai Nambi-Āruraṇar who sang (i.e., composed) the Tiruppadiyam hymns.
276	Do. ..	Do.	Rajakesarivarman alias Rajarajadeva ..	26th ..	Do. ..	Built in at the beginning. Gift of money for a lamp to the temple of Adityavarmanudaiyar at Kūḷaṭṭi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōla	Rajarajakesari[varman] (Rajaraja I)	9th year	Tamil	Records sale of land to the temple of Adityavaramudaiya-Bhagharakar at Kurur by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	22nd "	Do.	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarajendra-chaturvedimangalam a brahmadeya in Tirunaiyur-nadu which was a subdivision of Uyyakkondar-valanadu.
279	Do.	Do.	Rajaraja-Rajakesarivarman (Rajaraja I)	14th "	Do.	Records a gift of land by purchase for a lamp to the temple of Aditta-Isvaramudaiya-Mahadeva at Kurur by a merchant residing in (the street called) Tribhuvanamahadevipperagadi outside Tadjavar in Tadjavar-kurram. Mentions Vidēvidugu Tukkachchi-chaturvedimangalam a brahmadeya in Tirunaiyur-nadu.
280	Do.	Do.	Parakesarivarman alias Adhirajendradeva	3rd "	Do.	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Mambalamudaiya-Mahadeva for (the recovery of the health of) the king. Mentions Vilakkolimangalam.
281	On the north and west walls of the same shrine.	Do.	Rajarajakesarivarman (Rajaraja I)	7th "	Do.	Gift of land for lamps to the temple of Adityavaramudaiya-Paramasvamin at Kurur in Tirunaiyur nadu by Namban Diran a resident of Tiyangudi in Ijga-nadu. Mentions the measure called Mapajavan, the village Vidēvidugu-Tukkachchi-chaturvedimangalam a brahmadeya in the same nadu and refers to the 7th year of the reign of Parakesarivarman.
282	On the same walls	Do.	Kulottunga-Choladeva	19th "	Do.	Built in at the beginning. Records a sale of land to the temple at Kurur by a native of Sattangudi in Tirunaiyur-nadu a subdivision of Kshatriyasikhamani-valanadu. Refers to the shrines of Pillaiyar-Vaduganadar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do.	Chakravartin Kulottunga-Choladeva	18th "	Do.	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tirupalliyarai-Nambirattiyar.
284	On the same walls	Do.	Rajakesarivarman[alias] Tribhuvanachakravartin Kulottunga-Choladeva.	49th "	Do.	Fragments. Much damaged.
285	On the west wall of the same shrine	Do.	Rajaraja-Rajakesarivarman alias Rajarajadeva I.	22nd "	Do.	Gift of land to the temple of Aditta-Isvaramudaiyar at Kurur in Tirunaiyur-nadu a subdivision of Kshatriyasikhamani-valanadu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do.	Rajarajakesarivarman (Rajaraja I)	7th "	Do.	Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakesarivarman.
287	On the same wall	Do.	Uttama-Chola	2nd "	Do.	Gift of land by purchase for offerings and worship to the same temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chola	Rajakesarivarman alias Kulottunga-Choladeva.	Damaged ..	Tamil ..	Incomplete. Seems to register a gift of land to Kulottungaślopporumpalli at Kurur alias Kulottungaśloppanallor in Tirunaiyur-nadu a subdivision of Kulottungaśloppanallor, and the devadāna of Tiruvellerukkiśvaramudaiyar, and Tirumambalamudaiyar.
289	On the same wall ..	Do.	Rajarajakesari [varman] (Rajaraja I) ..	6th year ..	Do. ..	Damaged. Provides for offerings to the temple of Adittaiśvaramudaiya-Parmasvamin at Kurur in Tirunaiyur-nadu.
290	Do. ..	Do.	Do. ..	7th " ..	Do. ..	Gift of 90 sheep for a lamp to the same temple.
291	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Gift of 90 sheep for a lamp to the same temple. The donor was Rajaraja-Pallavaraiyan of Kuvajalam ono of the Perundaram of the king.
292	Do. ..	Do.	Parakesarivarman ..	9th year ..	Do. ..	Gift of 25 kasa for a lamp to the temple of Adittaiśvaramudaiya-Bhatrakarak at Kurur in Tirunaiyur-nadu, by a certain Astraśiva.
293	Do. ..	Do.	Tribhuvanaślopparartin Kulottunga-Choladeva.	49th " ..	Do. ..	Gift of land for a flower-garden. Mentions Muṇḍigondaślopparatu and Kuṇḍikalaślopparatu in Tirunaiyur-nadu. Unfinished. Gift of money for lamps to the temple of Tirumambalamudaiyar at Kurur by three ladies one of whom was the wife of Vayiri Kuttirai alias Śōlavijjadira [Pallavaraiyan] one of the officers of the Perundaram of King Rajarajadeva.
295	Do. ..	Do.	[Rajaraja-Rajakesarivarman] (Rajaraja I).	[9]th " ..	Do. ..	Refers to a gift of land in exchange for lands already given for festivals to the temple of Adittaiśvaramudaiya-Bhatrakara. Mentions the channel called Kalidraṇ-vaykkal. Much damaged. Registers a sale of land by the assembly of Tirupperundurai which was a brahmadeya in Tirunaiyur-nadu a subdivision of Kshatriyaśikhamaṇi-valanadu to the temple of [Adittaiśvaram]udaiya-Mahadeva at Kurur. Refers to a revenue survey.
296	Do. ..	Do.	Parakesarivarman alias Rajendra-Choladeva.	[7]th " ..	Do. ..	Gift of a land by purchase to the temple of Tirumambalamudaiya-Mahadeva for feeding a certain number of persons during Sunday festivals.
297	Do. ..	Do.	Chakravartin Kulottunga-Choladeva ..	2[2]nd " ..	Do. ..	States that this stone temple was built by Maṇḍamudaiyar-Vaṇḍuṇḍa-toḷḍar whose figure is sculptured above the inscription.
298	Do. ..	Do.	....	....	Do. ..	Built in at the end. Gift of land and a house-site to the temple of Adittaiśvaramudaiya-Bhatrakara for conducting the festival called Śittirai-tiruvilla in the shrine of Nambi-Arturan.
299	Do. ..	Do.	Rajarajakesarivarman, 'who destroyed the ships at Śalai.'	[10]th year ..	Do. ..	Incomplete. States that certain land granted to the temple was made tax-free.
300	Do. ..	Do.	Rajakesarivarman alias Tribhuvanaślopparartin Kulottunga-Choladeva.	23rd " ..	Do. ..	Built in at the end and damaged.
301	Do. ..	Do.	Rajakesari[varman] alias Kulottunga-Choladeva.	2[2]nd " ..	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chola ..	Rajaraja-Rajakesarivarman (Rajaraja I) ..	15th year	Tamil ..	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Aditta-Isvaramudaiyadeva by the wife of Virakshamapi-Pallavarayar. Mentions the brahmadaya village Vidaiyalvidugu Tukkachechi-ohaturvedimah-galam.
303	Do.	Do. ..	Udayar Sri-Rajendra-Choladeva I ..	20th "	Do. ..	Built in at the end. Registers a gift of land by purchase by Madurantakadevi, for feeding the persons who attended the nine-days' festival in the temple of Aditya-Isvaramudaiya-Mahadeva.
304	Do.	Do. ..	Rajarajakesarivarman alias Rajarajadeva I ..	Lost	Do. ..	Damaged. Registers a gift of land, by Vayirikuttarai, alias Sôjavijadira-Pallavarayan the headman of Kurur, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunaiyurnadu a sub-division of Maumadisoila-valanadu.
305	Do.	Do. ..	[Pa]rakesarivarman alias Rajendra-Choladeva I.	5th year	Do. ..	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the mandapa in front of the same shrine.	Vijayana-gara.	Virapatapa-Krishnadeva-Maha[raya] ..	Saka 1426, [Bha]va, Tula, su. di. Uthannadva-[dasi].	Do. ..	Built in at the end. Mentions Mambalamudaiya-Nayinar.
307	On the north wall of the same mandapa.	..	....	27th year, Makara, be. di. Monday, Pushya.	Do. ..	Stones missing and out of order. Seems to register a gift of a house for a monastery (gural).
308	On the same wall	Chola ..	Tribhuvanaachakravartin [Ku]lottunga-Choladeva.	10th year	Do. ..	Incomplete. Gift of land for a lamp to the temple of Tirunambalamudaiyar at Kurur by certain residents of Palavur alias Sôlakerulana[?]hur in Tirunaiyurnadu a sub-division of Kulottungasôla-valanadu.
309	Do.	Do. ..	Vikrama-Choladeva	3rd "	Do. ..	Records that Madurantakan Sôndan alias Virudarsajabhayankara-Vayanatrayan of Pônjurur in Tirunaiyurnadu a sub-division of Kulottungasôla-valanadu and Sattanugudaiyan Vasudevan Aruran alias Parakramasôlamuvudavejan of Sattanugudi in the same nadu sold lands in Arumolidevanallor to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Sôttirai-tiruvila festival respectively to a matha in the temple of Tirunambalamudaiyar at Kurur. Mentions Manabharapa-Isvaramudaiya-Madeva at Valakattangudi.
310	Do.	Do. ..	Tribhuvanaachakravartin Kulottunga-Choladeva.	38th "	Do. ..	Gift of land for a lamp to the same temple by certain residents of Perattar in Tirunaiyurnadu a sub-division of Kulottungasôla-valanadu.
311	On the north and west walls of the same mandapa.	Do. ..	Vikrama-Choladeva	[5]th "	Do. ..	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijayarajendra-ohatur-vedisingalam a brahmadaya in Tirunaiyurnadu who met together in the temple of Ten-Tirukkalati-Mahadev

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same maṇḍapa.	Chōla	Tribhuvanaśaṅkara-vartan Chōlādēva.	17th year	Tamil ..	Gift of land for lamps to the same temple by a native of Sīrpalattūr in Tirunaiyūr-nāḍu, a subdivision of Kaṭṭavaiśākhamaṇi-vaṇaṇaḍu.
313	On the south wall of the same maṇḍapa.	Do.	[Tribhuvana]śaṅkara-vartan Ra[ja]śaḍēva.] III.	20th "	Do. ..	Fragmentary and stencils out of order. Seems to record a gift of land for a flower garden. Refers to Periyādēvar Tribhuvanaśaḍēva and mentions Sīrpalakāḍu in Ark-kaṭṭu-kurram, a subdivision of Paṇḍikūṣaṇi-vaṇaṇaḍu.
314	On the same wall	Do.	Rajakesari-varman alias Tribhuvanaśaṅkara-vartan [Ku]lōttuṅga-Chōlādēva.	6th "	Do. ..	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do.	Parakesari-varman alias Tribhuvanaśaṅkara-vartan Rajarājādēva.	4th year, Simha, Wednesday, Pushya, su. di. trayōḍaśi.	Do. ..	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do. .. ..	..	[Raja]ra[ja]..	9th year, Mithuna, su. di. prathamā, Thursday, Purnamasu.	Do. ..	Unfinished. Gift of land by purchase for offerings to the temple of Tirumābaḷamṇaiyār at Kurūr in Tirunaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōla-vaṇaṇaḍu. The land was sold by the assembly of Takkāchohi alias Vijayarājendra-chaturvedimarigalam in the same nāḍu which is stated to be a subdivision of Uyyakkōṇḍar-vaṇaṇaḍu.
317	On the south, east and north walls of the central shrine in the Nētrōddharakasavamin temple at Panaiyavaram (Vilupuram taluk, South Arcot district).	Chōla	Parakesari-varman alias Uḍaiyār śrī-Rajendra-Chōlādēva I.	....	Do. ..	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaṇḍaram.
318	On the south wall of the same shrine.	Do.	Parakesari-varman alias Rajendrādēva ..	6th year	Do. ..	Built in at both ends and incomplete. Begins with the introduction of <i>śaṅkara</i> , etc. Gift of paddy for a lamp to the temple of Paravai-śāvaramūḍaiya-Mahādēva by a native of Taṇḍalam in Javanḡōṇḍaśōla-maṇḍalam.
319	On the same wall	Do.	Rajendrādēva	Do.	Do. ..	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-śāvaramūḍaiya-Mahādēva in the city of Paravaiṇḡuram in Paraijūr-nāḍu a subdivision of Panaiyūr-nāḍu which was a district of Rajendraśōla-vaṇaṇaḍu. Characters similar to that of No. 318 above.
320	Do. .. ..	..	....	8th year	Do. ..	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rajendraśōlādēvar and Paravai-Naṅḡaiyār set up in the same temple.
321	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Fragment. Provides for offerings, worship, reading of the Sīvaḡharṇa, recitation of the Tiruppadiyam hymns, musical performances on the vīṇai, etc., in the temple.
322	On the east wall of the same maṇḍapa.	Chōla	Parakesari-varman alias Uḍaiyār śrī-Adhirajendrādēva.	3rd year	Do. ..	Gift of land by purchase to the same temple by a native of [Pu]ṇḡaḡḡjēri in Miḷḷai-kurram, a district of Rajarāj-Paṇḍinaḍu.

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B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall .. ..	..	....	..	Tamil ..	Fragmentary. Mentions the temples of Paravai-Ivara-mudaiyar and Rajendrasōla-Vinnagar-Aivar. Makes provision for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the mandapa called Rajendrasōla and for one who supervises the devādāna, śālābhoga and the temples.
324	On the south wall of the first prakara of the same temple.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pandya-dēva.	[5]th year ..	Do. ..	Much damaged. Mentions the temple of Kaṇṇamanda-Nayanar in Puravar-Papaingattar in Paṇṇiyūr.
325	On the same wall	Do. ..	Vikrama-Pandya-dēva	6th	Grantha and Tamil.	Damaged. The inscription commences with the words samasta-bhavanaikavira, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prakara.	..	....	[Pira]ba (Prābhava), Paṇṇuṇi, 3.	Tamil ..	Seems to record a gift of a garden for the merit of Muddu-Kṛishnapapa-Nayaka.
327	On the same wall	Vijayana-gara.	Kampina-Udaiyar, son of Rokkapa-Udaiyar.	..	Do. ..	The right side of this inscription is obstructed by the images of the Nayanmar. Seems to record a gift of land.
328	On the south wall of the Satyam-bika shrine in the same temple.	Do.	Viruppana-Udaiyar, son of Ariyana-Udaiyar (Haribara II.).	Śaka 1312, Śukla. Katakā, śu. di. Sunday, Mūla.	Do. ..	Mentions Puravar Papaingattar and Senbai in Vapagapadi-nadu on the northern bank of Pennai (Peṇṇar). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Madurantaka-Iśvaramudaiyar at Paruvaiparam in Paraiyūr-nādu, a subdivision of Paṇaiyūr-nādu which was a district of Rajendrasōla-valanādu.
329	At the entrance into the second prakara of the same temple, left side.	Do.	Venkaṭapati-dēva-Maharaja	Heviḷambi, Arpaṣi	Do. ..	Records a tax-free gift of the village of Kuṇṇalūr in Kōliya-puranalūr-pattu for worship, festivals and repairs to the temple of Udaiyar-Kannamanda-Nayanar at Tiruppuravūr Papaingattar alias Paruvaiparam in Paraiyūr-nādu, a subdivision of Paṇaiyūr-nādu which was a district of Rajarāja-valanādu.
330	On the east, north, west and south walls of the central shrine in the Alagiya-Narasīnga-Perumal temple at Ennayiram (same taluk and district).	Chola ..	Rajadeśarivarman alias Udaiyar Sri-Rajadhirajadēva.	30th year, Mīna, śu. di. Friday, Tiruvadiraī (Aṇḍra).	Do. ..	Damaged. Mentions Muddukṛishnapapa-Nayaka. Beginning lost. Begins with the introduction <i>śaśaśaśaśaśa</i> , etc. Records that the assembly of the free village (kanyūr) Rajarāja-chaṭurvēdināṅgalam, a brahmadēya in Paraiyūr-nādu, a subdivision of Rajendrasōla-valanādu met in the mandapa called Munnaḍisōla with Arangaṇ Viriṇṇan alias Nivundrasōla-Muvenda-veḷar who was governing the village, and ordered the lands belonging to the temple of Tiruvayppadi-dēvar to be taxed according to the lowest scale as in the case of the lands of the temples of Rajarāja-Vinnagar-dēvar and Kuṇḍavai-Vinnagar-dēvar.
331	On the north wall of the same shrine.	Vijayana-gara.	Achyutadēva-Maharaja, son of Virapratapa Narasīngadēva-Maharaja, 'who instituted the elephant hunt.'	Śaka 1461, Vikarī, Mūṭhūṇa, śu. di. pṛścami, punarvasu, Wednesday.	Do. ..	Records the gift of Naḷḷaiam as a vada-ottukappiṇṇu by Śivaṅgarajār, son of a certain Veṇṇumalai-ṭṭar, to a private individual. The free village of Ennayiram Rajarāja-chaṭurvēdināṅgalam is said to be situated in Paraiyūr-nādu, a subdivision of Palakunra-kōttam which was a district of Jayangonda-Chōḷamaṇḍalam.

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B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijayanagara.	Sadasiva-Maharaya, son of Achyutadeva-Maharaya.	Saka 1467, Visuvan, Kumbha, 6a. di. dasami, Friday, Hastu.	Tamil	Unfinished. Under the orders of Śrappā-Nayakkar-Ayyaṇ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḷagiyasinga-Perumal at Enayiram in Panaiyūr-nadu, a subdivision of Rajaraja-vaṇadu, a district of Paḷakunra-kottam in Jayan-gonda-Chōlamandalam.
333	Do.	Chōla	Parakēsarivarman alias Uḍaiyar Ari- [Rājendra-Chōladeva] I.	.. ..	Do.	The introduction commences with the words <i>Śrappā-Nayakkar</i> , etc. Records that at the order of the king, a gift of 42 voli of land in Anahar alias Rājājanallor was made to the temple of Rājāraja-Viṇṇagar by the assembly of the free village (tappir) Rājāraja-chaturvediman-galam for offerings, festivals, recitation of Tiruvāymoli and the maintenance of an educational institution in which the Vedas, Vyākaraṇa, Mīmāṃsa, and Védānta were taught.
334	On the west end south walls of the same shrine.	.. ..	....	Saka 1465, Śōbhakrit, Magha 7.	Telugu	Records that Śrappā-Nayanigam, the younger brother of Adapa-Baiyappa-Nayanigam reconsecrated the temple of Aḷagiyasinga-Perumal at Enayiram which was built by Rājendra-Chōla and had become dilapidated.
335	On the same walls	Chōla	Parakēsarivarman alias Uḍaiyar Ari-Rājendra-Chōladeva I.	25th year and 112th day, Kappi, 6a. di. Thursday, Punnarvasu.	Tamil	Records that on the order of the king, the assembly of Rājāraja-Chōlamandalam which was a free village in Jayan-gonda-Chōlamandalam met together in the hall called Mummadiśōḷa-mūḍalapa along with Nambi-Uḍattar-udaiyar who governed the village, and made a settlement (vyavasthā) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājāraja-Viṇṇagar-Aḷvar, Kundavai-Viṇṇagar-Aḷvar, Sundaraśōḷa-Viṇṇagar-Aḷvar, Dēvendra, Śarasvatī, Śrī-Bhadrakāyār, Mahamōḍiyār, Śāryadeva, Śaṭṭamātrī, Mahāśāstī, Durgaiyār, Subrahmaṇya, Jyōthiśaiyār and the village gods.
336	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rājāraja-deva.	11th year	Do.	Records that at the order of the king, the assembly of Rājāraja-chaturvediman-galam in Rājāraja-vaṇadu, gave Nannādēvakkam alias Vikkiramāśōḷanallur which was a devadāna, of Tiruvirānisvaramudaiyār at Eydar, a hamlet of this village, to Uyyakkondan Paḷohamedivāṇa of Vaṇobiyūr in Puliyar-nadu, a subdivision of Arumolideva-vaṇadu and his descendants, as a janus-kāpi. The village granted was renamed Rājāraja-Vaṇobiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiravola) Chōlondiasinga-Mūvendavellāṇ.
337	On the same wall	Vijayanagara.	Sadasiva-Maharaya,	Śōbhakrit, Tai, 2	Do.	Registers the gift of the village Periya-Aśor to the temple of Aḷagiyasinga-Perumal at Enayiram, by Venkaḍāri-Nayaka, for the merit of the king.

B.—Stone inscriptions copied in 1917—*cont.*

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B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōla	Rajakēśarivarman alias Rajarajadeva I ..	26th year ..	Tamil	Fragments. Seem to register a sale of land to the temple of Tiruvayppādi-Ālvar by the assembly of Tribhuvanamahādēvi-chaturvēdimangalam, a free-village in Jayam-gonda-Chōlamandalam. Mention Virarayana-pēṭeri. Registers a gift of land to the temple of Setaṅgi-Vinaggar-Paramasvāmī by the assembly which met in the Tūrk-kavayam in front of the temple of Virarayana-Vinnagar at Tribhuvanamahādēvi-chaturvēdimangalam. Another fragment relates to a gift of land by Gaṇḍaradittai Madarantakani.
356	On two other slabs built into the same temple.	Do.	Rajarajakēśarivarmān, 'who destroyed the ships at Kāndafor-salai.'	10th year, Kishabhū, Thursday, Viśākha.	Do.	Fragments. The introduction commences with the word திருவாய்மொழி and the grant portion after the name of the king cannot be traced.
357	On six other slabs built into the same temple.	Do.	Parakēśarivarman alias Udayar [Rajendra-Chōla].	Lost	Do.	Fragments. The introduction commences with the words திருவாய்மொழி. Seem to register a gift of a lamp.
358	On eight other slabs built into the same temple	Do	Rajakēśarivarman alias Rajendra-Chōladeva II.	2nd year	Do.	States that the silver vessels and gold belonging to the temple of Tiruvayr-Nakkankoyil-Paramasvāmī having been utilised in former years by the sabbā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṇṇaradeva. Refers also to a gift of land made in the 14th year of the reign of Nadirukōṇda Parakēsarivarmān.
359	On the north wall of the central shrine in the Pañchanadevara temple at Tiruvandarkovil (Pondichery, French settlements).	Do.	Rajakēśarivarman	5th "	Do.	Records that Pilaipōṇtiapillai, son of Appanna-Pillai built the shrine of Kumārāsavāmī. Gift of sheep for two lamps to the temple of iruvayr-udaiya-Paramasvāmī at Tribhuvanamahādēvi-chaturvēdimangalam, a brahmādēya in Jayaṅgoda-Chōla mandalam. Marudūr alias Parakēśarnallur was the eastern hamlet of this village.
360	On the same wall .. .. .	..	...	Siddharthi. Paṅgu- ni, 6.	Do.	Records that the assembly of Tribhuvanamahādēvi-chaturvēdimangalam having met in the māṇḍapa built by Munundisōla-Umbalanattavellai, remitted the taxes on the hamlet of Mundiyan Vallaippakkam which was purchased and given to the temple by Iruyadiśōla Māvenda-avellan and fixed the fines to be paid by those who imposed or realised taxes on it.
361	On the north and west walls of the same shrine.	Chōla	Rajakēśarivarman alias Rajarajadeva I ..	27th year	Do.	Unfinished. Stops with the mention of Tribhuvanamahādēvi-chaturvēdimangalam a brahmādēya in Jayaṅgoda-Chōlamandalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōla-Pāṇḍya. The conquests extend up to the destruction of Salai.
362	On the west wall of the same shrine.	Do.	Rajarajakēśarivarmān, 'who destroyed the ships at Kāndafor-salai.'	12th year, Phanus, Tuesday, Aśleśha.	Do.	(Gift of land by purchase for offerings and lamps to the temple of Tiruvayyālum-Paramasvāmī, by Perunjāman Nakkann Kañchoban alias Iruyadiśōla Māvendaavelap of Sikkil.
363	On the same wall	Do	Parakēśarivarman alias Rajendra-Chōladeva I.	10th year ..	Do.	
364	Do.	Do.	Rajarajakēśarivarmān, 'who destroyed the ships at Kāndafor-salai.'	12th "	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chola	Rajakesarivarma alias Kulothunga-Chola-deva.	20th year ..	Tamil	Gift of 96 sheep for a lamp to the temple of Tiruvaiyaru-daya-Mahadeva at Tribhuvanamahadevi-Chaturvedimangalam in Vilupparai-nadu a subdivision of Rajendravallanadu by Kili Nangai a Brahmana lady of Virasikhamachaheri-Sattanangalam.
366	On the south wall of same shrine ..	Do.	Parakesarivarma ..	15th "	Do.	Gift of a house site to the temple of Tiruvaiyaru-Nakkakoyil-Paramasvamin at Tribhuvanamahadevi-Chaturvedimangalam a brahmadeya on the north bank. Mentions the temple of Paramasvaram Bhattarakka at Tirunallaru. Built in the middle. Seems to register a gift of land for lamps and offerings to the same temple
367	On the same wall ..	Do.	..	..	Do.	Records that Ambikamakkilavan Aramvalarita-Nayavar agent of Narasa-Nayaka bestowed certain privileges on the Kaikkolas of Tribhuvanamahadevipuram, Naduvukasi-puram and Neimallipattu.
368	Do. ..	Saluva	Narasimhayadeva-Maharaya ..	Saka 1425, Kudhirudgari, Arpaśi, 15.	Do.	Unfinished. Mentions Narayanaocheheri in Tribhuvanamahadevi-Chaturvedimangalam, a brahmadeya on the northern bank.
369	Do. ..	Chola	Parakesarivarma ..	16th year ..	Do.	Records gift of a village as a kaniyakahi to Alavandan-Bhattar alias Ulagaiaiva-Perumal of Perumbattappuliyyir in Sattanangalam, which was a brahmadeya in Kallar-kkungan a subdivision of Nittavinoda-vallanadu in Solamandalam, by the assembly of 4,000 men of Tribhuvanamahadevi-Chaturvedimangalam a brahmadeya in Naduvilmandalam a subdivision of Viravattaru-vallanadu in Rajadhiraja-vallanadu.
370	On the east and north walls of the mandapa in front of the same shrine.	Vijayanagara.	Vira-Bokkaraya, son of Haribara ..	Saka 1328, Vyaya, Simha, su. di. tritiya, Tuesday, Hasta.	Do.	Registers the grant of a dandagai umhaligai to Engumavannippar Madavarayan the agent of the karanikka Maha-ganapati Ayyan.
371	On the north wall of the same mandapa.	Do.	Virapratapa Krishnadeva-Maharaya ..	Saka 1448, Chitrabhanu, Tai, 30.	Do.	Gift of land in Neiyannallur belonging to the temple of Tiruvaiyaru-daya-Nayinar to a dancing girl named, Saluva-Timmarasa-Manikkam.
372	On the same wall ..	Do.	....	Vrisha, expired Chitrabhanu, Vaisasi, 14.	Do.	Built in the middle. Registers the grant of a kaniyakahi right to a private individual by the assembly of Tribhuvanamahadevi.
373	On the south wall of the same mandapa.	Do.	....	Saka * 53, Kbara, Mesha, su. di. shabhi, Punarvasu, Saturday.	Do.	Incomplete. Mentions Tirumil-Nayaka, the agent of Appanurasa the [Minister] of Saluva Narasimgaraja and the temple of Tiruvaiyaru-daya-Nayinar at Tribhuvanamahadevi in Havali Arabidnebbavadi.
374	On the south and east walls of the same mandapa.	Saluva	Narasimgaraja ..	Vikriti, Phalguna, su. di. prathamā.	Telugu	Built in at the right side. Records an order of the pradhani Nanjanagal remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
375	On the same walls ..	Vijayanagara.	Vira-Virupaksha-Udaiyar, son of Haribara who levied tribute on Ceylon.	Bhava, Paunguni, 10.	Tamil	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhuvanamahadevi-Chaturvedimangalam a brahmadeya on the northern bank of the Pennar.
376	On the west wall of the room adjoining the same mandapa.	Chola	Parakesarivarma ..	40th year ..	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple. TINNEVELLY DISTRICT, TENKASI TALUK.	..	....	Bahadhranya, Vaigasi, 15.	Tamil	Mentions Nayyarkara-Appar, the agent of Rayasam Tirumalaiyar and Mandalaipillai, the agent of Bommanayakkar-Ayyan.
378	On a slab set up in front of the Vmayaka temple at Melagaram.	..	....	Saka 1600, Kollam 853, Kalayukta. Vaigasi 17, su. di. panchami, Wednesday, Posa, (Pushya), Subhaya yoga and Subhakarana.	Do.	Registers a tax-free gift of land at Melaiy-garam for daily worship in the temple of Kuttalanathan.
379	On the ceiling at the southern entrance into the Udasimadam in the same village.	..	....	A.D. 1854, January 3rd, Kollam; 1929, Feb. 21, Thursday.	Do.	A sarvanaiya grant of land by a certain Nababu-Sayaba to a matha of Kujiyur, one of the descendants of (Gorakanathasvami of the Punjab, which was also entered in the accounts of the Government (circar) during the time of the Kumbhinar, &c., the East India Company. In A.D. 1854 the matha, which was a tiled building till then was constructed of stone.
380	In the same place .. ..	..	..	[Kollam] 973, Hijra 1212.	Do.	Refers to the repair of a tank in Kodikurichohi and a cow! to Viru-Kumaralala. Mentions Hazrat Bande Khan Ali.
381	On a slab built into the east wall of the Mutiyam-pandaram-madam at Nannagaram, a hamlet of the same village.	..	....	[Kollam] 1072, Vaigasi, 26, A.D. 1903.	Do.	Records that Mutaiya-pandaram, son of Palani-Pandaram built a mandapa, set up in it the images of Kuttala-hinga and Kulavaymudi-ambal and provided for daily worship and offerings to them. Also states that in the samadhi-mandapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at Piranur.	Pandya	Jatilyarman alias Tribhuvanachakravartin Komermaikondan Alagan Peruma! Ativirama.	Saka 1505, 15th year, Tarana, Avai.	Do.	Damaged. Seems to register a gift of land for worship to the temple of Tirukkuralamudaiya-Nayinar.
383	On a rock called the Natattanipalai, one mile east of Tiruchchirambalam.	Chola	Rajaraja (I)	28th year	Grantha	Preserved
384	On the same rock	Do.	Rajakesarivarman	3rd "	Vatteluttu	Much damaged. Mentions Manayur in Nennai-nada, a brahmadeya on the southern bank in Souda.
385	Do.	Do.	Rajarajakesari[varman] (Rajaraja I) ..	..	Do.	Mentions Rajaraja-Panditadu
386	On the north and west walls of the central shrine in the Rajagopulasvamin temple at Melappavur.	Pandya	Jatilavarman alias Tribhuvanachakravartin Komermaikondan Peruma! Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama-Pandakrama-Pandyadeva.	Saka 1467, 2nd year. Vigayasa, Pakkilaayam, Karakataka 9, amavasya, Wednesday, subhaya yoga, Punarvasu.	Tamil	Registers a gift of land for worship and repairs to the temple of Nayinar Alagiyasvaminar of Pagan Rajakularama chaturvedimangalam in Kurumadimadin. The king calls himself Tirumolvolippu rana! as well.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the maṣṣapa in front of the same shrine.	Pandya	Tribhuvanaachakravartin Kōnōrmaikōṇḍan Viraṇbāmalai alias Tiruvelipperi-ma [Kulaśekhara]dēva, son of Abhirama-Parākrama-Pāṇḍyadēva.	4th year, Śaka 1475, Pramādiṣa, Paṇḍya, Kaṭṭa [Kulaśekhara] 9, ba. di. trayodāsi, Seturday, subha-yōga, śubha-karana, Tiruvāḍirai (Aṇḍra)	Tamil	Built in at the right side. Gift of land to the same temple for feeding Brahmanas.
388	On the west and south walls of the central shrine, in the Minakshi-Sokkaṇṭhaśvamin temple in the same village.	Do.	Jatilaṣṭman alias Tribhuvanaachakravartin Kōnōrmaikōṇḍan Perumal Kulaśekharaḍēva alias Parākrama-Pāṇḍyadēva Śhuvanākavira, son of Perumal Abhirama Parākrama-Pāṇḍyadēva.	Śaka 1468, Kishābhā 23, ba. di. pañchami, Thuisday, Vāraha-karapa, Tiruvōṇṇam (Śrāvapa).	Do.	Gift of land to the temple of Aḷeiyasōkhanai at Pagur.
389	On the same walls	Do.	Jatilaṣṭman alias Tribhuvanaachakravartin Kōnōrmaikōṇḍan Piruvelipperi-ma, son of Abhirama Parākrama-Pāṇḍyadēva.	Śaka 1467, 3rd year, Viśvavasu, Karkātaka Wad-amaśāya, Wad-nesday, Hareha-yōga, Chatuśpāda-karana, Purnavasu.	Do.	Built in in the middle. Gift of land for worship and repairs to the temple at Rajakulārāma-ctatuvēdimangalam.
390	On the north wall of the central shrine in the Tiruvāḷśvara temple at Kilappāvūr.	Do.	Maṣavarman alias Tribhuvanaachakravartin Sandara-Pāṇḍyadēva, who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigondaśōḷapuram.	20th year	Do.	Damaged and unfinished. Gift of land by purchase for offerings to the temple of Tirukkaṇḍaḷi svamī-mūḍiyā-Nāyaḍar. Mentions Muzai-ēdir-mōgar of Paḷaiyāḷi alias Kēḷaiḷiyāḷiḥka maṇḍanallor in [Kulamara]-nādu
391	On the north and west walls of the same shrine.	Do.	Tribhuvana[cha]kravartin Kulaśekhara-dēva, who was pleased to take all countries.	7th	Do.	Registers a gift of land to a nāṭha called Saivapperumai-madam situated in the north street at Tirunelveli
392	On the west wall of the same shrine	..	....	Kollam 560	Do.	States that the south wall of the central shrine having fallen, Kattup Valattarāyap of Kumbhōḷi in Kil-nadu, a subdivision of Venṭuḷa-nādu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pandya	....	....	Do.	Built in in the middle and the end. The introduction commences with the words <i>Śaṅkara-śaṅkara-śaṅkara</i> . Gift of land in Paṭṭanaṅgalam, south of Kurungāḷam alias 'Tehngakula-kā-ctatuvēdimangalam for offerings to the temple of Tinkkavāḷśvaramudaya-Nāḷayanar] at Pagur alias Kshatriyaśikhamaṇḍanallor in Kurumara-nadu. The king is said to have been seated on the throne (pallidān) Kaṇḍattarāyap in the hall known as Aḷeiyapāṇḍiyāṅkudam of his palace at Madura east of Nāḍakkulam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pandya	[Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Mudigonda-solapuram.	22] + 1 + 1st year.	Tamil	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Venkatachalapati temple in the same village.	Do.	Maravarman alias Tribhuvanachakravartin Vikrama-[Pandya-deva].	Lost	Do.	Fragments. The introduction commences with the words <i>śaṣṭa śloka</i> . Mentions Telingakulakala-chaturvedi-mangalam and the army of Munpaivadamogar also called Tenjavajapathndavigal.
396	On three other slabs in the same place.	Do.	Maravarman alias Tribhuvanachakravartin Sivallabhadra.	2nd year	Do.	Fragments. Gift of land for daily expenses to the temple of Munakadinogar-Vinnagar-Aivar
397	On the south wall of the central shrine in the Chidambaresvara temple at Puliur.	Do.	Jatilavarman Tribhuvanachakravartin, Kōnerimaikondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama Parakrama-Pandya-deva.	Śaka 1469, 4th year. Plavaṅga, Mithuna, 12, [ba. di.] septimi. Thursday, saubhasya-yoga [Pñat-tā]di. Śaka 1530, Kṛitaka, Āni, 20. Śaka 1526, 42nd year, Kṛothin, Āvāni, 15.	Do.	Damaged. Seems to register a gift of land by the assembly of Puliur alias Vira-Pandya-chaturvedimangalam in Tenjari-nadu.
398	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Do.	Śaka 1530, Kṛitaka, Āni, 20.	Do.	Registers a gift of land in Sengottai for worship and repairs to the temple of Chidambaresvara. do.
399	On the same wall	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnerimaikondan Alagan-Perumal Ativaraman alias Sri-va[llabhadra].	Śaka 1529, Plavaṅga, Vaiṣaṣi.	Do.	Do.
400	Do.	....	....	Śaka 1529, Plavaṅga, Vaiṣaṣi.	Do.	Registers the grant of the right of worship in the Chidambaresvara temple at Puliur to a certain Teohakatti-jani-yar.
401	On the west and south walls of the Krishnasvamin temple in the same village.	Pandya	Jatilavarman alias Tribhuvanachakravartin Perumal Penpin-Perumal Parakrama-Pandya.	Śaka 1202, 5th year, -imha, 18, ba. di. sebhara, Wednes-day, Siddha-yoga, Vyaghra-karapa, Kōhin.	Do.	Gift of lands and houses situated at Puliur in Ten-Ari-nadu, a subdivision of Sīrāraṅgarai-pōkku to 24 Brahmanas of Parakrama-Pandya-chaturvedimangalam which was founded in the name of the king.
402	On the same walls	....	....	Kalayukta, Sittiri, 15.	Do.	Gift of land to the temple of Krishna. Mentions Vikrama-Pandya-Isvaramudaiya Nayinar and Nayinar-Tiruvirunda-Perumal.
403	Do.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnerimaikondan Perumal Tirunselvélipperumal Viravenhamalai alias Dharmu-Perumal Kulasekhara-deva, son of Abhirama Parakrama-Pandya-deva.	Śaka 1180, 8th year, Kalayukta, Meshā, 8, ba. di dvitya, Monday, sadha-yoga, [Sv]lāti. Viśvavasi, Āvāni, 25.	Do.	Alagan-Perumal Ativaraman ordered the remission of taxes on certain lands granted to the temple of Sri-Krishna at Puliur alias Parakrama-Pandya-chaturvedimangalam in Ten-Ari-nadu.
404	On the north wall of the central shrine in the Kuttalanathasvamin temple at Kuttalam.	....	....	Do.	Do.	Built in at the end. Records that the bathing of the goddess Am[m]ai Kulakayamoli-Am[m]ai and another were provided for by a number of ladies.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty.	King	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Konērmaikondā Perumāḷ Alagan Perumāḷ Ativirarāmaṇ alias Srivallābha.	42nd year. Śaka 1527, Viśvavasu, Uttarayana, grīshma-ṛitū [Miṭhuna, 29, ba. di. sap-tami, Thursday, Uṭṭara prabhā-pada].	Grantha and Tamil.	Demaged. The introduction commences with the words Bhuvanākavira Madhuvamahēndia. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do.	Śaka 1498, 15th year, Isvara, Dakṣiṇāyana... Gajakaraṇa, Uṭṭiṣṭādi.	Tamil	Built in at the right side. Gift of land and houses to a resident of Arūr in Kuda-nādu for performing worship in the temple of Kuḥalanātha.
407	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Do.	Śaka 1492, 7th year, Vīṭhavaṭ, Uṭṭarayana, Mīna, ba. di. paṇḍami, Monday, subhā-yōga, Varāha-karāṇa, Anīsha.	Do.	Gift of land as a kapiyakehi to the accountant of Tirukkuralam in Tenṅarī-nādu.
408	On the east wall of the same maṇḍapa.	Do. ..	Jatavarman alias Tribhuvanachakravartin Parākrama-Paṇḍyadeva.	5 + [1] 5th year and 279th day, Śaka 1309.	Do.	Records that the king constructed the central shrine (vimāna) from its foundation (upāna) to the pinnacle (stūpi) as well as the ardha-maṇḍapa and the maha-maṇḍapa.
409	On the east and north walls of the same maṇḍapa.	Do. ..	Jatavarman alias Tribhuvanachakravartin Konērmaikondā Perumāḷ Alagan-Perumāḷ Ativirarāmaṇ alias Srivallābhadeva.	Śaka 1492, 7th year, Śakla, Śisira-ṛitū, yana, Śisira-ṛitū, Mīna, 3, ba. di. daṣaṇi, Tuesday, Mōla.	Do.	Gift of land to a certain Muti Ativirarāmaḷ-Maḷavarāyaṇ of Mēlagaram in Ten-Ari-nādu for service in the temple of Kattalanuṇḍaiyar as accountant.
410	On the north wall of the same maṇḍapa.	Do. ..	Jatavarman alias Tribhuvanachakravartin Konērmaikondā Perumāḷ Alagan-Perumāḷ Ativirarāmaṇ alias Srivallābhadeva.	Śaka 1507, 23rd year, Pārthiva, Vriśchika, su. di. aṣṭami, Friday, Śatābhishaj.	Do.	Gift of land for worship to the shrine of Ekkaladevi in Tenkasi in Tenṅarī-nādu. Mentions a number of officers of the king among whom figures Śivala Muṇaiyaḍaraiyaṇi.
411	On the same wall .. ..	....	....	Durmukhi, Masi 25	Do.	Gift of money for a lamp to the temple of Tirukkuralamuṇḍaiya-Tambirāṇar as a charity of Vayiradarāyaḷ Maṭṭaṇḍa-Piḷḷai.
412	Do. ..	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	[4] 3th year, Paṅguṇi	Do.	Registers an agreement made by the assembly of Tirukkuralam in Ten-Ari-nādu with a Kaikkola resident of Kaḍuvaiyāl in Vayavarnadu for conducting the service called Kalamukkaikōlan-sandi in the temple of Tirukkuralamuṇḍaiya-Nayāṇar.
413	Do. ..	Do. ..	Do.	4th year, Masi ..	Do.	Records an agreement, similar to the one mentioned in No. 412 above with Iravidevar alias Kaṇḍiyadevar.
414	Do. ..	Do. ..	Do.	4th year, Paṅguṇi	Do.	Records a similar agreement.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year, Kumbha, 13, su. di. ashtami, Friday, Rohini.	Tamil	Records another similar agreement with a resident of Tiruchirappambalam near Venrumudiādiya-Sundarapandyapaṭṭanam in Parantaka-valanadu.
416	On a pillar built into a wall in the east verandah of the first prakara of the same temple.	Do ..	Śaṣṭiyamāraṇ	2 + 7th year	Vatteluttu	Mentions Tirukkuralam in Teṇi-vaṇa-nadu. There is a small fragment above this, which mentions Śrī-kuralam.
417	On another pillar in the same verandah.	Do ..	Do ..	2 + [9]th ..	Do.	Gift of three buffaloes for half a lamp by Puyalankattar, a merchant of Idavai in Maṇṇi-nadu to the temple of Mahadeva at Tirukkuralam in Teṇi-vaṇa-nadu.
418	On a third pillar in the same verandah.	Do ..	Do ..	2 + 9th ..	Do.	Gift of six buffaloes for a lamp to the same temple by a native of Nallur-Pandikkudi in Teṇi-vaṇa-nadu.
419	On the same pillar	Chola	Parakeśaraivarman alias Rajendra-Chola I	.....	Tamil	Incomplete on the other face of the inscription being built in.
420	On the east and south walls of the Pillaiyunkaṭṭalai room in the same prakara.	Pandya	Jatavarman alias Tribhuvanachakravartin Perumal Parakrama[ma-Pandya-deva].	34th year, Paṇḍiama, Uttirattali.	Do.	Stones cut of order. Seems to record a gift of land to a certain Vaidyanandan alias Vanadevan for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Kishabhā, su. di. Wednesday, paṇḍami, Poṣam.	Do.	Gift of land to certain Brāhmanas for service in the temple.
422	On the same wall	Pandya	Maṇavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	[2]3rd year, Kishabhā, su. di. perichami, Wednesday, Pushya.	Do	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuralam and for the celebration of a special worship on the king's birth day, i.e., the day of Jyeshṭhā in the month of Puraṭṭasi.
423	Do.	Do ..	Vramarttandan Parakrama-Pandya-deva	Śaka 432[3] (wrong), Kishabhā, su. di. Wednesday.	Do.	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prakara.	....	Tribhuvanachakravartin Konerimakkondaṇ.	....	Do.	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pandya	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	[20] + 1st year	Do.	Records that a merchant named Kulasekharachakravartin presented certain silver vessels to the temple of Tirukkuralamudaiya-Nayṭṭar and was given a written agreement (pidipadu) by the assembly.
426	Do.	Do ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	5th year, Kartiga 2, su. di. tri-tiya, Thursday, Rohini.	Do	Records an assignment, by the assembly of the village, of land in Sundara-Pandyapuram a village in Kurumayai-nadu, to Lakkumanan Devanayakan and Lekkumanan Andapillai two of the Tamil-Aryas of Tirukkuralam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do ..	Maṇavarman deva	6th year, Appasi, 30, su. di. Paurnasi, Tuesday, [day].	Do	Beginning inaccessible. (Contains a portion of the introduction which commences with the words <i>Paṇḍarāṇa</i> etc. of Maṇavarman Vikrama-Pandya. Seems to register a sale of land to the temple.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chōla	Parakēsarivarma	[2]nd year	Vatteluttu ..	Gift of land for a lamp to the temple at Kūṟṟalam in Teṇṇavāra-nāḍu by a certain Kēṇḍaṇṇi-ṭṭaṇ on the day of a solar eclipse.
442	Do.	Do.	Do.	2[4]th "	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyaṇ-ṭṭaṇ to the wife of a certain rāpa Palla-ṭṭaṇ to the same temple.
443	Do.	Do.	Do.	25th "	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkuṟṟalattu-Māḍavar. Mentions Tirakkaṇaṇṇi in Kaḷakkuṇḍi-nāḍu.
444	Do.	Do.	Do.	20th "	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuṟṟalattu-Perumaḷ.
445	Do.	Do.	Parakēsa[riva]rman	26th "	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kūṟṟalattumāḍava.
446	Do.	Do.	Māḍirakōṇḍa Parakēsarivarma	24th "	Tamil ..	Gift of gold for a lamp to the same temple by Pirāntakaṇ-ṭṭaṇ.
447	Do.	Do.	Parakēsarivarma	33th "	Vatteluttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallaparam in Māḷa-nāḍu.
448	Do.	Do.	Māḍirakōṇḍa Parakēsarivarma	[36]th "	Do. ..	Gift of two lamps to the same temple by the headman of Kilimallur in Uṭṭar-ṭṭaṇ.
449	Do.	Do.	[Bajara]jakeśarivarma, 'who [destroyed the ships at] Kāṇḍalor.'	Lost	Do. ..	Damaged and built in. Mentions Teṇṇavāra-nāḍu.
450	Do.	Pāṇḍya	Jatilaṇṇaṇ alias Tribhuvanaśakara-vartin Kōṇṇermaiḱōṇḍaṇ Kulasekhara-dēva alias Parākrama-Pāṇḍya, son of Abhirama-Paśakrama-Pāṇḍya.	Śaka 1474, 8th year, Virodhikṛit, Karakaṭaka, 20. ba. di. dvitīyā, Sunday, Ariṭṭan.	Tamil ..	Registers an order by the king, who is here called Viraveṇ-baṇḍi, to Tiruṇelvēlī-Perumaḷ, granting land, money and certain privileges to a certain Alagiyaśakkaṇ for looking after the accounts of the temple at Tirukkuṟṟalam.
451	On the north wall of the same prākāra.	Do.	Tribhuvanaśakravartin Kōṇṇermaiḱōṇḍaṇ Tiruṇelvēlī-Perumaḷ son of Abhirama.	Śaka 1470, Kīlaka, 5, Monday, Uttirama.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do.	Vira-Pāṇḍyadeva	Śaka 1398, Mēsha 15, Chaturdaśi, Sunday, Haṣa.	Do. ..	Registers gift of money and land to a certain Kuttaṇṭṭaṇ-Perumaḷ Rudra-dēvaṇ for singing (śaṣipadaḷ) in the temple during the 1st ten days of each month.
453	On the west wall of the same prākāra.	Do.	Kulasekhara-dēva	2 + 33th year, Rishabha, 27 ba. di. pañcamaḷ, Saturday, [Tiruv]ṭṭaṇam	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chōla	^{Saṅga-ya-} Bajaraśakeśarivarma alias Hajaraśadeva [1].	2 ^o year	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vatteluttu (Vaiṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with <i>Śaṅgaśakras</i> etc. The word Śaḍaiyaṇ is prefixed to the name of the king. Records a gift of land by the residents of the village of Vinnarḍai alias Vikrama-Pāṇḍyanallur in Kōṭṭur-nāḍu a subdivision of Iḷa-maṇḍaṇam for a lamp to the temple of Tirukkuṟṟalattu-Bhaṭṭarakaṇ.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chola ..	Rajaraja I .. ..	....	Tamil	Built in the middle and unfinished. Refers to the re-engraving of the Vatteluttu records in Tamil, contains a portion of the historical introduction commencing with the words <i>Prasasti</i> etc.
456	Do. .. ..	....	....	Saka 165[6] 4. 8n. di. dvityya, Monday, Migastis- sha (Migastisrahu). [3]2nd year	Do.	Do. Refers to the distribution of services in the temple among a number of persons and fixing their remuneration. Refers to an earlier grant by King Kulasekharadeva.
457	Do.	Pandya ..	Mavarman alias Tribhuvanachakravartin Srivallabhadēva.	....	Do.	Built in the middle. Seems to register a gift of land for services in the temple.
458	Do. .. ..	....	....	Saka 1333, Kumbha, 13. ba. di. dasami Mula.	Do.	Built in the middle. Registers gift of land to 11 persons for the re-vigoration of the Vedas (adhyayana) in the temple and for the investiture of the sacred thread on all Fridays (to the god) (?). Mentions Kulasekharadeva and Tirukhalaya-chaturvedimangalam.
459	Do. .. ..	....	....	Saka 1351, Masha, ba. di. prathamā, Siddha-yoga, Vigakha.	Do.	Built in the middle. Gift of land to 12 persons for the re-vigoration of the four Vedas. Mentions [. . .] raman Srivallabhadēva.
460	Do.	Pandya ..	Mavarman alias Tribhuvanachakravartin Srivallabhadēva.	32nd year, Vaigasi 4.	Do.	Built in the middle. Records that as the number of persons performing worship in the temple of Tirukkuralamudaiya-Nayinar was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kalavayamangal, Champakadevi and Manjunadi-chaturvedimangalam in Vadavari-nadu.
461	Do.	Do	Srivallabhadēva	Saka 1355, Rishabha, 14, 8n. di. dvityya, vriga- stisra.	Do.	Built in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above for worship in the temple of Kurulanatha. Mentions the temple of Sivachaturvedimangalaiyar.
462	On the south wall of the same prakara. ..	....	....	Saka 1[3]63, Tula, 1. 8n. di. dvityya, Monday, [Vrijili- yoga Vyaghra- karana, Svād.	Do.	Much damaged.
463	On the same wall .. ..	....	....	Saka 1453, Kollam 707, Makara, 17. 8n. di. Septami, Sunday, Asvati.	Do.	Gift of land by the Brahman of Melai-agarum alias Trikutalaya-chaturvedimangalam to Narayanar Kallasaugthar Bhutta of Padagam a resident of Manjalai-vallar alias Avanmududaiya-chaturvedimangalam a brahmadēya in Tarakkudi-nadu for the re-vigoration of the Vedas, at the service called Parakrama-Pandiyar-sandi alias Usha-puja. Gift of a lamp to the temple of Tirukkuralamudaiya-Nayinar in Tennari-nadu.
464	Do. .. ..	....	....	Do.	Do.	Records a gift of land, situated in Poliyar a village of Tennari-nadu, made at the instance of the king by Viravop-bamalai alias Tirunel dipperumal to a certain Srami-dosar alias Mahaganapati-Bhatta belonging to Acharya Suddha-santana of the Amarddasrama in Irappa-Varendi grama.
465	Do. .. ..	....	Jatilavarman alias Tribhuvanachakravartin Kondraimakkonday Abhirama Parakrama-Pandiyadeva.	Saka 1471, 6th year, Saumya, Mithu- ra, 30, 8n. di. dvityya, Ihura- day, Siddha-yoga, Gaja-karana, Aresha (Aslesha).	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondan [Kulaśekhara-deva] alias Parākrama-Paṇḍya, son of Abhirāma-Parākrama-Paṇḍya-deva.	Śaka 1473, 8th year. Virodhikrit Kan-ya, 3. 8. di. [Friday], [Thursday] Mahendra-Yōga, Gaṇa-karapa, Soti (svāti) 3[1] + 2nd year, Mina, [1] 8, 8. di. [Friday], Monday, Nriṅgaśrī-bha.	Tamil	Gift of land for the recitation of the Vedas by the order of prince Tirunelvelipparamaḥ Viraveṇḍamalai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḥ Parākrama-Paṇḍya-deva.	42nd year, Rishu-bha, 8. di. [Friday], Monday, Nriṅgaśrī-bha.	Do.	Records the appointment of some additional bands to conduct worship in the temple of Tirukkurālamūḍaiya-Nayaṇār. Mentions the temple of Maṅgaipparamaḥ Nayaṇār at Uttarakōḍamūṅgai.
468	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Perumaḥ Śivalabhadeva.	...	Do.	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Maṅṅunūdi-ohatur-vedimaṅgalam when making the appointment.
469	On the west and south walls of the kitchen in the same prakāra.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Paṇḍya-deva.	...	Do.	Fragments. Begin with the introduction <i>Śaṅkara</i> . States that Satabhishaj was the birth-day asterism of Vikrama-Chōja who is stated to be the brother-in-law (maholāvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṇṛmaikondan.	32 + 1st year, Puraṭṭasi 17.	Do.	States that a number of men and women were presented to the temple of Tirukkurālamūḍaiya-Nayaṇār as servants.
471	On the south wall of the Kulaśay-moli-Amman shrine in the second prakāra of the same temple.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Perumaḥ [Kulaśekhara-deva].	2 + 3 [6]th year, Thursday, 23 ba. di. Makha, Śaka 1470, Kṛhaka, Kumbha 18, ba. di. [Friday], Gaṇa-karapa.	Do.	Damaged. Mentions Saudura-Paṇḍya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumaḥ Parākrama-Paṇḍya-deva ..	...	Do.	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumaḥ Alagaṇ Perumaḥ Parākrama-Paṇḍya-deva.	...	Do.	Much damaged. Seems to register a gift of land.
474	(In the same wall)	Do. ..	Parākrama-Paṇḍya-deva ..	Śaka 1399, * + 6th year.	Do.	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḷaḷvay-moḷimaṅgaiyar.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondan [Kulaśekhara-deva, son of Abhirāma Parākrama-Paṇḍya-deva.	Śaka 1467, 3rd year Śravaṇa.	Do.	Built in at the end. Gift of land to Meyhaṇḍadevaṇ Chintamaṇi for reciting the songs composed by Jānu-sāmbanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśekhara-deva ..	2 + 3[4]th year, 10, 8. di. Prathama, Saturday, Anūḷam (Anurādha).	Do.	Damaged. Gift of land for worship and offerings to the goddess Nachohyar Kuḷaḷvaymoḷimaṅgai.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same mapdapa.	Pandya ..	Kulasékkharadéva	2 + 36th year Tula, 3, 30. di. septami, Friday, Anilam (Anurādha)	Tamil ..	Much damaged and incomplete. Records that Adakkalan-gattai Sōl[?]yadasiyan was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Kulasekhara-déva alias Parakrama-Pandya, son of Abhirama[ma]Parakrama[?]Pandyā [deva].	Śaka 1473 [Śadha]- raṇa, Kanya, 28 [śu] di. [śu], Wednesday, Subha-yoga, [Si]mha-karapa, Anurādha].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tiruvel[?]perumā[?] Viravopāmalai.
479	On a pillar set up on the north side of the same shrine.	Chōla ..	Parakésarivarman alias Rajendrasimha ..	2nd year	Do. ..	Gift of a lamp by a certain Vellandēvan Pattabagan a native of Paṅṇi to the temple of Tirukkurralatu-Ālvar in Teṇṇavari-naḍu.
480	On the same pillar (<i>loc.</i>)	Pandya ..	Maṇāḍajaiyaṇ	4th year and 300th day.	Vatteḷuttu ..	Gift of a lamp to the temple of Tirukkurralatu-Bhataia in Teṇṇavari-naḍu by Maṇāḍachōpan, the chief of Poliyōr, <i>(see map p. 1172)</i>
481	On the south wall of the Kurumbala shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Perumal Tirunelvēlpperumal Viravopāmalai alias Dhanma-Perumal Kulasekhara-déva son of Abhirama Parakrama-Pandya-déva.	Śaka 1479, 7th year Pīngala, 16, 30. di. Mēsha, 30. di. [śu], Tuesday, Subha-yōgi, Subha-karapa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of Āḷagan-Perumal Ativirama, an and Ativiramaṇ Parakrama.
482	On the north wall of the Svami-nathasvamin shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Āḷagan-Perumal Ativirama alias Śrivalakha-déva, son of Perumal Kulasekhara-déva.	Śaka 1513 24th year, Mithuna 16, 30. di. [paṇ- cha]mi, Sunday, Subha-yōga, Subha-karapa, [Pushya].	Do. ..	Records that the king Abhirama Varatūṅgarāma alias issued an order for the grant of certain lands and tanks situated in Guṇarāmanāllur a village of Teṇṇāri-naḍu for the sacred bath and worship of the images of Śyamaṇatha and Nāgēdvari set up in the temple by Pācheḷaiyappa-Nayaka.
483	On the east wall of the Somaṅginga shrine in the same prakāra.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Kulasekhara-déva.	4th year, Simha, be. di. Navami, Friday, Rōbipi.	Do. ..	Gift of land by purchase for a lamp to the temple of Tiruk-kurāḷamudaiyar at Tirukkurāḷam in Teṇṇavari-naḍu.
484	On the north wall of the Dharaṇipitha shrine in the same prakāra.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōnērmaikondan Perumal Āḷagan Perumal Ativirama alias Śrivalakha-déva.	Śaka 1519, 34th year Dhanuṁkhi, Uttarayana Śisira-rītu, Mīna, 29, 30. di. aṣṭa- mi, Wednesday, Subha-yōga, Subha-karapa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanid-kavira haudrakula-pradīpa, etc. Records that Āḷagan Perumal Ativirama alias Abhirama born in the asterism Śraviṣṭha made a gift of land for worship in the temple and the feeding of Brahmanas.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanaachakravartin Konērmaikondan Perumal Alegen Perumal Ativirarāma alias Srivallabhadēva.	Śaka 15[1]2, 28th year, Vikrīti, Uttarayana, Śādra-ritu, Mīna 15, ba. di. dvādaśi, Friday, Avittam, (Śravishtā).	Tamil ..	Damaged. Registers a gift of land in Guparamanallor, a village of Tennari-naḍu for the sacred bath and offerings to a Sahasraliṅga, in the temple of Tirukkuralamudaiyar set up by a native of Idattavēli in Vēmar-naḍu.
486	Do.	Do. ..	Do. do.	Śaka 1509, 25th year, Śa[rva]jit, Dakṣiṇāyana, Grihmar-ritu, Aśha[dha], śu. di. Trītiya, Saturday, Uttara-Phalgunī.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyāñjanapotaṭi in the same prakāra.	Do. ..	Jatila-varman alias Tribhuvanaachakravartin Konērmaikondan Perumal Alegen Perumal Ativirarāma Srivallabha	Śaka 1496, 11th year, Śrīmukha, Dakṣiṇāyana, Śarad-ritu, Vriśohika 7, śu. di. Ykādāśi, Monday, Subha-yoga, Subha-karapa, Kāvati.	Do. ..	Records a gift of land by the king for the recitation of the Vēdas (adhayana) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakṣiṇāyana, Varsha-ritu, Śrīma, śu. di. Trayōdaśi, Wednesday, Siddha-yoga, Vibhva-karapa, Tīrvvōpan (Śrāvapa).	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira Chandrakulapūlpa etc. The king who calls himself the son of Tīrūvelīpperumal Viraveṇbamālai alias Dharmā-Perumal Kulasekhara-dēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkuralamudaiya-Nayanar for conducting the sacred bath.
489	On the same pillar	Do. ..	Perumal Śrivalabhadēva, son of Perumal Tīrūvelīpperumal Viraveṇbamālai alias Perumal Kulasekhara-dēva.	17th year, Pramadi, Dakṣiṇāyana, Varsha-ritu, Śrīma [25], ba. di. Trītiya, Friday, Aylīyam (Aśleśha).	Tamil ..	Registers a gift of land at Ilañji in Tennāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Kurkaḷaka and not Śrīma.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulasekharasundarayar temple at Tenkasi.	Pandya	Jatila-varman alias Tribhuvanachakravartin Konarmanikondan Perumal Alagaperumal Ativiraraman alias Srivallabhadra.	Saka 1489, 5th year, Prabhuva, Uttarayana, Hemanta-ritu, Makara 30, ba. di trayodasi, Tuesday, Subha-yoga, Subha-karana, Uttarahadha.	Grantha and Tamil.	The introduction commences with the words <i>Bhuvanaiskavira</i> etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulasekharanatha, Kujavayamolimganai-Naobohiyar and the <i>parivatra devatas</i> situated on the eastern side of Dakshin-Kasi on the north bank of the Chitra river, renewal of the services and festivals and the grant of lands in Vadavari-nadu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do.	Do.	Saka 1488, 3rd year, Kehaya, Uttarayana, Grishma-ritu, Mithuna 9, ba. di. dasami, Thursday, Subha-yoga, Subha-karana, Visakha.	Do.	The introduction commences with the words <i>Bhuvanaiskavira</i> etc. Gift of a village in Vadavari-nadu, excepting the <i>devadana</i> and <i>brahmadaya</i> lands in it, for conducting worship thrice daily, for <i>Bhadrabali</i> -offerings, and for festivals in the same temple.
492	On the west and south walls of the mandapa in front of the same shrine.	Do.	Do.	Saka 1490, 6th year, Vibhava, Uttarayana, Hemanta-ritu, Makara 1[6], ba. di. panchami, Friday, Subha-yoga, Subha-karana, Uttaram.	Tamil	Records gift of two gardens to the same temple for the <i>vastu-nis</i> -festival, by the officer Kodandaraman Sivala Kalingarayan and another to the temple of Kulasekharanatha.
493	On the south wall of the same mandapa.	Do.	Do.	Saka 1495, 11th year, Srimukha, Kartika 2 [7], ba. di. trayodasi, Tuesday, Subha-yoga, Subha-karana, Mula.	Do.	Gift of land and a house-site to a certain Tirunelveliperuna Vallavarayar for keeping the accounts of the servants (<i>kanni</i>) in the same temple.
494	On the same wall	Do.	Do.	Saka 1489, 5th year, Prabhuva, Avai 20, ba. di. tritaya, Friday, Ganda-yoga, Vanija-karana, Uttirattadi (Uttara - Bhadrakpad).	Do.	Damaged. Gift of land and a house-site as a <i>kanyadoti</i> to another individual for keeping the accounts of the devotees (<i>updar</i>).
495	On the north and west walls of the same mandapa.	Do.	Jatila-varman alias Tribhuvanachakravartin Konarmanikondan Perumal Alagaperumal Ativiraraman alias Srivallabhadra, son of Perumal Tirunelveliperumal Vrazenbamalai alias Dharma-perumal Kulasekharadeva.	Saka 1492, 8th year, Pramodita, Dakshinayana, Sarad-ritu, Margasi 16, ba. di. dvitaya, Thursday, Subha-yoga, Subha-karana, Punarvasu.	Grantha and Tamil.	Commences with the words <i>Bhuvanaiskavira</i> , etc. Records gift of land in Marudangulam in Tenjari-nadu for the objects stated in No. 491 above.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Konērmakōṇḍaṇ, Perumāḷ Alagay Perumāḷ Ativirarāma alias Srivallabhadeva.	Śaka 1490, 6th year, Vibhava, Uttarayana, Hō-manta-ritu, Makara [1], ba. di. pañchami, Friday, Subha-yoga, Subha-karam, Uttaram (Uttaram-phalgun).	Tamil ..	Gift of lands as padaividu to Kulasekhara-Nayinar. Mentions Kulasekharanallar in Teṇṇāri-nāḍu and Puliyar-Parakramapaṇḍya-chaturvedimagalam.
497	On the south, east and north sides of a platform in front of the same mandapa.	Do.	Jatilavarman alias Tribhuvanachakravartin [ritin] Ativirarāma alias Srivallabhadeva.	Śaka 1489, 5th year, Prabhava, Dakshinayana, Varsha-ritu, Sinhha 13, su. di. okadesi, Monday, Subha-yoga, Subha-karam, Rohini.	Do.	Gift of land called Jagaviramanatiruttu as kapiyapoli to a private individual for writing the temple accounts. Mentions Parakramapaṇḍiy-pōreri in Vaḍavai-nāḍu.
498	On the north wall of the Vinavar- am-Perumāḷ temple in the same village.	Do.	Jatilavarman alias Tribhuvanachakravartin Konērmakōṇḍaṇ Perumāḷ Alagay-Perumāḷ Ativirarāma alias Srivallabhadeva.	Śaka 1488, 3rd + 4th year, Akshaya, Uttarayana, Pharus 9, su. di. dagaui, Sunday, Subha-yoga, Subha-karam, Visakha.	Grantha and Tamil.	Commences with the words Uthuvanaikavira, etc. Records the building of the temple called Srivala-Vinavar-Emberuman alias Alagar by the king and provides for worship and offerings to the same. The village granted is called Kunṭidevi-chaturvedimagalam a brahmadeya in Vēlur in Madurai-Uḍaiya-valanāḍu.
499	On the west wall of the same temple.	Do	do.	Śaka 1493, Prajōtpatti, Uttarayana, Mīna 6, su. di. dvitīya, Subha-yoga, Subha-karam, Svati.	Tamil ..	Records gift of lands to Bṛāhmanas and Śōdras for doing service in the temple of Srivinnagaram. Mentions Kulasekharanallar in Teṇṇāri-nāḍu and the temple of Kulasekharanudaiyar.
500	On the west and south walls of the same temple.	Do.	do.	Śaka 1493, 9th year, Prajōtpatti, Uttarayana, Mīna 6, su. di. dvitīya, Sunday, Subha-yoga, Subha-karam, Svati.	Grantha and Tamil.	Commences with the words Uthuvanaikavira, etc. The king is also called Sivalamāraṇ. Records a tax-free gift of land for Śrībhakti and festivals to the temple of Nayinar Sivalavinavar-Emberuman at Puliyar alias Kulasekharanallar in Teṇṇāri-nāḍu. Mentions Maruderkōṭṭai in Vaḍavarināḍu. Records also a gift of land at Vinḍaṇṇur in Kārumarināḍu, made for the Kāmānuja-kūdam built in front of the shrine of the god by Uḍaiyar Kulasekhara Kalitgarayan.
501	On the south wall	Do.	do.	Śaka 1488, 3rd year, Keshava, Uttarayana, Mithuna 5, su. di. dasami, Sunday, Subha-yoga, Subha-karam, Visakha.	Do.	Commences with the words Uthuvanaikavira, etc. Records the gift of the village of Idakkal in Vaḍavarināḍu and lands under the tank Kulasekhara-pōreri excoloding the devadanas, tiruvaiyattam, agarappattu, naḍappuram, etc., for worship thrice daily, festivals, offerings and other services in the Viṅḍu temple constructed by the king under the name Sivala-Vinavar-Emberuman.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viśvanathasvamin temple in this same village.	Pāṇḍya ..	Jatīlavarman alias Parākrama-Pāṇḍyadeva alias Kulasekharadeva, who was born in the asterism Kṛttikā.	Śaka 1419, 18th year, Śimha 2, su. di. tṛtīyā, Tuesday, Uttirāram.	Tamil ..	Records the assignment, to Śivapadaśekharaṇ Dikkellampugalum-Perumal, of the 7th share of the service in the temple of Uḡaiyār Viśvanatha at Dakshina-Kāsi on the north bank of the Chitra river in Teṇṇārinādu which had ceased to be performed since the 15th year by Tanakkunalla-Perumal Saivaśikhamaṇi-Bhaṭṭaṇ and was not claimed by any of his relations. Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple. Refers to the transaction mentioned in No. 503.
503	On the same wall	Do.	Do.	Śaka 1412, 11th year, Kumbha, 18, su. di. pañchami, Sunday, Aśvadi.	Do. ..	
504	Do.	Do.	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka 1419, 18th year, Śimha 2, su. di. tṛtīyā, Tuesday, Uttirāram.	Do. ..	
505	Do.	Do.	Do.	Śaka 1421, 20th year, Vṛśchika 16, ba. di. tṛtīyā, Wednesday, Aśvati.	Do. ..	
506	On the north and west walls of the same shrine.	....	....	Kollam 686, Śimha 9, ba. di. aṣṭami, Rohini.	Do. ..	Records that the service due in the temple by the second karṇi having stopped from the 10th year by the death of the permanent incumbent Viśvanatha-Bhaṭṭaṇ without a legal claimant, the lands pertaining to it were assigned to a new individual named Kaiśamundaiyan Kulasekharanundaiyan. Mentions the street called Viṭṭanavinōḍan-perunderu and Kunṛakkudi in Teṇṇārinādu. Records that Arikēśarideva alias Parākrama-Pāṇḍyadeva built the temple of Viśvanatha and Gauri at Dakshinā-Kāsi on the north bank of the Chitra river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him. Built in in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēśari Parākrama-Pāṇḍyadeva born in the asterism Mṛgaśīrṣa	Śaka 1374 (vasuḷka), Vṛśchika 16, su. di. dvitīyā, Monday, Mṛga.	Do. ..	
508	On the same walls	Do.	Kulasekharadeva	Śaka 1416, 16th year, Paṅḍuni 16, Paurṇami, Wednesday, Haṣṭa.	Do.	Built in in the middle. Gift of land in Kunṛakkudi a village of Teṇṇārinādu and garden and house-sites (at Teṇṇāsi) to a number of dancing girls for service in the same temple.
509	Do.	Do.	Do.	Do.	Do.	Refers to a gift of land, house and garden to a private individual for mēṁkaval.
510	On the south wall of the same shrine.	Do.	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka [14] 19, 18th year, Śimha 2, [su.] di. tṛtīyā, Tuesday, Uttirāram.	Do.	Built in in the middle. Records the assignment of lands as arohanai-kāṇiyāṭṭhi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 503 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Jatīlavarman alias Tribhuvanaśekhara-vartin Kōṇṛmaikōḍḍē Tiruvelviperumal Viṭṭavēṭṭamalai alias Uḍanmaṇḍarumal Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1481, 9th year, Mithuna 16, su. di. aṣṭami, Tuesday, Haṣṭa.	Do.	Records an order of prince Alagan-Perumal Ativaraman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṇḍaṇ in place of one who had defaulted.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumal Tirumelveliperumal Virapenbāmālai alias Kulasekharadeva, son of Abhirāma Parākrama-Pandya-deva.	Śāka 1475, 4th year, Pramādoba, Dakshinayana, Vriśchika 18, su. di. dvadasi, Friday, Varyana-yoga, Balava-karapa, Punnarvasu.	Grantha and Tamil	Commences with the words Bhuvanakaivra, etc. The king is said to have been born on the asterism Āśvati. Gift of land as devadāna to the temple of Viṣvanātha for worship and offerings to the images of Nayanmar set up in it.
513	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumal Tirumelveliperumal alias Kulasekharadeva, son of Perumal Abhirāma Parākrama-Pandya-deva.	Śāka 1474, 2nd year, Paridapi, Mēsha 29, su. di. dvitiya, Monday, Subha-yoga, Subha-karapa, Rōhini.	Do.	Commences with the words Bhuvanakaivra, etc. The king is said to have been born in the asterism Āśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Āśvati of the king in each month and for the Vaigāśi-Viśakha festival to be conducted in the abhisheka-mandapa built by him in the same temple.
514	Do.	Do. ..	Varaguna Nivallabha	Śāka 1637	Do.	Records that the king who is also called Pandya Kulasekhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñesā-Vignesvara and granted an agrahara under the name Abhishekapura to the Brahmanas who conducted the sacrifice.
515	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumal Tirumelveliperumal Virapenbāmālai alias Dharmaperumal Kulasekharadeva, son of Abhirāma Parākrama-Pandya-deva.	Śāka 1485, 11th year, Kudhired-gari, Uttarayana, Vasanta-pitṛ, Rishabha 26, su. di. prathama, Saturday, Subha-yoga, Subha-karapa, Rōhini.	Tamil	Records an order of prince Aṅga Perumal Ativiramaṇ for the grant of land to a certain Tattvaṇṇakasa for the benefit of a manṭha.
516	Do.	Do. ..	Kulasekharadeva	Śāka 1422, 21st year, Jula 3, su. di. dasami, Friday, Avittam (Śravishtā).	Do.	Records gift of lands and house-site to a certain Sevaiyir-chodinaṇ Tiukkuramandayen Kulasekhara-Kalinga-layan a native of Melai-Kodumalūr alias Uttama-Pandya-nallor in Vudatubichentti-naḍu for writing accounts in the temple of Viṣvanātha. One of the lands given was originally held by Krishṇa Parākramaṇḍiya-Brahmadrayaṇ who died without any issue.
517	Do. .. ..	....	....	Śāka 1447, Kollam 701, Kanni 15, la. di. dvadasi, Thursday, Makha.	Do.	Records that the worship and service rendered in the temple of Viṣvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kupprakudi, a village of Tennari-naḍu, were transferred at the instance of prince Viramārttaṇḍan alias Śiraiy-mottavar to another individual.
518	On the north and west walls of the same mandapa.	Pandya ..	Arikesarideva alias Parākrama-Pandya-deva.	Śāka 1385, Mina 10, su. di. navami, Friday, Tiruvadirai (Ardra).	Do.	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viṣvanātha and registers gift of lands, houses, etc. to them. Refers also to the construction of the temple by the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pandya ..	Kulaśekhara-dēva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. śkadāśi, Wednesday, Uttirāram.	Tamil ..	Records that, as the lands granted originally by king Parākrama-Pandya-dēva to Śivandaperumal-Pāndya and others for service in the Gaari shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśekhara in Kunjakkudi-perumal alias Jayavirāma-pererē for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pandya-dēva	Śaka 1406, 2 + 9th year, Kartigai 28, āu. di. saṭṭam, Friday, Uttirāṭṭadi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc. in the temple and constituted as the 10th kotu in the time of Kulaśekhara were doing the service receiving the privileges allotted to them, without however being given the written order (olai) the omission was now supplied and they were given garden land and a house in the street called Nilakandanperunderu.
521	Do.	Do. ..	Do. ..	Do. ..	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do. ..	31 + 9th year ..	Do. ..	Records a gift of land in Viśvanāthallūr free of all taxes to a certain Kaṣṭhuvayṭaperumān, by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśaṅkara-var-tin Kōṇṛmai-kondan Kulaśekhara-dēva son of Abhirāma Parākrama-Pandya-dēva.	Śaka 1467, [23]rd year, Sarvadāri, Rishabha 22, āu. di. saṭṭam, Tuesday, Vajra-yōga, Vyāghra-karaṇa, Uttirāram.	Do. ..	Records gift of land for a nāṭha and its maintenance to a certain Satyaśāradarjāni who was required to read the āgamas, purāṇas and Śaivāsiddhānta.
524	On the same wall	Do. ..	Parākrama-Pandya-dēva alias Kulaśekhara-dēva.	Śaka 1412, 11th year, Kumbha 18, āu. di. paṇḍam, Sunday, Āśvati.	Do. ..	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jatīlavarman alias Tribhuvanaśaṅkara-var-tin Kōṇṛmai-kondan Kulaśekhara-dēva alias Parākrama-Pandya-dēva, son of Abhirāma Parākrama-Pandya-dēva.	Śaka 1469, 6th year, Pavaṅga, Śinṭha 28, āu. di. trayo-dāśi, Sunday, Adipaṇḍha-yōga, Varāha-karaṇa, Tirovōṇam (Śra-vana)	Do. ..	Records that the king conferred the appointment of olai-ajuttu on Ahavarāma-Kalīngarāyan Ulagudiya-perumal a native of Melai-Koṇḍamālur alias Uttanapandyanallūr in Vaḍakaraichobembi-nadu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśekhara-Kalīngarāyan Paṇḍaba-Perumal Śivala-Kalīngarāyan, a native of Tirukkūrjālam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśaṅkara-var-tin Kulaśekhara-dēva.	2 + 37th year, Tula, paṇḍam, Thursday, Mṛgaśīrṣha.	Do. ..	Obstruted by pillars. This inscription is connected with No. 519 registered above. Mentions annāḍi Parākrama-Pandya-dēva.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pandya ..	Kulaśekhara-deva	Śaka 1424, 23rd year, Simha 12, 4u. di. aṣṭami, Thursday, Anuradham (Anuradha).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kuṇṇakkudi in Tannāri-nādu and a house at Nāṭṭiśvaṁṇḍaiyān and Dikkēlampuḡalūm-perumai for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same maḡḡapa.	....	....	Śaka 1469, Kollam 722, Sittirai 17, 4u. di. aṣṭami, Wednesday, Subba-yōga, Tiruvōnam (Savana).	Do. ..	Registers gift of land in Pappāṇ-kulam, the north-western hamlet of Mulli-nādu for worship in the festival called Sēṇbagaramaṇ-ṇḍai in the temple of Viśvanātha by Saṅkarānāyānamurti Veṇṇuṇḡapkoṇḡa Bhatalavira-rāmarmaṇ the Muttavar of Jayatūṅga-nādu.
529	On the same wall	Pandya ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇermaikōṇḡaṇ Tiruvelipp-perumai Viraveṇḡamālai alias Kulaśekhara-deva, son of Abhirāma Parākrama-Paṇḡyadeva.	Śaka 1479, 7th year, Pingala, Dakṣiṇāyana, Griṣhma-ritu, Karkāyaka 28, 4u. di. śukla, Thursday, Harshapa-yōga, Balavā-karapa, Mṛgaśīrṣha.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-avira, etc. Records gift of lands and tanks in Sundarapāḡḡivap-perēri which was a hamlet of Malaiyadikkurūḡobhi in Ari-nādu as devādāna to the temple of Viśvanātha at Dakṣiṇa-Kāśi by prince Alagaṇ Perumai Ativirāma bārn in the asterian Panarvaṇu.
530	Do.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇermaikōṇḡaṇ Tiruvelipp-perumai Viraveṇḡamālai alias Dharmap-perumai Kulaśekhara-deva, son of Abhirāma parākrama-Paṇḡyadeva.	Śaka 1480, 8th year, Kalyāṇka, Uttara-yāna Griṣhma-ritu, Mithuna 6, 4u. di. dvitīya, Thursday, Brāhma-yōga, Gaja-karapa, Uttaraśāḡḡha.	Do. ..	The introduction commences with the words Bhuvanai-avira etc. Records that the prince mentioned in No. 529 above constructed a shrine for Veṇṇi-udaiyar Sōkkanātha on the northern side of the second prakāra in the Viśvanātha temple at Dakṣiṇa-Kāśi and granted land in the hamlet of Kulaśekharaṇḡḡeri in Ari-nādu for its daily requirements.
531	Do.	Do	Jatīlavarman alias Tribhuvanachakravartin Kōṇermaikōṇḡaṇ Perumai Kulaśekhara-deva alias Parākrama-Paṇḡyadeva, son of Perumai Abhirāma-Paṇḡyadeva.	Śaka 1470, 6th year, Kṛtika, Viścika 28, 4u. di. dvādāśi, [Monday], Sōbhana-yōga, 4u. di. aṣṭami, Sōdi (Svati).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tiruvelipp-perumai, son of Abhirāma Parākrama-Paṇḡyadeva at the service called Vira-veṇḡamālai ṇḡai after him and for a special festival on the day of his asterism Aśvati which fell in the month of Aṇai.
532	Do.	Do.	Bhuvanai-avira Jatīlavarman alias Tribhuvanachakravartin Kōṇermaikōṇḡaṇ Perumai Kulaśekhara-deva alias Parākrama-Paṇḡyadeva, son of Perumai Abhirāma Parākrama-Paṇḡyadeva.	Śaka 1470, 6th year, Kṛtika, Tula 25, 4u. di. aṣṭami, Wednesday, Sōdha-yōga, Sōbhana-yōga, Aṇilyam (Aślesha) 31, 4u. di. dvādāśi, Mithuna 16, 4u. di. trayōḡḡṇi, Wednesday, Anuradham (Anuradha).	Do. ..	Records that prince Abhirāmarman son of Perumai Kulaśekhara-deva alias Parākrama-Paṇḡyadeva gave lands at Teṇḡmalai a village of Ariya-nādu, to the temple for the mid-day ṇḡai offerings to the god Viśvanātha and the goddess Ulaḡumūḡundaiya-Nāḡḡaiyar. The title Bhuvanai-avira is prefixed to the name of the king.
533	On the south and east walls of the same maḡḡapa.	Do.	Jatīlavarman alias Tribhuvanachakravartin Parākrama-Paṇḡyadeva.	31 + 6th year, Mithuna 16, 4u. di. trayōḡḡṇi, Wednesday, Anuradham (Anuradha).	Do. ..	Registers a gift of land in Paḡḡur, a village in Kōṇmaṇai-nādu as a devādāna to the temple of Viśvanātha.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the north and east walls of the same mandapa.	Pandya	Jatila-varman alias Tribhuvanaachakravartin Parakrama-Pandya-deva alias Kulasekharadeva, born in the asterism Kritika.	Saka 1423, 22nd year, ha. di. tritraya, Saturday, Purnavasam.	Tamil	Unfinished. Refers to the construction of the temple of Visvanatha by Parakrama-Pandya-deva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do.	Jatila-varman alias Tribhuvanaachakravartin Parakrama-Pandya-deva.	31 + 7th year, Makara 9, su. di. (dvadasa).	Do.	Gift of land in Sangottai, a village in Kurulainai-nadu, for worship and offerings in the temple of Visvanatha.
536	Do.	Do.	Konermaikondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama Parakrama-Pandya-deva.	Saka 1471, 6th year, Saunhya, Mithuna 20, [saptami, Monday].	Do.	Damaged and built in. Records that the prince Viravehama alias Tirunelvelipperumal granted certain lands in Tenkarai-Parakrama-Pandyanallur to a private individual after the death of the permanent holder as Kanjattachi.
537	On the east wall of the same mandapa.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Tirunelvelipperumal Viravehama alias Dharmarajaperumal Kulasekharadeva, son of Abhirama Parakrama-Pandya-deva.	Saka 1484, 12th year, Dundubhi, Dakshinayana, Varsa-ritu, Kanya, 6, su. di. septami, [Wednesday], [Jyeshtha].	Do.	Records that the prince Alagan Perumal Ativiraraman appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Tirunelvelipperumal Viravehama alias Kulasekharadeva, son of Perumal Ahirama Parakrama-Pandya-deva.	Saka 1477, 5th year, Rakshasa. Uttarayana, Vasantaritu, Masha 9, su. di. chaturdasi, Gaja-karana, [Harshana-yoga, Hasta].	Grantha and Tamil.	The introduction commences with the words Bhuvanaka-vira, etc. Records that prince Alagan Perumal Gunarama, born in the asterism Mula, gave lands including Arinjiripathi in Kurumara-nadu to the temple of Visvanatha for a festival to be conducted on his birth-day every year. Refers to a devadana belonging to a Muhammadan mosque (vulukkan-palli).
539	Do.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Perumal Alagan-Perumal Ativiraraman alias Srivallabhadra, son of Perumal Tirunelvelipperumal Viravehama alias Dharmarajaperumal Kulasekharadeva.	Saka 1493, 8th year, Prajapati, Uttarayana, Vasantaritu, Rishabhakrita, 16, su. di. padchami, Monday, Subha-yoga, Subha-karana, Rohini.	Tamil	Registers a gift of land and a house to a Brahmana under the orders of the king.
540	Do.	Do.	Jatila-varman alias Tribhuvanaachakravartin Konermaikondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirama Parakrama-Pandya-deva.	Saka 1473, 9th year, Virodhikrita, Sakaradritu, Tula 5, su. di. Sankhti, Monday, Adikapada-yoga, Taitula-karana, Mula.	Do.	Gift of land in Tenkasi alias Virapandiya-chaturvedimangalam in Tenkai-nadu to a Brahman named Yajnanarayana-Lhaffa by the order of the king who is styled Tirunelvelipperumal Viravehama.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same mandapa.	Pāṇḍya	Jatīlavarman alias Tribhuvanaśaṅkara-vartin Ariśaṅkara-deva	Śaka 1390, 2 + 30 th year, Śimha 21, 2 nd ad. di. divitiya	Tamil ..	Built in in the middle. Gift of land in Śāndanēripaṇṇu a village of Kūṇṇuṇṇai-nadu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prakara.	Do.	Jatīlavarman alias Tribhuvanaśaṅkara-vartin Kōṇṇamaikōṇḍan Perumaḷ Tiru-nelvelipperumaḷ Viraveṇḇamalai alias Dharmaperumaḷ .. son of Parakrama-Pāṇḍya-deva.	Śaka 1485 ..	Do.	Fragment. Ends with the mention of the king.
543	On the same wall	Do.	Jatīlavarman alias Tribhuvanaśaṅkara-vartin Kōṇṇamaikōṇḍan Perumaḷ Tiru-nelvelipperumaḷ Viraveṇḇamalai alias Kulasekhara-deva, son of Abhirama Parakrama-Pāṇḍya-deva.	Śaka 1476, 6th year, Ananda, Uttara-yapa, Griṭhama-rita, Mithuna 30, ba. di. trayō-dasi, Vriḍḍhi-yoga, Gaṇa-karana, Mṛgaśīraḥa.	Do.	Fragment. Registers a gift of land and a house to a Brahmana Śakalyakūṭṭi Sundarabāhubhāṭṭa for the reo-itation of the Anandavalli in the temple of Viśvanātha.
544	Do.	Do.	Jatīlavarman alias Tribhuvanaśaṅkara-vartin Kulasekhara-deva.	2 + 42 nd year, Kumbha 24, 6a. di. divitiya, Fri-day, Uttirattadi.	Do.	Unfinished. Registers a gift of land in Paṇḍurpaṇṇu in Kūṇṇuṇṇai-nadu to Appamalai-nātha one of the disciples of 'Ira-veṇḇaṭṭa-mudaliyar.
545	Do.	Do.	Jatīlavarman alias Kōṇṇamaikōṇḍan Parakrama-Pāṇḍya-deva, son of Abhirama Parakrama-Pāṇḍya-deva.	Śaka 1471, 7th year, Saumya, Karkāṭaka 21, ba. di. śāḍaśai, Saturday, Vāra-vaka-yoga, Simha-karana, Ro-hini.	(transliteration) and Tamil.	The introduction commences with the word Bhuvanaika-vira, etc. Records that under orders of the prince Viṇa-veṇḇamalai alias Tiruvelipperumaḷ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṇṇimar at Iṇṇakāsi.
546	Do.	Do.	.. .. [Kōṇṇamaikōṇḍan Tiruvelipperumaḷ Viraveṇḇamalai alias Kulasekhara-deva, son of Abhirama Parakrama-Pāṇḍya-deva.	Śaka 1484, 12th year, Duṇḍubbi, Paṇḇiṇṇayana, Vāra-rita, Kaṇ-ṇi] 6, Mula.	Tamil ..	Built in and damaged. Registers a transfer of land belong- ing to the second share in Kūṇṇakūṇḍi, a village of 'Teṇṇai-nadu by the order of prince Alaganperumaḷ Ati-viraṇṇai to two individuals.
547	Do.	Do.	Ariśaṅkara-deva alias Parakrama-Pāṇḍya-deva.	Śaka 1386, 31 + 11th year, Kar-ṇaka 30, 6a. di. trayōdasi, Thurs-day, Uttirattam.	Do.	Built in in the middle. Gift of land to Brahmanas for the reo-itation of the vādas (<i>adhyaṇa</i>). The land was situated in Vira-Pāṇḍya-śaṭurvēdimaṅgalaṁ founded in the name of prince Vira-Pāṇḍya.
548	Do.	Do.	Parakrama-Pāṇḍya] Vira-Pāṇḍya-deva.	Śaka 1402, 18th year, Vriḍḍhika, ba. di. śaṅamī Surday, Iṇṇa.	Do.	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Viraveṇḍamalai alias Tirunelvelipperumal Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1475, 3rd year, Pramadi. Mithuna 6, ba. di. saptami, Friday, Pradi-yōga, Bhāla-karaṇa, Śaḍaya[ṇa] (Satabhishaj). 5th	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for looking after military accounts (śenapatya-kapaṅku).
558	Do.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumal Ajagan-Perumal Ativiraṇaṇḍan alias Srivallabhadeva.	Śaka 1489, year, Prabhava, Dakṣiṇāyana, Vairiyana-yōga, Rishabha-karaṇa.	Grantba and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanakaṭra. etc. Seems to refer to the death of persons belonging to the eighth kotu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumal Tirunelvelipperumal Viraveṇḍamalai alias Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1475, 4th year, Pramadi-ota, Margali 20, ba. di. dvitiya, Friday, Vairiyadi-yōga, Taitula-karaṇa, Pushya.	Tamil ..	Records gift of land in Tāṇḍavūrparṇu in Tēṇṇari-nāḍu and a house to a certain Pūḍmanabha-Bhaṭṭa for the recitation of the Vedas by the order of the king.
560	Do.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumal Tirunelvelipperumal alias Viraveṇḍamalai alias Dhanma-Perumal Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1481, 9th year, Siddhārthi. Uttarayana, [śu. di.] aṣṭami, Tuesday, Uttirāḍam.	Do. ..	Records that at the order of prince Ajagan-Perumal Ativiraṇaṇḍan, the temple lands situated at Parākrama-Pāṇḍyanaḷai near Tēṇḍi in Tēṇṇari-nāḍu and enjoyed by Kaṇḍiyadevaṇ who had died without any heir, were transferred to Umayorupagumudaliyar as a tiruvallikāṇiyāṭhi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi. Vriśchika 6, śu. di. śaṣṭhi, Sunday, Vriśchikā yōga, Taitula-karaṇa, Śrāvana.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kotu which was in the enjoyment of a certain Sōṇḍapperumal.
562	Do.	Do. ..	Jatila-varman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Kulasekharadeva alias Parākrama-Pāṇḍyadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1470, 6th year, Kūla. Jhanus 10, śu. di. aṣṭami, Saturday, Uttirāḍi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvelipperumal for the recitation of Anandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Sadharana, Simha 21, śu. di. daśami, Thursday, Ayushman-yōga, Gaja-karaṇa, Mūla.	Do. ..	Records that at the order of the prince Viraveṇḍamalai alias Trinelvelipperumal, the temple lands situated in Puliur, a village of Tēṇṇari-nāḍu and enjoyed by Parpanabha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveḷḍadabusiṭṭi-Tirunāḍēvara-Bhaṭṭa for the recitation of the Anandavalli.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pāṇḍya ..	[Jaṭilavarman alias Tribhuvanaśaśakravartin Kōṇṛmaikōṇḍan Perumāḷ Kulaśekharaḍeḍa alias Parākrama-Pāṇḍyaḍeḍa, son of Abhirāma-Parākrama-Pāṇḍyaḍeḍa.]	Śaka 1471, 7th year, Saumya, Tula 23, 8u. di. tritiya, Wednesday, Adikaṇḍa-yōga, Taittila-kaṛaṇa, Kēṭṭai (Jyēṣṭhā). 2 + 42nd year, Makara 7, Monday, Punarvasu.	Tamil ..	Damaged. Records that at the order of prince Viraveṇḍa-maḷai alias 'Irimeḷelipperumal the temple lands belonging to the second kōṭṭa and enjoyed previously by Nallī and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanaśaśakravartin Kulaśekharaḍeḍa.]	Śaka 1470, 6th year, Kilaḷa, Sina 16, 8u. di. ekatāsi, Wednesday, Āyuehman-yōga Bhadrakarāṇa, Parat-tadi.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brāhmanas of various gōṭras and stras, 31 shares of land and houses and two shares to the temple of Kulaśekhara-Vinnagar-Emberuman in Kulaśekhara-chaturvedinagalam which was formed into a village in Urimalyeṣṭiyā. The king is said to have been born in the asterism Punarvasu.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanaśaśakravartin Kōṇṛmaikōṇḍan Parākrama-Pāṇḍyaḍeḍa.	Śaka 1471, 6th year, Saumya, Rishabha 17, 8u. di. tritiya, Tuesday, Subha-yōga, Rishabha-kaṛaṇa, Molā.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kōṭṭa for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Rishabha 17, 8u. di. tritiya, Tuesday, Subha-yōga, Rishabha-kaṛaṇa, Molā.	Do. ..	Relates to the grant mentioned in No. 568 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanaśaśakravartin Parākrama-Pāṇḍyaḍeḍa, 'born under the asterism Mrigaśirsha.	31 + 8th year, Vriśākhika 3, 8u. di. tritiya, Saturday, Mrigaśirsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Mēṣa 24, 8u. di. Chaturthi, Wednesday and Mrigaśirsha, the village of Manakavacha-chaturvedinagalam in Sēdanēri in Kurumareṇi-nādu a sub-division of Sīṅṅarāṅgaruppōkku divided into 25 shares to 25 Brāhmanas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanaśaśakravartin Kulōttunga-Pāṇḍyaḍeḍa, 'born in the asterism Jyēṣṭhā.	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, 8u. di. trayodasi, Thursday, Kēṭṭai (Jyēṣṭhā).	Do. ..	Records that the king granted to Nayinār Mahaganapati Nayinār Vamaḍeḍa-Nayinār of the lineage of Amardasramacharya of Varandagrama a village in Gaudharāṣṭre, on the north bank of the Ganges in Uttara-patha, a piece of land and had it included in Manakavacha-chaturvedinagalam which was previously bestowed by Parākrama-Pāṇḍyaḍeḍa on Brāhmanas as an agaram. The grant was made in the presence of the god Aṣṭiye-ḍokkkaṇar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south wall of the same shrine.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Perumaḷ Viraveṇbāmalai alias Dharmaperaṇḍi Kulasekharadeva, son of Abhirāma-Parākrama-Paṇḍyadeva.	Śaka 1481, 9th year, Siddharthi, Dakshinayana, Śarad-ritu, Tula 17. ba. di. prathamā, Tuesday, Vyatipata-yōga, Kanlava-karaṇa, Bharatī.	Tamil.	Records that in accordance with an order of prince Aḷagan-Perumaḷ Ativirāma, lands in Kūṇṛakkaṇḍi a village of Tennari-nadu were given to a certain Viṇvānātha for looking after the accounts of the maṭha.
571	On the south wall of the Serya shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Perumaḷ Ativirāmaḥ alias Srivallabhadeva, son of Perumaḷ Tirunelvelipperumaḷ Viraveṇbāmalai alias Dharmaperumaḷ Kulasekharadeva.	Śaka 1488, 3rd year. Kehaya, Uttarayana, (Grīṣma-ṛitu, Mithuna 23, ba. di. devīya, Thursday, Solha-yōga, Poshya.	Do.	Gift of land in Ilaṇḍi a village in Tennari-nadu to a certain Vēnuvanātha-Bhaṭṭa of Serupili for the recitation of the Vedas (<i>adhyayana</i>) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Tirunelvelipperumaḷ Viraveṇbāmalai alias Kulasekharadeva, son of Abhirāma-Parākrama-Paṇḍyadeva.	Śaka 1479, 7th year, Pīṅgala, Dakṣinayana, Grīṣma-ṛitu, Kartaka 29, amāvāsya, Saturday, Vyatipata-yōga, Nāga-karaṇa, Purnavaśi.	Do.	Records that at the instance of prince Aḷagan Perumaḷ Ativirāman, lands were granted to Ekanarayana-Bhaṭṭa of Vaṅgiparam as a permanent holding for writing the military accounts (<i>śāṇḍapattiya-kaṇakku</i>).
573	On the same wall	Do.	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Paṇḍyadeva, son of Abhirāma-Parākrama-Paṇḍyadeva.	Śaka 1471, 7th year, Nāmya, Mīna 29.	Do.	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Viraveṇbāmalai alias Tirunelvelipperumaḷ].
574	On the west wall of the same kitchen.	Do.	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Perumaḷ Ativirāman alias Srivallabhadeva.	Śaka 1495, [10th year, Śrīmukha, Uttarayana, Śarad-ṛitu, Kumbha 6, Svāti.	Do.	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatūgarāma.
575	At the entrance into the same kitchen, right side.	Do.	Jatilavarman alias Tribhuvanachakravartin Kōṇṛimaiṇḍan Perumaḷ Tirunelvelipperumaḷ Viraveṇbāmalai alias Dharmaperumaḷ Kulasekharadeva, son of Abhirāma-Parākrama-Paṇḍyadeva.	Śaka 1476, 5th year, Ananda, Uttarayana, Śarad-ṛitu, Mīna 23, ba. di. devīdasi, Wednesday, Subha-yōga, Taitula-karaṇa, Śastabhisaj.	Do.	Registers a gift of land and a house to Narayana-Bhaṭṭa at the instance of prince Guṇarāman Aḷagan-Perumaḷ, for <i>adhyayana</i> .

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pandya	....	Śaka 1447, Kollam 701, Dhanu 25, Śu. di. 25, Saturday, Aśvati.	Tamil ..	Records that the temple of Viśvanātha constructed by king Arikeśarideva alias Parākrama Pandya having gone out of repair and the festival and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Vīramattiya alias Śīraivay-muttavan who performed the Bhāmakalāsābhishēka ceremony, the five great gifts, and granted land and a house to <i>Vyōtisha</i> Sumitri-bhātā for <i>adhyaṅa</i> . The introduction commences with the words <i>bhuvanika-vīra</i> , etc. Registers a gift of land at Poliyūr and a house at Vēlūhāsi made at the instance of the king to Padma-nābha-Bhātā of Somadēvimangalam for <i>adhyaṅa</i> .
577	On the east wall of the Subrah-manya shrine in the same temple.	Do.	Jatila-varman alias Tribhuvana-chakra-var-tin Kōṇērimakkōṇḍaṇ Perumāḷ Sri-vallabhadeva, 'who revived the old times' (iranda-kalam-eḍuttā).	Śaka 1456, 3rd year, Hēvilambi, Vriścika 22, ba di. paññoham, Wednesday, Pushya. Kollam 7687, Mar-gali 29.	Grantha and Tamil.	
578	On the north wall of the first prakāra of the same temple.	....	....		Tamil ..	Much damaged. Refers to a former gift of land to the temple of Viśvanātha by Arikeśarideva alias Parākrama-Pandya.
579	On the south wall of Śōkalinga-Minakhi-Amman shrine in the outer prakāra of the same temple.	Pandya	(Jatila-varman alias Tribhuvana-chakra-var-tin Kōṇērimakkōṇḍaṇ Perumāḷ Tirunelvelipperumal Viravēnāmālai alias Dharmapperumal Kulasekhara-deva, son of Abhirāma-Parākrama-Pandya-deva.	Śaka 1482, 9th year, Raudri, Uttara-yapa, Hēmantarītu, ba. di.] [dvijīya, Sunday, Subha-yōga, Subha-karana, Uttirāṇ.	Do. ..	Worn out here and there. Grant of land made at the instance of prince [A]viraman to Tirunelvelipperumal Kulasekhara Kalingarayan for doing the duties of a <i>Diarmakartā</i> of the same temple.
580	On the north wall of the Iokanayaki-Amman shrine in the same temple.	Do.	Jatila-varman alias Tribhuvana-chakra-var-tin Kōṇērimakkōṇḍaṇ Alagan Perumāḷ Ativiraman alias Srivallabhadeva.	Śaka 1627, [42nd year, Viśvavasu, Ani Sunday, daśami, Siddha-yōga, Suvadi (śvati). Viśvavasu, Ani 29].	Do. ..	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamulud-mudaya-Nachchiyar as an <i>abhisēka-kūṭi</i> in a shrine newly constructed by a certain Tadi Sācāichōhi.
581	On the same wall .. ..	....	....	Viśvavasu, Ani 29].	Do. ..	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pandya	Jatila-varman alias Tribhuvana-chakra-var-tin Kōṇērimakkōṇḍaṇ Perumāḷ Alagan Perumāḷ Ativiraman alias Srivallabhadeva.	Śaka 1509, [25th year, Sarvajit, Dakṣiṇayapa Varsha-ritu, Kaṇṇi 20, Śu. di. aṣṭami, Friday, Sukarma-yōga, Subha-karana, Uttirāṇ.	Grantha and Tamil.	Introduction commences with the words <i>bhuvanika-vīra</i> , etc. Grant of a land called Idaimalaikūḷam at Tenkasi in Tenpari-nadu made at the instance of prince Abhirama-saundara Varatungarāma-Pandya-deva son of Parākrama-Pandya-deva to a certain Sēthagavaiapperumal of the lineage of Uruśimudali of the <i>matha</i> located near the car-stand.
583	On the same wall	Do.	Jatila-varman alias Tribhuvana-chakra-var-tin Kōṇērimakkōṇḍaṇ Parākrama-Pandya-deva, son of Parākrama-Pandya-deva.	Śaka 1471, 7th year, Saumya, Kar-kāka 7, Śu. di. dvādaśi, Saturday, Brahma-yōga, Sīrīha-karana, Keṭṭai (Jyesh-tha.)	Do. ..	Introduction commences with the words <i>Bhuvanaikavira</i> , etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamuludumudaiya-Nayaki and transfer of a house and land to them which were previously enjoyed by Nāli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Viravēnāmālai alias Tirunelvelipperumal.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanaśaṅkara- vartin Kōṇṛmaikondaṇ Perumaḷ Alaga- perumaḷ Ativiramaḷ alias Srivallabha- dēva.	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Karkāṭaka, [ba. di.] pṣāghami, Tuesday, Subha- yoga, Subha- karana, Uttiram. Śaka 1497, 10th year, Abhirāma, Dakṣiṇāyana, Sara[d]-ritu, Tula 7, ba. di. septami, Monday, Subha- yoga, Subha- karana, Pūshya. 7th year, Saumya.	Tamil	Much damaged. Gift of land in Kunrakkudi a village of Tenpāri-nāṇ and a house, made at the instance of prince Abhirāma-āndaravarman Varatunga-Pāṇḍya for <i>adhya- gana</i> in the temple.
585	On the same wall	Do.	Jaṭilavarman alias Tribhuvanaśaṅkara- vartin Kōṇṛmaikondaṇ Perumaḷ Alaga- ganperumaḷ Ativiramaṇ alias Srivallabha- dēva.	Śaka 1497, 10th year, Abhirāma, Dakṣiṇāyana, Sara[d]-ritu, Tula 7, ba. di. septami, Monday, Subha- yoga, Subha- karana, Pūshya. 7th year, Saumya.	Do.	Confirmation of a grant of land in Iṇai a village of Tēn- pāri-nāṇ, and a house in Tēpkaśi alias Vira Pāṇḍya- chaturvēdimaṅgalam as <i>adhyaṅana</i> to a certain Venkaṇātha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same <i>maṇḍapa</i> .	Do.	Jaṭilavarman alias Tribhuvanaśaṅkara- vartin Kōṇṛmaikondaṇ Parākrama- Pāṇḍyadēva, son of Abhirāma-Parā- krama-Pāṇḍyadēva.	7th year, Saumya.	Do.	Built in in the middle. Begins with the introduction Bhuvanaśikavira, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamūḍumūḍi-Nāyaki and the grant of land and a house to them.
587	On the east wall of the same <i>maṇḍapa</i> .	Do.	Jaṭilavarman alias Tribhuvanaśaṅkara- vartin Kōṇṛmaikondaṇ Kulasekhar- dēva Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1470, 5th year, Kilaka, Mēṣaḷ, ba. di. chaturthi, Wednesday, Vyatipāta-yoga, Simha-karapa, Anisham (Anu- radha). 29th year, Parthi- [va], Siddha-yoga, Subha-karapa, Āṣvati.	Do.	Registers gift of money for daily offerings and worship to the temple of Viṣṇuātha and Ulagamūḍumūḍi-Nāyaki, Nāchohiyar, by Tirumēlveliperumal, son of Abhirāma- Parākrama-Pāṇḍyadēva.
588	On the same wall	Do.	Perumaḷ Alagaṇ Perumaḷ Ativiramaḷ alias Srivallabhadēva.	Śaka 1490, 6th year, Vibhava, [su. di.] yana, [su. di.] trayodāsi, Mon- day, Subha-yoga, Subha-karapa, Rohiṇi.	Do.	End lost. Seems to register a gift of land made at the instance of prince Abhirāma-āndara Varatungarāma to a certain Kaliyaṇ Kavirayaṇ for keeping watch in the temple.
589	On the north wall of the same <i>maṇḍapa</i>	Do.	Jaṭilavarman alias Tribhuvanaśaṅkara- vartin Kōṇṛmaikondaṇ Perumaḷ Alaga- ganperumaḷ Ativiramaḷ alias Srivallabha- dēva.	Śaka 1490, 6th year, Vibhava, [su. di.] yana, [su. di.] trayodāsi, Mon- day, Subha-yoga, Subha-karapa, Rohiṇi.	Do.	Unfinished and damaged. Seems to record a gift of land and a house to a certain Poluguṇai for the temple watch (<i>tirumēṇikāval</i>).
590	On the north and west walls of the same <i>maṇḍapa</i> .	Do	Perumaḷ [Kōṇṛmaikondaṇ] Abhirāma-āndara Varatungarāma.	Śaka 1510, Dakṣi- ṇāyana, Śara- d-ritu, Tula 10, su- di. Anisham (Anuradha).	Do.	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same mandapa.	Pāṇḍya ..	Jatīlavarman alias Tribhuvanechakravartin Kōṇṛmaikondāṇ Perumāḷ Tiru-neivelipperumāḷ Viraveṇbānāḷai alias Dharmapperumāḷ Kulasekhara-dēva, son of Abhirāma-Pārākrama-Pāṇḍya-dēva.	Śaka 1481, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ritu, Kāṣak, 29, bc. di. ekadaśī, Friday, Rōhiṇi.	..	Records that at the instance of prince Aḷaganperumāḷ Ati-virāma the house originally occupied by Nallī who had died without issue was now transferred to a certain Uruḍaiyanudali who seems to have repaired and reconse- crated the shrine of the goddess for service in the temple of Uḷagammūduḍaiya-Nāchehiyar.
592	On the south wall of the prakara of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, bc. di. navami, Wednesday, Siddha-yōga, Taitai-karapa, Utiṛādam, Do.	Do.	Records that at the instance of prince Aḷaganperumāḷ Ati-virāma, a portion of land in Ilaṅgi and a house which had been previously enjoyed by Sundarapaṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichohan Vanādhirayaṇ as one of the three Tiruvilaṅjaṇai-kāpiyāṭchi.
593	On the same wall	Do. ..	Do. do.	Do.	Do.	The inscription is similar to No. 592. The second re- cipient of one-third share of the land for Tiruvilaṅjaṇai kāpiyāṭchi is stated to be a certain Sraṅgaṇ Venavūḍaiyaṇ. Similar to No. 592. The third recipient of the Ilaṅjaṇai- peru-kāpiyāṭchi is stated to be Ichehaktūti Ativirāmao- chēdirāyaṇ.
594	Do.	Do. ..	Do. do.	Do.	Do.	Gift of land free of all taxes under the tank called Sēgavira- ramapperi for a flower-garden to the temple of Viśva- nātha at the orders of Abhirāmasaundaravarman and Aḷagan-Perumāḷ Ativirāmaṇ.
595	Do.	Do. ..	Jatīlavarman alias Tribhuvanechakra- vartin Kōṇṛmaikondāṇ Perumāḷ Aḷagan Perumāḷ Ativirāmaṇ alias Śrivalabhadeva.	Śaka 1494, 10th year, Aṅgras, Dakṣiṇāyana, Hemanta-ritu, Mārgaśīrṣa 21, Full-moon, Fri- day, Subha-yōga, Subha-karapa, Ādrā.	Do.	Gift of houses and garden land at the order of Abhirāma- saundaravarman to four persons for doing the service of Tirumēnikaval and tiruvandikkappu in the temple of the goddess Uḷagammūduḍaiya-Nayaki.
596	Do.	Do. ..	Do. do.	Śaka 1495, 10th year, Śrīmuṇa, Uttarāyana, Vasanta-ritu, Mēsha 15, su. di. pañcami, Mon- day, Subha-yōga, Subha-karapa, Rōhiṇi.	Do.	Gift of houses and garden land at the order of Abhirāma- saundaravarman to four persons for doing the service of Tirumēnikaval and tiruvandikkappu in the temple of the goddess Uḷagammūduḍaiya-Nayaki.
597	Do.	Do. ..	Do. do.	Śaka 1494, 10th year, Aṅgras, Varsha-ritu, Simha 9, su. di. saptamī, Thurs- day, Subha-yōga, Subha-karapa, Bharaṇi.	Do.	Records a grant of tax-free land under the tank Kulase- kharapperi in Ari-nāḍu and a house at the order of Abhirāmasaundaravarmaṇ and Aḷaganperumāḷ to Abhi- śekhachohokkanār Sēvagadēva and others as Ilaṅjaṇai- kāpiyāṭchi in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanachakravartin Kōnermaikondai Perumal Alagan-Perumal Ativiramanai Srivallabhadēva.	Śaka 1494, 10th year, Aṅgiraśa, Dakṣiṇāyana, Varsa-ṛitu, Sīrṅha 5, vā. di. pañchami, Monday, Subha-yōga, Subha-karṇa, Ardra.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira, etc. Registers a tax-free gift of land made at the order of Abhirāmasaundaravarman son of Kulasekhara-dēva alias Parākrama-ṭṭandiyadēva to the temple as a tiruvāḷi-kaniyāṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Grishma-ṛitu, Karkāṭaka 23, su. di. pañchami, Thursday, Subha-yōga, Subha-karṇa, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhirāmasaundara Varatūṅga-ṭṭandiyadēva to a certain Meykkumperumal Parākrama-ṭṭandiyā-mudali for conducting the vasantā festival of the goddess Ulagamūḍumūḍaiya-Nayaki.
600	On the west wall of the same prakāra.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitra-bhānu, Varsa-nāyana, Varsa-ṛitu, Kaṇṇi 21, su. di. aṣṭami, Friday, Subha-yōga, Subha-karṇa, Purāṭ-tadi.	Do. ..	Registers a grant of land and a house at the instance of Abhirāma Varatūṅgarāma to a certain Ayyunayinai and others for the service of Tirumēnikaval and tiruvandi-kappu.
601	On the north wall of the same prakāra.	Do. ..	Do. do.	Śaka 1494, 10th year, Aṅgiraśa, Ukarāyana, Vasantā-ṛitu, Mēsha 16, su. di. pañchami, Thursday, Subha-yōga, Subha-karṇa, Pushya.	Do. ..	Records that Meykkumperumal Parākrama-ṭṭandiyā-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māsi-tirunāl when the ceremony of the goddess giving her milk to Sumbanda was being celebrated, for Aṅgā festival and for the vasantā of the god. He gave lands to Umai-yompa-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhirāmasaundara.
602	On the same wall	Do. ..	Jatila-varman alias Tribhuvanachakravartin Kōnermaikondai Perumal Ativiramanai Srivallabhadēva.	Śaka 1495, 11th year, Sṛimukha, Dakṣiṇāyana, Grishma-ṛitu, Mīna 16, su. di. pañchami, Monday, Subha-yōga, Subha-karṇa, Rohiṇi.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira etc. Gift of 2 mā of land made tax-free by an order of prince Perumal Abhirāmasaundaravarman son of Kulasekhara-dēva alias Parākrama-ṭṭandiyadēva to Meykkum-Perumal Parākrama-ṭṭandiyā-mudali as a kaniyāṭchi of his Kaikāṇikakkaṇam.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pandya ..	Jatila-varman alias Tribhuvannachakravartin Kōṇṛmaikōṇḍan Perumaḷ Alagay-perumaḷ Ativirarāman Srivallabhadēva.	Saka 1495, [11]th year, [Srimukha], [Dakshi] nayana, Grihama-ritu, Mithu[na] [1]5, su. di. dvadaśi, Friday, Anurā-dba. 1498, 14th year, Dhau, Avani, 28, su. di. yafobami, Wednesday, Subha-yoga, Subha-karuna, Rohini.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malayaḍikkurichohi in Aulayanāḍa.
604	On the east wall of the same prakāra.	Do.	Jatila-varman alias Tribhuvannachakravartin Kōṇṛmaikōṇḍan Perumaḷ Alagay-perumaḷ Ativirarāman alias Srivallabhadēva.	Saka 1512, 4th year, Vikrīta, Dakshinayana, Śarad-ritu, Tula 9, su. di. septami, Subha-yoga, Subha-karapa, Punarvasu.	Do.	Grant of a house, etc., to Tiliyaiullāḍi Uṇḍaiya-Mudali by the order of prince Perumaḷ Alagayusokkanar Varatunga-rana.
605	On the north wall of the kitchen built in the same prakāra.	Do.	Jatila-varman alias Tribhuvannachakravartin Kōṇṛmaikōṇḍan Athirāmanendura Varatunga[rana] alias Vira-Pandya-dēva.	....	Do.	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkudal bridge on the south side of the Shenkottu-road in the same village.	....	....	....	Do.	Modern. States that with the money raised by subscription from the villages in the circuits of Shupkotha and Tenkaśi the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird the Civil Engineer Captain Arsolly (Ashley ?) and the Tahsildar Nallasiyuni-Pillai.
607	On a slab set up in a private compound in the Samba Street in the same village.	Pandya ..	Jatila-varman alias Tribhuvannachakravartin Kōṇṛmaikōṇḍan Perumaḷ Alagay-perumaḷ Ativirarāma alias Srivallabhadēva.	[Saka] 152[1], 36th year, Vikari, Uttarayana, Vasanta-ritu, Kishabha, su. di. dvadaśi, Saturday, Uttaradam.	Do.	Very much damaged.
608	On a small rock two furlongs southwest of Kollamparambu hill, near the same village.	....	....	....	Do.	Modern. States that the tank called Pandya-Kulaśekhara-pereri was given to Solankatha set up in the Sundhyamandapa near the steps called Arattupaditturai.
609	On the west margin of a rock called Taṭṭarappārai near the same hill.	Pandya ..	Magavarman alias Tribhuvannachakravartin Kulaśekhara-dēva.	4th year, Maśi ..	Do.	Registers a gift of land in Poliyurpattu as a dēvadana to the shrine of Tirukkamakkoṭṭappuriya-Nachchiyar in the temple of Tirukkuralamudaiya-Nayanar, by a native of Perumpalaḷi in Vaigunda-valanadu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do.	....	....	Do.	One of them dated in Nandana, Kartikai 22, states that a certain Śavaripperumaḷ Pichchakkōṇḍan had the image engraved and the other which is dated in, Vijaya, Puraṭ-ṭaśi 30, that Ilohakutti engraved the image. The two stones are probably set stones as the images are stated to represent women who were never separated from their husbands.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
✓612	On the south wall of the Ganapati shrine in the Anaikkarai street in same village.	....	....	....	Sanskrit Grantha.	Copy of No. 514 above.
✓613	On a slab built into the east wall of the Madankevil near the Vapiyakkudi at Melappuliyur.	....	....	[Kollan] 1037 ..	Tamil ..	In modern characters. Records that the temple of Angalapuramōvari constructed in the year 166 (M.E.) became dilapidated and was renovated in 1037 (M.E.) by the people of Melappuliyur.
✓614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pandya ..	Peruma] Alaganperuma] Ativirama Srivalladeva.	Śaka 1507, 16th year. (Vaya), Tai 13, su. di. septuaginta, Sunday, Siva-yoga, Uttirittadi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinapatikaha-ohaturvādināgalam in Kallaga-naḍu, by a certain Lakṣminarayana.
✓615	On a pillar lying near the Maḍavān temple at Urmentalaḡiyan.	....	....	....	Vatṭaḷuttu ..	Registers gift of a sōgaṇḍi and two kaḷam, by Viragaḷ Śiṅgaṇ alias Karāyil to the temple of Deḍavulanaḡiradeva. At the top of the inscription is engraved Diśai Āyirattu-Añṇuravan.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Paḍaiṇḍita-pallayiravar.
617	On the north wall of the central shrine in the Sōkkaṅgasvamin temple in the same village.	Pandya ..	Jatilaṇṇarman alias Tribhuvanaśakra-vartin Kōṇṇṇṇaḡkōṇḍaḡ Alaganperuma] Ativirama Srivallabha son of Tirunel-volipperuma] Viraveṇbamaḡai alias Kulasekharadeva who was the son of Abhirama Parakrama-Pandyaḡadeva.	Śaka 1493, 3rd year, Kṛṣṇa, Tai 27, Friday, Saubha-gya-yōga, Sindhakarapa, obatur-daśi, Pōsam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaika-vira sukaleḡapusaṇṇama, etc. Registers an assignment of land made under the orders of the king, to a native of Karaiyūr in Karai-vuḷanaḡu as a laḡabhaḡai-kapiyaḡaḡi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jatilaṇṇarman alias Tribhuvanaśakra-vartin Parakrama-Pandyaḡadeva alias Kulasekharadeva, 'who was born in the asterism Kartika.'	Śaka 1429, 28th year, Makara 16, ba. di. dasami, Wednesday, Rohiṇi.	Tamil ..	Records the construction of the temples of Alagiya-Śōkka-ḡar and Varadarum-Peruma] Nayiṇṇar at Urmai-Alagayan alias Kulasekharanallur and the gift of the latter village as a devulana to them, by the king.
619	On the same wall	Do ..	Jatilaṇṇarman alias Tribhuvanaśakra-vartin Kōṇṇṇaḡkōṇḍaḡ Peruma] Viraveṇbamaḡai alias Kulasekharadeva son of Abhirama Parakrama-Pandyaḡadeva.	Śaka 1478, 6th year, Nala, Varaha-ritu, [Maka]va [29], su. di. ekadaśi, Monday, Subha-yōga, Saubha-karana, Pūṣya.	Do. ..	Refers to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirama Parakrama] Alagiyaśōkkaḡar.
620	Do.	Do. ..	Jatilaṇṇarman alias Tribhuvanaśakra-vartin Kōṇṇṇaḡkōṇḍaḡ Peruma] Tirunelvoli Peruma] Viraveṇbamaḡai alias Kulasekharadeva, son of Abhirama Parakrama Pandyaḡadeva.	Śaka 1478, 6th year, Nala, Dekhi-nayana, Tola 1, ba. di. trayōdaśi, Thursday, Vapi-ja-karana, Ut-tiram.	Do. ..	Registers a gift of land by the order of prince Abhirama Parakrama Alagiya Śōkkaḡar to a certain Nallaṇṇayana Nambiyāḡ for worship in the two temples (i.e., Varadaḡa and Svarganathia).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Konarmaikondan Perumal alias Danmaperumal Kulasekharadeva, son of Abhirama Parakrama-Pandya-deva.	Saka 1482, 9th year, Dinnuati, Varahapita, Kappi 20, 6a. di. [Saka-dasi], Monday, Sinha-karana, Saubhagya-yoga, Puvavasan. Parakollam 962, Parabhava, Tan 15. [Kollam] 687, Arpasi 25.	Gruntha and Tamil.	The inscription commences with the words Bhuvanaikavira, etc. Registers an assignment of temple land in Urmel-Alegiyar alias Ativaramanallur in Vadavari-nadu and a house to a certain Tirumipiramadaiyan for writing the accounts of both the Vishnu and the Siva temples by the orders of Alagappuramai Ativarama who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	....	Tamil	Gift of land to the temple of Sakkalinga and Minakshiamman for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kadagalisvara temple at Kadaiyanallur.	....	....	....	Do	Gift of land at Kadaiyalur in Vadavari-nadu for worship, sacred bath, etc., to the temple of Tirukkamalliochuramudaiyan-Nayinar.
624	On the north and west walls of the same shrine.	Pandya ..	Maravarman alias Tribhuvanaachakravartin Kuncumaikondan Perumal Kulasekharadeva.	Saka 1420, 19th year, Margali 1.	Do.	Gift of land for lamps to the same temple, by a native of Parantakanallur in Naduvir-kattu, a subdivision of Milalai-kuttam.
625	On the same walls	Do.	Jatavarman alias Tribhuva .. ..	....	Do.	Built in in the middle. The introduction commences with the words <i>Varshayear</i> , etc. Gift of land for offerings, etc., to the temple of Tirukkamalliochuramudaiya-Mahadeva at Kadaiyalur. The king was seated on (the throne) Pandiayarayan in the hall called Alagiyapandiyan-tirumanadapam within the palace of Vayichehiyanatha at nilainallar. Mentions the high roads called Kalagaikur-Peruvai and Kallaganattu-Peruvai and Gangaya Kulakalapuram. Records that a dancing girl of the temple of Tirukkamalliochuramudaiya-Nayinar at Kadaiyalur in Vadavari-nadu built the hall-piya of the temple.
626	On the north wall of the same shrine.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	4 + 1st year, Thai.	Do.	Fragment.
627	On the same wall	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	Lost	Do.	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
628	Do.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	5th year, Avani ..	Do.	Gift of land for feeding ten strangers (Jagandiri) who resided in the mutha called Tyagakuinjari and worshipped the god in the vedigai and two servants in the same temple.
629	Do.	Do.	Sundara-Pandya-deva	11th year, Purattasi	Do.	Unfinished. Seems to provide for repairs to the same temple.
630	On the west wall of the same shrine.	....	....	Kollan 703, Vairagasi.	Do.	The introduction commences with the words Bhuvanaikavira, etc. Gift of land as a Panthangavritti to a certain Isvara-Bhatta of Kanohikkudi.
631	On the west and south walls of the same shrine.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Konarmaikondan Sivavalabhadeva, 'who revived the old times.'	Saka 1463, 7th year, Pava, Tula 23, 6a. di. panchami, Sunday, Sobhane-yoga, Sinha-karana, Mola. 11th year, Avani ..	Do.	Gift of money to the same temple for lamps and oil for the adornment of the god.
632	On the south wall of the same shrine.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	Lost	Do.	Built in. Gift of land in Marudurkottai for offerings to the image of Paravai-Nachohiyar set up by a certain Deviyammai. Mentions Nandiyarayan.
633	On the same wall	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	Lost	Do.	

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pandya ..	Jatila-varman alias Tribhuvanaohakra-vartin Kōṇṇinmaikōṇḍāy Parākrama-Pandya-deva.	35th year, Karkātaka.	Tamil ..	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkamallāsvaramudaiya-Mahādēva to a Sivabrahmaṇa of the temple of Kōḍavarmāsvaramudaiya-Nayanaṇ of a certain village in Kūlvēmba-nadu. The lands have been assigned to him as there were no persons to look after them at Kādaiyalūr. Mentions the temple of Kādairābhāvara at Marudarkōṭṭai alias Kādairābhāvar.
635	On a stone built into the north wall of the mandapa in the same temple.	..	....	Śaka 117* [11, Kollam 965, Saunnya, Tui 23. 4th year, Kuṇṇi 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000]	Do. ..	Records an assignment of land belonging to the temple of Tirukkamallāsvaramudaiyaṇ to a merchant named Kōḷap Amṭalavan alias Tirukkaiyōṭṭi Amarakōṇ residing in the street Kalāṇḍagundapperundoru at Tappamānallur on the western side of Marudarkōṭṭai for roading Śivadharmā. Mentions Alagappurumal-Vinagar-Emberuman. Much damaged. Seems to record a gift of land.
636	On the north wall of the same mandapa.	Pandya ..	Maṇavarman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	5th year .. .	Do. ..	Inscription commences with the words <i>Maṇavarman</i> , etc. Records a gift of land by a native of Pūmbaḷi alias Gaṅḍōyēkulakalapurum in Vajavāri-nadu, a subdivision of Paṇḍi-nadu, to the temple of Tirukkamallāsvaramudaiya-Mahādēva.
637	On the south wall of the same mandapa.	Do. ..	[Jatila-varman alias Tri[bhu]va[n]a[cha]kra-vartin Kulāśekhara-deva.	10 + 1 + 1st year	Do. ..	Built in in the middle. Gift of land in Kūlvārkuricōchi for offerings to the shrine of the goddess Ulagudaiya-Nāchchiyaṇ. A channel called Pavanāṇḍagarakāṇ-Vaykkal is mentioned among the boundaries.
638	On the same wall	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	9 + 1 + 1st year..	Do. ..	Gift of land to the temple of Kariyamaṇikka-Alvār alias Kulāśekhara-Vinagar-Emberuman, for worship.
639	On the north base of the Amman shrine in the same temple.	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva].	2 + 38th year, Mōsha 22, ba. di. dvitīya, Tuesday, Anusham.	Do. ..	Damaged. Gift of land for a festival called Poppinperumal Parākrama-Pandiyāṇ-śāṇḍi instituted by the king's nephew (marumagan) Poppin-Perumal Parākrama-Pandya.
640	On the north wall of the Kariyamaṇikka-Perumal temple in the same village.	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	2 + 26th year, Vriśchika 6, śu. di. ekādśi, Sunday, Utti-raṭṭadi.	Do. ..	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Alagan Perumal Parākrama-Pandya-deva. Gift of land and taxes by the king for offerings to the temple of [Kariyamaṇik]kaḷvar at Marudarkōṭṭai.
641	On the same wall	Do. ..	Maṇavarman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	Lost. Makara 8, śu. di. aṣṭami, Thursday, Aśvati.	Do. ..	Gift of land in Alāṅḍulam alias Sivalappēreri at Marudarkōṭṭai to a certain Savurivir-śūḍinaṇ, a native of Tiruvelandiar and one of the Śri-Vaiṣṇavas of the temple of Nāchchiyaṇ at Siviliputtūr in Tirumali-nadu, for reciting daily in the presence of the god the hymns of Śaṅḍōpāṇi (i.e., Nammaḷvar).
642	Do.	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	2 + 36th year, Mina 21, ba. di. Baptami, Mōla.	Do. ..	
643	Do.	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.	4 + 2nd year, Mārgaḷi 22, śu. di. trayodāśi, Monday, Rohini.	Do. ..	
644	Do.	Do. ..	Jatila-varman alias Tribhuvanaohakra-vartin Kulāśekhara-deva.		Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pandya	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 37th year, Mina 26, su. di. desam, Pdsam.	Tamil	Gift of land for worship to the temple of Nayinar Kulasekhara-Vinpagar-Emberuman.
646	On the same walls	Do.	Jatilarvarman alias Tribhuvanachakravartin Perumal Kulasekharadeva.	2 + 40th year, Mesha 2* su. di. pafolam, Wednesday, Uttiradam.	Do.	Gift of land to the temple of Kariyamaniikka-Alvar for being assigned as a kaniyatchi for writing the tirumugam.
647	On the south wall of the same temple.	Do.	Jatilarvarman alias Tribhuvanachakravartin	Lost	Do.	Damaged. Gift of land in Virasikhamani, a village of Kalaganadu to the same temple.
648	On the same wall	Do.	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 6th year	Do.	Gift of land for worship and feeding Brahmans.
649	Do.	Do.	Jatilarvarman alias Tribhuvanachakravartin Perumal Kulasekharadeva.	2 + 36th year, Vrisohika 30, su. di. dvitrya, Saturday, Mula.	Do.	Gift of land under the tank called Nooholikulam for daily worship and offerings to the temple of Kariyamaniikkalvar.
650	On the east wall of the Vishvak-sena shrine in the same temple.	Do.	Jatilarvarman alias Tribhuvanachakravartin Konermakondan Perumal Kulasekharadeva, 'who revived the old times', and son of Ahavarama.	Saka 1456, Jaya Veigasi 2, ba. di. prathama, Wednesday, Aavati.	Do.	Unfinished. The introduction commences with the words Bhuvanaikavira, etc.
651	On the stone built into the outer wall of the same temple.	Do.	Perumal Kulasekharadeva	Saka 1426, [29]th year, Vaigasi 24.	Do.	Records that the matha was the charity of Samma-maigiyar Avudayan of Tiruveppur.
652	On a slab known as Sanglippattar at Sivaramappettai, hamlet of Kodikurichoni.	Nayaka	Visvanatha-Nayakar-Sokkanatha Nayakar.	Saka 1589, Kollam 843, Piyanga, Kartiga 29.	Do.	Records that Vademalaiyappan Tirumalaikkolundu Pillai, the agent of the Nayaka, issued a sankatapattayam for the occupation of Sivaramappettai by the people of the 56 countries.
653	On a stone set up on the roadside at Idalkal.	Pandya	Perumal Alaganperumal Alivirattaman alias Srivallabhadra.	Saka 1522, 38th year, Pila (Plava), Tai 10.	Do.	Records that a portion of Kilangattar was formed into a new village called Sivalanallur by Sivarama who revived the old times.
654	On the north wall of the Kulasekharasvamin temple at Nayinagaragam.	Do.	Parakrama-Pandya alias Srivallabha ..	....	Grantha and Tamil.	Records that the king granted Kulasekhara-agrahara to 66 Brahmanas of various gotras and suttas residing in Manjundikamuriya-ohaturvedimadgalam whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do.	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year, Tula 13, su. di. tritrya, Monday, Anusham (Anuradha).	Tamil	Anisha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brahmanas, four to the temple of Rajakulam-Vinpagar-Emberuman, six to the temple of Kulasekharasvamin-Udaiyar and two to savarnas.
656	On stones built into the walls of the Venkateshalapati temple in the same village.	....	....	6th year	Do.	Fragments. Gift of land to the temple of Tyaganohiyya-Vinpagar-Emberuman at Idalkal.
657	On the south wall of the central shrine in the Nagarivaramudaiyar temple at Pappuli.	Pandya	Jatilarvarman alias Tribhuvanachakravartin Konermakondan Perumal Parakrama Pandya	[Saka 14]67, 3rd year, Visaveu, Kanni 30, ba. di. desam, Tuesday, Siddha-yoga, Rishabha-karana, Pushya.	Do.	Records that prince Tirunelveli[pperumal] born in the asterism Aavati who was the son of Abhirama-Parakramadeva assigned certain lands to a private individual for adbhayana.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the māṇḍapa in front of the same shrine.	Pāṇḍya ..	Jatīlavarman alias Tribhuvanaśakravartin Kōṇṛmaikoṇḍaṇ Srivallabha-deva, 'who revived the old times.'	Śaka 1466, 10th year, Kṛōḍhi, Kumbha 6, ba. di. paṇḍhami, Sunday, Kolavayōga, Kolavakaraṇa, Hasta. Śaka 1472, 7th year, Śadharapa, Sittirai 2[2], ba. di. sapṭami, Wednesday, Śubhakarapa, Śubhakarapa, Pūṣam. Śaka 1469, 5th year, Pṛavāṅga, Kārttigai 7, ba. di. śkadasi, Monday, Pṛiti-yōga, Śirīha-karapa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvelipperumāl born in the asterism Aśvati, for worship in the temple of Nagaśvara at Paṇḍipattinam in Vāḍavari-nāḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Perumāl Parākrama-Pāṇḍyadeva.	Śaka 1472, 7th year, Śadharapa, Sittirai 2[2], ba. di. sapṭami, Wednesday, Śubhakarapa, Śubhakarapa, Pūṣam. Śaka 1469, 5th year, Pṛavāṅga, Kārttigai 7, ba. di. śkadasi, Monday, Pṛiti-yōga, Śirīha-karapa, Hasta.	Do. ..	Records gift of land to a private individual for writing the accounts of a metha. Mentions the temples of Nakuloh-churamudaiyar, Muṇḍumudipilaiyar, Tiruvagnichchuramudaiyar, Edirilapperumāl, the village Parākrama-Pāṇḍyanallur and prince Tirunelvelipperumāl born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 1469, 5th year, Pṛavāṅga, Kārttigai 7, ba. di. śkadasi, Monday, Pṛiti-yōga, Śirīha-karapa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Teṇkāsi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvelipperumāl born in the asterism Aśvati.
661	On the west wall of the same māṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Kōṇṛmaikoṇḍaṇ Perumāl Alagaypperumāl Ativitrarāma alias Srivallabha-deva.	Śaka 1496, 17th year, Pramadi, Aṇi 3, ba. di. paṇḍhami, Śubhakarapa, Śubhakarapa, Uttirāṇam. Śaka 1486, 10th year, Kṛōḍhi, Kumbha 6, ba. di. paṇḍhami, Sunday, Śubhakarapa, Kolavayōga, Hasta.	Do. ..	Registers a gift of land to a certain Tondaimaṇ of Tirunel-vēli in Kūlveṇba-nāḍu made at the instance of prince Perumāl Abhiramaṇḍara Varatūṅgarāma for writing accounts (tavapai kuṇḍaku).
662	On the south wall of the same māṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Kōṇṛmaikoṇḍaṇ Srivallabha-deva, 'who revived the old times'.	Śaka 1486, 10th year, Kṛōḍhi, Kumbha 6, ba. di. paṇḍhami, Sunday, Śubhakarapa, Kolavayōga, Hasta.	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvelipperumāl born in the asterism Aśvati for conducting worship in the temple of Nagaśvara.
663	On the same wall	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Perumāl Srivallabha-deva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Alagaypperumāl Parākrama-Pāṇḍyadeva born in the asterism Aṇiṭṭam.	Śaka 1495, 2 + 28th year, Kumbha 2, śa. di. dvadasī, Sunday, Tiruvādirai. Lost	Do. ..	The inscription reads from bottom upwards and records gift of land to Aluṅgari and others as kāṇiyāṇi for doing service in the temples of Nakulohchuramudaiyar and Nagaśchuramudaiya-Nayanar at Gaṅḍōyākulakalapuram alias Paṇḍipoli in Vāḍavari-nāḍu. Built in the middle. Gift of land as a devadana for offerings by Tandiakkunallan Tirumalaiohcheḷ[vaṇ] and Tandiakkunallan Kaliyugameyyaṇ of Paṇḍipoli alias Gaṅḍōyākulakalapuram to the shrine of Tribhuvana-sundara in the temple of Nagaśvara.
665	Do.	Do. ..	Jatīlavarman alias Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	Lost	Do. ..	

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇēmaikondaṇ Perumaḷ Sīrivalḷa[pha]ḍava, 'who revived the old times'.	Śaka 1467, 16th year, Viśvāvaṇa, Tula 13, su. di. paṭohami, Monday, Siddha-yōga, Haṭha.	Tamil ..	Mentions Tirunelvelipperumal born in the asterism Asvati and records gift of land for śrībali offerings to the same temple.
667	On the north wall of of Sundara-raja-Perumaḷ temple in the same village.	...	....	Śaka 157 [4], Nau-dana, Aṇaṇi 20, Friday, ba. di. [dvādaśi], Pushya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṭkara-Vina-yakarut Kanakkeṭṭilalvalasai.	....	....	Śaka 16 [9]4, Kollam 847, Paridhāvi, Aṇi 6, Sunday, Paṇṇama-vai, Vaidhīri-yōga, Śubha-karaṇa, Uttira-dam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṭkaranāyaṇasvami for the merit of Achyutappa-Nayakkar. Mentions Sokkalīngapuram.
669	On a slab set up near the public wall at Tacheṇkudiyiruppu.	....	....	[Kollam] 878, Chittirathann, Sittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumugappanditaraiyaṇ.
670	On a slab set up in a field called Atānakkalvelai at Alagappa-puram, hamlet of Kuttukalvalasai.	Pāṇḍya ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇēmaikondaṇ Perumaḷ, Alagappapuramāḷ Ativiradana alias Sivaladēva.	Śaka 1508 (mistake for 1518), 34th year, Dunmukhi, Fureṭṭāṣi [1]8.	Do. ..	Records the gift of the village of Śambandanallor for the festival called Chittirabharani of the god and for the sacred bath of the goddess Ulagummai, by the king.
671	KURNOOL DISTRICT. KOILKUNTALA TALUK. On a slab near the eastern wall of the Añjanāyasvamin temple at Kolimigundla.	Vijayanagara.	Vīrapratapa Sadasiivadēva-Maharāya, ruling at Vijayanagara	Śaka 1466, Krodhī, Kartika, ba. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayadēva-Maharāja, son of Timmarāja, grandson of Hamarāja and great-grandson of Araviṭṭi Rukkarāja of the Arōya-gotra and born in the lunar dynasty (śōma-varṇa) granted, under orders of the king to the mahājānas of the aghahara of Kolimigundla in the Avuku-atma, the taxes, arōriyam, kaṭṇam, kāmika, veṭṭi and vomi in that village.

B.—Stone inscriptions copied in 1917—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Viśnu, Śrāvāṇa, ba. di. 5.	Telugu	Registers the construction of the garbhagriha of the temple by Bala-Subbayya, son of Paṭṭam Chinna Verakalayya and Verikajamma.
673	On a slab lying in the court-yard of 'the four temples' (nalku-gudigaḷu) in the same village.	Western Ujjayiniya.	Bhulokamalla 'ruling at Kalyāṇa'	Chalukya-Vikrama Year [6*] 8, Ananda, śaṅkara-śaṅkara-kranti.	Kanarese	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukunt[?] a flower-garden and an oil-mill, for worship and offerings to the god Kēśava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Rati.
674	On a slab set up in front of the chavadi at Kotapadu.	Vijayanagara.	Virapratapa Sadāśivadeva-Maharaya, 'ruling at Vidyanagara.'	Śaka 1466, Krōdhi, Kārtika, su. di. 12.	Telugu	Registers that the Mahamandalesvara China-Timmayya-deva-Maharaja, son of Timmaraja, grandson of Ramaraja and great-grandson of Areviṇṇa Bukkaraja of the Atreya-gotra and the Soma-vahsa remitted the taxes, śrōtriyaṁ, kēṭṭam, kāṇika, vēṭṭi and vēmi, payable to the palace by the mahajanas of Kōṭepadu and Kēśanē-nipalle in the Avukula-sūma and granted these villages as sarvamaṇya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do.	In archaic characters. Much damaged; the last two or three lines alone are preserved. Mentions the name Prolama-Kaṭṭōṭi of which the second part corresponds to rattōṭi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Siva temple in the same village.	....	....	....	Kanarese	Highly damaged. Begins with the usual eulogy of the Bapa kings: Sakala-jagattaya, etc.
677	On a slab built into the platform of the mukha-mandapa in the Chen-nakēśavaraṁ temple at Perusomula.	....	....	Viśvasu, Pushya, ba. di. 10.	Telugu	In modern characters. Damaged. Mentions Pemmasani Timma-[Naya]ṅgaru and seems to register an agreement with Veṅkaṭadri-Nayanigaru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijayanagara.	Virapratapa [Sadāśivadeva-Maharaya, 'ruling at Vijaya[nagara].'	Śaka 1466, Krōdhi, Kārtika, su. di. 12.	Do.	Damaged. Mentions a certain [Ra]maraja.
679	On the south face of the same stone.	....	....	[Virodhi]krit, A śviṇa, . . .	Do.	Damaged. Mentions Mahamandalesvara . . . Ramarajayya and Perusomula.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in the court-yard of the same temple.	Vijayanagara.	Vimprātāpa Achyutadeva-Maharaya	Śaka 1480, Viṅṅa, Aśadha, 13.	Telugu	States that the Mahāmapādāśvara Hanumayadeva-Maharaja, son of Chintakunja Siddhanyadeva-Maharaja of the Atreya-gotra, granted to the gods, Vireyya, Chennakēvara-Perumal and Mahalinga in the Brahman village of Perusamula which Salakaraju Raghupatirajayadeva-Maharaja had granted to him as unballi, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	..	....	Śaka 1299, Pingala, Margaśira, 5. di. 5, Tuesday.	Kanarese	Records the grant of (the village) Peruṣeṣu to the teacher, Akasavasi Samavodiguru, by the Mahāmapādāśvara Singhappa-Vodeyar, son of Savanna-Vodeyar, on receiving from him the initiation (upadeśa) of Buvanēśvari.
682	On a pillar of the mukha-mandapa in the Veṅṅgūpalaśvamin temple at Yerragudi.	Vijayanagara.	Vimprātāpa Vira Sadāsivadeva-Maharaya, ruling at Vidyanagara.	Śaka 1474, Paridhavi, Vaiśākha, 5. di. 11.	Telugu	States that Patuvatayya, Anantayya and Nallarayya, sons of Vallabhayya and grandsons of vipravinodi Mallayya of the Kāśyapa-gotra, Āpēdūbba-antara and Sukla Yajus-śakha and born in the Gōbārikondē-kula, granted for the merit of the vipravinodi community the vartana (customary toll) paid by the mahājanes of Yerragudi to that community, for conducting the Vaiśākha festival of the god Gōpinātha.
683	On another pillar in the same mandapa.	....	....	Śaka 1474, Virodhikrit, Aśadha, 5. di. 15.	Do.	Damaged. Registers the grant of lands to two masons (viz.) Basavaju, son of Vallabaju and the son of Timmabattu by Viṅṅalāraja, son of Nāgaraju-Basavaraja under the orders of the Mahāmapādāśvara Yerragudi Tirumal-[a]yadeva-Maharaja.
684	On a pillar of the mukha-mandapa in the Śiva temple in the same village.	....	....	Nandana, Vaiśākha, 5. di. 3, Thursday.	Do.	Records the construction of the southern stone wall of the mukha-mandapa in the temple of Bhogadova, by Bhukana, son of Kōama-Reddi and grandson of Hemandhi-Reddi.
685	On the base of a water-trough in the same village.	....	....	Plavanga, Aśadha, 5. di. 11.	Do.	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anantayya, son of the Mahāmapādāśvara Abbaraja, for the merit of Tirumalaraju-Gaḍamaraja.
686	On the outer surface of the same water-trough.	....	....	Śarvati, Chaitra, 5. di. 2, Wednesday.	Do.	States that Anantayya, son of Abbaraja constructed the water-trough for the merit of Tirumalaraja, son of the Mahāmapādāśvara Yerragudi Kaḍhira.
	[A large blacked-out area covering the text of the inscription]	....	....	.. di. 13.	Do.	Damaged. Seems to mention [Yerragudi] Tirumala and a mahāsasana put up by him at Yerragudi. Refers to internal disputes and their settlement by the elders of the village.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakesavaśvāmin temple at Hanumanthagundam.	....	....	Śaka 15 [3] 0, Kī-laka, Kartika, śu. di. 11.	Telugu	Records the grant of lands for providing breakfast for Brahmanas on the Dvādśī day before god Raghunāyaka in the temple of Hanumanteraya at Hanumanthagundam, by the Mahāmapālesvara Śrīleja Raṅgepatirājya, for the merit of the king.
689	On a stone set up in front of the Chennakesavaśvāmin temple at E. Uppaluru.	Vijayanagara.	Vīrapratāpa Sadāsivadeva-Maharaja, 'ruling at Vijayanagara.'	Śaka 1469, Paṇḍabhava, Māgha, ba. di. 3, [Monday].	Do.	States that Anantayya and Paravatayya, sons of vipra-vinōdi Vallabhayya of the Kaśyapa-gotra, the Kātyāyana-gotra and the Śukla-Yajña-śakha and some others granted for the merit of the vipra-vinōdi community, the varāna (customary toll) due to them for the construction of a maṇḍapa in front of the temple and for amṛitapadi of the god Chennakesvara at Malamindi-Uppaluru alias Somasamudra in the Uḥadikōṭa-sīma, the amara field of the Mahāmapālesvara Nandola Timmayadeva-Maharaja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Ankalamman temple at Kovelakuntia.	Do.	Do.	Śaka 1465, Śobhā-kṛit, Nijā-Srāvāṇa, ba. di. 10.	Do.	Registers the grant of the income derived from svāmīyāta on numerous festive occasions (?) in the Kōvilakuntia-sīma by Arubhaleśvaradeva-Maharaja, son of Singarayadeva-Maharaja and grandson of the Mahāmapālesvara Nandiyela Narasiṅgayadeva-Maharaja of the Atreya-gotra and born in the lunar race. The country of Kōvilakuntia-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇḍesa temple in the same village.	Do.	Vīrapratāpa Maharaja, 'ruling at Penugopda.'	Śaka 1665, Chitrahānu, Māgha, ba. di. 30.	Do.	Registers an order of Siddharāmapa-Nayunīkaru, son of Immedi-Demappa-Nayunīgaru and grandson of Hendē-Demappa-Nayunīgaru, declaring that the mortgagees of the manyā-jānis of Gods and Brahmanas should, in the 13th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the courtyard of the Śiva temple in the same village.	....	..	....	Do.	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Virabhadraśvāmin temple in the same village.	....	....	Śaka 1744, Chitrahānu, Māgha, śu. di. 10, Monday.	Do.	Relates that Basuvalingayya, son of Maraiyya and Bāramū, the shareholder of a moiety in the manyā-lands of the mathas, Pedgomatha and Dornipāti and other villages, repaired by raising alms the temple of Virabhadraśvara at Kovelakuntia which was in ruins. The merchant classes, on being approached, gave for worship and offering ½ chittēdu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ½ gavaguṇi (?) and those who sold by measure, one chittēdu, evidently for the same purpose.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Āṇḍarāya-svamin temple in the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadeva-Maharāja 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu	Registers the grant of the varāna paid to them year after year by the mahājanas of Kōvilakuntla for the Śrīrama-jayanti festivals of the god Paṇḍarāṅgi Viṭhaleśvara at Kōvilakuntla by Chāṅgalamari Parvatayya, son of Valabhayya and grandson of vipravinōdi Mallayya of the Kāṣyapa-gōtra, the Kāṭyāyana-sūtra and the Prathama-śākha, Madhavayya, son of Varanasi Vallabhayya and grandson of the vipravinōdi Piriyaṇa of the Vasiṣṭha-gōtra, Kāṭyāyana-sūtra and Prathama-śākha and other vipravinōdins, for the merit of the vipravinōdi community in Vidyānagara, Beḍāḍakōṭa, Kāṭaka and the Dravida-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Rāṅgasvamin temple in the same village.	....	....	Śaka 1533, [Chitra-bhānu],	Do.	Damaged. Records the grant of a house, land, and garden at Kōvilakuntla and money for the maintenance of the Rāmanuja-kūta and a matha there by the Mahāmaṇḍalēśvarn Timmayadeva-Maharāja, son of Narasiṅgarāja and grandson of Nandyāla Nārāyaṇa, of the Ātrēya-gōtra and Āpastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	.... Solar eclipse...	Do.	The top portion is broken. Registers the grant, on the banks of the Kṛishṇā, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍarāṅgi Viṭhaleśvara, by Kṛishṇanarāja, son of Martirāja and grandson of Rāmarāja of the Ātrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijayanagara.	Vīrapratāpa Vīra Śrīraṅgarāyadeva-Maharāja, 'ruling at Penugonda'.	Śaka 1506, Tārana, Kārtika, śu. di. 16, lunar eclipse.	Do	States that the Mahāmaṇḍalēśvara Venkatarājā, son of Kṛishṇanarāja and grandson of Nandela Narasiṅgarāja of the Ātrēya-gōtra, the Āpastamba-sūtra and the Yaṇuśākha granted as sarvamaṇya, lands in the villages of Chintakuntla, Viṭhalapura, Chinakōperla and, the varāna (customary tax) on kshētras and the taxes called manakōtta and kōlayatta collected at Kōgilakuntla for offerings, the bodily and festive enjoyments, the Rāmanuja-kūta, the paṇḍuin service and other festivals of the god Paṇḍarāṅga Viṭhaleśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Vīrapratāpa Tirumaladeva-Maharāja, 'ruling at Penugonda'.	Śaka 1496, Śrī-mukha, Kārtika, śu. di. 10.	Do.	The bottom portion of the grant is seriously damaged. States that the Mahāmaṇḍalēśvara Narasiṅgarājudeva-Maharāja, son of Timmayadeva-Maharāja and grandson of Nandyāla Narasiṅgarājudeva-Maharāja made a grant to the god Paṇḍarāṅga Viṭhaleśvara at Kōgilakuntla in Kōgilakuntla-sīma which was granted to him as a nayanāra by Śrīraṅgadeva-Maharāja.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[?]patti, Kārtika, śu. di. 12.	Do.	Records the grant of the village Chinakōperla attached to Kōgilakuntla in Rēnāḍu, granted to him as nayanāra by Tirumaladeva-Maharāja with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍarāṅga Viṭhaleśvara-Perumaḷ at Kōgilakuntla by the Mahāmaṇḍalēśvara Narasiṅgarājudeva-Maharāja, son of Timmayadeva-Maharāja and grandson of Nandyāla Narasiṅgarājudeva-Maharāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yaṇuśākha and born in the lunar race.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of Akumalla.	Vijayanagara.	Virepatapa Sadasiivadēvaraya-Maharaya ruling at Vijayanagara.	Śaka 1466, Krōdhi, Kartika, śu. di. 12.	Telugu	Records that the Mahanadalaśvara China-Timma yadeva-Maharaja, son of Timmaraja, grandson of Rāmaraja and great-grandson of Arayāti Bukkaraja of the Arēya-gotra and born in the lunar race remitted the taxes, śrōtriyam, karmam, panika, vētti and vēmi payable to the puluce by the mahajanas of Akumalla in Avuku-sima held by him as a nayanaka from the king. Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Ahōbala-Nara. [śimha] at Aradānvin, after repairing the breaches in the tank.
701	On a slab lying in the Chennakesavaśvamin temple at Ardayidu (Cumbum taluk, same district).	...	....	... Durmukha, Chaitra, śu. di. 11, Thursday.	Do.	Registers the grant of one pūjēdu of wet land, one pūjēdu of dry land and one kūcheḍu of garden land for the daily offerings and worship of Siddha-Nalīkarjuna of Adidāvidu by Visanodaya.
702	On another slab lying in the same place.	...	....	Śaka 1112, Tārana (mistake for Sadharana), Kartika, śu. di. Faurnam.	Do.	Mentions Chanda-Gāvaṇḍa, Gogga-Gavunda and [Braj]-Gāvūṇḍa who were evidently the builders of the mandapa.
703	On a pillar of the mukha-mandapa in the Siva temple at Remata (Gudur sub-taluk, same district).	...	....	....	Kanarese	Registers the grant of a dry field by Śūtra-Raja and Kō-nera-jya, sons of Pinnamaraja, for feeding Śrī-Vai-snavas during the tirunal-festivities of the god Gopinātha at Kandamvōḍurgam. The cultivators, Kadi-Redi of Gōraṇṭla, Yoli-Redi, Timmi-Redi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
704	On four pieces of a broken slab lying near the Anjaneyasvamin temple in the same village.	...	....	Śaka 1471, Pūṅgala (wrong), Bhādrapada, śu. di. 10.	Telugu	Mentions Pinnamaraja and the gift of two fields made in the presence of Viṅhaḍesa. Evidently the reference is to the grant of land recorded in No. 704 above.
705	On another fragment of a slab in the same place. Anantapur District, Madakasira Taluk.	...	....	....	Do	Registers a grant of land for lamps in the temple of Kalikadevi and Kamaśvara at Agaji, by Rangapparaja [son of] Maharaja Harati Sarayayapparaja.
706	On a slab set up in a field to the west of Muddanallayyanapalya, a hamlet of Agaji.	...	....	Śaka 1611½, Śrīmukha, Margaśira, ba. di. 10.	Kanarese	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Iḷḷāṭaru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Iṅgaloru, a village 3 miles north of Agaji.
707	On a slab lying on the west side of the same hamlet.	...	....	....	(in archaic characters), Kanarese	Records that Rayaparaja, the grandson of Chōlārāja to whom the god Rāmachandra had become manifest, built mandapas and [50*]puras and also performed sacrificial rites.
708	On a stone built into the wall left of entrance into the main shrine of the Ramesvamin temple at Ramapuram, another hamlet of the same village.	...	....	....	Kanarese	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-mandapa in the same temple.	...	....	....	Kanarese	Refers to the manifestation of the god Ramachandradeva before the "Jyēven Rudras," and to his having received worship at the hands of Chōlarāya. Registers the construction of the gopuras and the front-mandapas, the several repairs and the performance of sacrifices by Kāyaparāja, the grandson of that Chōla. He also granted to the god Ramachandra the villages, Ramachandrapura, Javarapura, Kayasagara, Komadēmahali, Nirukalu in Midigēti-sime and Maddēgiri in Bijavarada-sime and lands under the tanks of Agali, Maduvīdu, Ravīdu, Kāṇṭavālu and Kāki.
710	On the south base of the same temple.	[Saluva] ..	Narasimgarāya-Maharāya ..	Śaka 1407, Viśva-vasu, [Āvīja], ba. di. .. solar eclipse.	Do.	Registers that Kāyaparāja, son of Bālyīrājadeva-Chōla-Mahā-arasu gave a valley after purchasing it, a field of 15 honnu (tax) and the chaunc Śaṅkaradevara-kaluvo to the god Ramachandra and to the individuals Narasimha-Somayāji, Prasanna-Somayāji and Lakshmana-Somayāji, sons of Deśagrānī Narasimha-Somayāji of Madhusudanapura, of the Aśvalayana-sūtra, Kāyapa-gotra and Rik-śakha. The valley was converted into the tank called Narasambudhi in the name of the king and the four khandug of land below it was equally divided between the three brothers and the god Ramachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krodhi, Vaiśakha, su. di. 5.	Do.	Incomplete. States that Kāyaparāja, grandson of Chōla-Mahārāya to whom the god Śi-Ramachandra had made himself manifest, constructed the mantapa, the prakāra and the gopura, celebrated the car-festivals of that god and granted the villages of Ramachandrapura, Javarapura and Kayasagara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agali.	....	....	Vilambi, Āṣadha, su. di. 7.	Do.	Registers the kanachi grant of a māya land of five kolagas below the Agali tank for an areca-nut garden to Agaligonda-Gaude, son of Moligonda-Gaude of Agali, by the Mahānāyakaohārya Harati Kāigapa-Nāyaks.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pūshya, su. di. 1, Friday.	Do.	Registers that Alappa, the brother of Addiri Devaṇṇa and the brother-in-law of the Mahāpradhana Jatiya-Daṇḍayaka [commenced] the repairs to a breach in the bund of the Agali tank, 60 maru long, 12 maru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phalgun.
714	On a stone lying in the court-yard of a Jaina basti in the same village.	..	...	....	Do.	[This is] the misidhi of Kriṣṇa [?] Sōṭṭi, son of Bōṭṭi-Sōṭṭi, a lay disciple of Devachandradōva of the Mōla-saṅgha and the Deśiya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1621, Vikari, Pūshya, ba. di. 7, Friday.	Do.	Registers the sarvamanya grant of a garden-land to the nīraganti Kaniṇṇi Bānāvīrayya by the gaṇḍa (headman) and the sonabova (karuṇa) of Agali.
716	On a beam supporting the roof of the choultry in the same village.	Noḷamba (Pallava).	Noḷambadhiraṇja ..	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōḷāya, the dandāyaka of Ballaba to a temple of Viṣṇu (Viṣṇu-griha) built by himself.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
717	On the south wall of the Śaṅkaré-svarasvamin temple in the same village.	Vijaya-nagara.	Krishnarāya	Śaka 1432, Pra-mōda, Āsvija, śu. di. 12.	Kanarese	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall .. ..	....	....	....	Do.	Registers that Kaṭhapa-Voṭeya granted the talavārike of Agalt to talavara Doddā, son of Chunda-Nayaka of Hālikunte.
719	Do.	[Saṅṣa] ..	Narasīngarāya-Maharāya	Śaka 1420, Pingala, Chaitra, śu. di. 15, Saturday.	Do.	Registers the grant of the village of Palligunahalli alias Inmudikachepura in Agalt-shila in Kayadurga-chavadi by Inmudi Kaṭhapa-Nayaka, son of Kaṭhapa-Nayaka of Adavani, for offerings to the god Śaṅkara-deva and the sabadevatā (attendant deities) at Agalt in the presence of the god Ramesvara at Setubandha-Rāmesvara whither he had gone with Narasana-Nayaka. It is stated that Kaṭhapa-Nayaka held the district Rayadurga-chavadi as a fief from Narasīngarāya-Maharāya and Narasana-Nayaka. Records the grant of wet lands under the tanks of 'Togū-gere, Patigere and Agalikere as servamānya to talavara Madapa of Agalt, by the Mahāmayahacharya Harati Raṅgapa-Nayaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, bi. di. *	Do.	Damaged. Records the gift of Iḥuttēnaba[?] surnamed Raṅgapura, a village in Katugiri-shila in Agalt-sime belonging to Kayadurga-rājya, to Bhadrappadēvaru, son of Kuchoṇṇadadēvaru and grandson of Nambiyappadēvaru of Nagarabavi of the Arōya-gotra and Āśvalāyana-shira by the Mahāmayahacharya Raṅgappa-Nayaka, son of Lakshmi-pati-Nayaka, a pupil of Bhadrappadēva and grandson of Harati Guṇḍappa-Nayaka of the Yanumala race and the Vanhika (Vālmiki) P-gotra.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of Ratnagiri.	Vijaya-nagara.	Vīrapratāpa Śrīraṅgadēva-Maharāya, 'ruling at Penugondapura'	Lost	Do.	* This (temple?) was the work of the son of Kāśī Periyanna and grandson of Chayandi-Achari.
722	On a boulder in front of the Ānjaneyasvamin temple, south of the same village.	....	....	....	Telugu	Timuna-Gaundā is the holder of the kaṇḍali-gaundike in the agrahara of Saṅḍu-Bhūṭa.
723	On a stone set up in a field to the west of Tigalerahatti, hamlet of Ratnagiri.	....	....	....	Kanarese	Mentions Saṅḍariyār, a servant of Kavali-Atasa and the assault of Karatikshila. Some gifts were made to this Saṅḍariyār in the newly acquired country.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	States that this stone entrance was constructed by [Ma]-haya of Bedageri.
725	On a pillar supporting the roof of the village entrance at Byadigera, a hamlet of the same village.	....	....	Tavara, śu. di. 1.	Kanarese	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do.	Records the construction of this temple by Maḥamma, wife of Pūjari Vādasiya.
727	On a slab set up in front of the Kariyamma temple at Doddari.	....	....	Sadharana, Āsvija, śu. di. 5, Monday.	Do.	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijayanagara.	Vira Venkatapatideva-Maharaya 'ruling at Penugonde.'	Śaka 1508, Vyaya. Kartika, śu. di. 12, Uthama-dvādaśi.	Kanarese ..	Much damaged. Registers the gift of the village of Doldjuri surmised Venkateswaramudra in Agali-sime by the Mahanayaka-hariya Hanaga-Nayaka, son of Harati Lakshmi-pati-Nayaka of the Kasyapa-gotra. Mentions Singara-Bhuta of the Kasyapa-gotra, Vaikhanasa-sūtra and Yajñeśākhya and his descendants who were establishers of the Vēdamarga (Vedamargapratishthacharya).
729	On a slab lying near the Āṇjaneya-svāmin temple at Sarajammanahalli, a hamlet of Kotagarahalli.	....	....	Kulaka, Phalgunā, śu. 10, Monday.	Do.	Damaged. Refers to the gift of the village of Kariyaketanahalli as a lodge to Kaji-Nayaka of Kaidala by the big merchants (maha-vadavevahari, ubhayanandesi) and the gaudas of Agali, Madhujavadi and Nidugallanadu. Mentions incidentally Vira-Ballajadeva.
730	On a slab set up in a field to the north of Badigegondanahalli, another hamlet of the same village.	....	..	Śaka 15 [22], Śarvari, Āṣāḍha, śu. di. 1.	Do.	Registers the sale of the uṇṇya land attached to the gaudike of the village of Kereyaketanahalli for 7 vaṭṭa. Has by Bolaya, son of Basavi-Gaṇḍa of Kereketanahalli to a certain Baṭṭajvayn.
731	On a pillar set up in the court-yard of the Malliśvarasvāmin temple at Madhudi.	Nolamba (Pallava).	Nolambadhiraja	Śaka 881, Śuddharthi.	Do.	Registers a grant of land to a temple of Vishnu (Viṣṇugriha).
732	On a hero-stone set up near the Āṇjaneya-svāmin temple in the same village.	....	....	Śarvari, Āṣāḍha, śu. di. 10.	Do.	Registers that Rochnya, son of Yerake-Gaṇḍa of Madhuvādi, fell fighting in a Hōysala (Hōysala) raid which happened during the reign of Mayipannadeva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chalukya.	Pratapachakravartin 'ruling at Kalyana.'	Śaka 1091, Virōdhi, Śarvapa, śu. di. Trayodāśi, Thursday, Uttarayana-rakṣamāsa.	Do.	While Jagadokamallā-Mallideva-Chōla-Maharaja, son of Irutigōla, was ruling at Hōijjēru, the Mahapradhana Hirya-Tantrapala Nannasa, son of Echimayya and Mudabibjo and younger brother of Banmanu, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants repairs, the Chaitra-pavitra festival, and the feeding of Brāhmanas and ascetics, in the temple of Nagesvara at Madhuvādi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 934 . . . śu. di. pañchami, Saturday.	Do.	Damaged. Refers to a cattle raid and the village Madhuvādi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Ravudi.	....	....	....	Do.	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Āṇjaneya-svāmin temple in the same village.	Vijayanagara.	Vira Venkatapatideva-Maharaya ..	Śaka 1526, Krodhi, Pushya, ba. di. [3], Makara-Sankranti.	Do.	Damaged. Records the grant of the village Ravadi-gaur-named Immadiraṅgasamudra in Maduvādi-sihala in Agali-sime belonging to the Rayasturga-veṇṇē to Umāpati-Araṇu, son of Saṅkaṇṇayya and grandson of Kōṭṭya-Ramasaṇṇayya of the Bhadravāja-gotra, the Āśvalayana-sūtra and the Rik-śākhā by the Mahanayaka-hariya Immadi Hanaga-Nayaka, son of Lakshmi-pati-Nayaka Raṅgapa-Nayaka of Harati.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Margasira, Śu. di. 3.	Kanarese	Registers an unhal grant of the village Aluvadi belonging to Maduviḍi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sahe. Khana Khalila, by Harati Kangepparaja [son] of Sarajappa. Registers the gift of the village of Aluvadi to a merchant by the above-named prince as a kodagi grant.
738	On a slab set up near the Añjanyavamin temple in the same hamlet.	Hoysala	Pratapachakravarti Viraballadeva	Śaka 1238, Nula, Phalguna, Śu. di. 6, Thursday.	Do.	Mentions a son of the king named Tipparsa. Bhairava-devarasa. Records the gift of the village of Haluviḍi to a merchant by the above-named prince as a kodagi grant.
739	On a stone set up on the frontier line between Muddalur of the Mysore State and Aludi.	....	....	....	Do.	[This is] the boundary of Maddalur surnamed Virabrahmapura.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	....	Vikrama, Nija-Asvija, Śu. di. 11.	Do.	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komarenahalli for his construction of the foundation of the fort thereof, by Harati Sarajayaparaja.
741	On a slab set up in front of the Añjanyavamin temple at Paduvala Byadigera.	....	....	Śaka 1684, Chitrahannu, Asvija, Śu. di. 5.	Do.	Registers the sale of the village of Paduvala Byadigera in Maduviḍi-athala with its forests, wet lands, money-income, grain-income, etc., for 500 Padesabi varahas to Saṇḍa Yakoba-Bokari, son of Saṇḍa Mirana and grandson of Saṇḍa Yakoba-Bokari by the Mahamaṇḍalesvara Raghapparaja, son of Vira-Bayeparaja and grandson of Harati Saraja Samueta-Ravapparaja of the Añjanyagotra, Apastamba-astha and Yajna-sakha for the daraga also called the matha of the teacher at Strya.
742	On a hero-stone lying in a field to the east of Upparatonasana-halli, hamlet of the same village.	Nolamba (Pallava).	Nolamba[dhi]	....	Kanarese (in archaic characters.)	Damaged. Records that this stone was put up in memory of the self-immolation of a gamuṇḍa (gavuṇḍa) in fire.
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1685, Svabhannu, Bhadrabada, Śu. di. 15.	Kanarese	Records the sale of Vadaguntanahalli in Maduviḍi-athala, for 450 Kanṭirayi varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above.
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kartika, Śu. di. 1[5].	Do.	Registers the gift of a tank (kunte) to the god Tiruvengalanatha of Sire by the Gaṇapati prince Virabhadraraya for the merit of king Krishnaraya.
745	On a hero-stone set up in a field to the north of the village of Nara-sambudhi.	....	....	....	Do.	In archaic characters. Registers the death of Madanna, son of Keradara Belji-Gavunda of Piri-Yingalur, in after causing a thousand (of his enemies?) to be out off.
746	On another hero-stone lying in the same place.	....	....	....	Do.	Do. Registers the death of Keradara-Bijayi, son of Mayunda-Gavunda who was the younger brother of Belji-Gavunda of Piri-Yingalur, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do.	Do. Records the death of Sikka (Chikka) Chendugavunda, son of Akka-Gavunda and grandson of Berikalla Piri-Chaṇḍa-Gavunda, in a cattle-raid.
748	On a stone lying beneath the tank-bound at Inugaluru.	....	....	....	Do.	Do. Records the death of a hero, the son of [U]mapati-Avasa in the cattle-lift at Malajavaru-Marimatholi.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Anjaneyasamin temple at Huliheredevarahalli.	....	....	....	Kanarese ..	Registers the grant of the village of Hulihera belonging to Agali-grāma as a sarvāmya to Brahmanas, by Tim-ma-Nayaka for the merit of Kishnārāya-Mahārāya on the banks of the Gantami, in presence of the god Markandēśvara.
750	On the four slabs of the parapet wall of a well in a house at Madakasira.	....	....	...	Do. ..	Three of the slabs bear the name Lakshmanatirtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Madakasira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated mandapa in the courtyard of the Veṅṅopalaesamin temple in the same village.	....	....	...	Tamil (verse) ..	Registers that the king of Vengi ran away on hearing that the Chōla (king) had ordered (his general) Soḷiyavaraiśan to conquer that country; see No. 23 of 1917.
752	On another pillar in the same place.	Chōla ..	Udayar Śrī-Rajendra-Chōlādēva	10th year ..	Tamil ..	Registers that the mandapa (in which these pillars originally were) was commenced on the 180th day of this year and finished in 40 days by the general Arāyaṇ Rajarajan alias Vikramasōḷa-Soḷiyavaraiśan of Sattamangalam in Tiraimūr-nādu. Below the inscription are engraved the titles Edirtavarkalan and Samantakēsari; see ibid and No. 24.
Anantapur district, Hindupur taluk.						
753	On a hero-stone set up in a vacant site at Sante-Bidanuru.	Western Gaṅga.	Rachamalla-Permanaḍi	....	Kanarese ..	Refers to a fight between the king and Ayyakutti in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of Tungopalli, a hamlet of the same village.	....	....	...	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhamalla.
755	On a stone lying in a field to the west of the village of Karudipalli, a hamlet of Chauluru.	..	....	Saunya, Margasira, ba. di. 1.	Do. ..	Records the katukodagi grant of a land to a private individual of Daruvadabali by Abūla Huseen Saheba ruling the Ponugonderaiya for his having constructed the new village called Hosahalli.
756	On a stone lying near the Añjaneyasamin temple at Modā.	..	....	....	Do. ..	Registers a gift of a manya land by Virapanna to Hīra-Payatarādya of Gujunodu for conducting the worship of Śiva.
757	On a slab set up near the chavadi at Srikanthapuram.	..	....	Śaka 1425, Kro-dhana, Chaitra, su. di. 1, Wed-nesday.	Do. ..	Much damaged. Seems to record the grant of the village [Srikantha]pura surnamed Vobesamudra, to a certain Narasimha-Dikshita of the Asvalayana-śūtra and the Kaṣyapa-gōtra.
758	On a broken stone lying near a private house at Paldeti.	..	....	Śaka 959, . . .	Do. ..	Mentions a certain Nolaṃ[pa]-Gamanūda.
759	On a hero-stone set up in a field to the south of the same village.	[Baṇa]	Pra[bbu]meru	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a kalnādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓760	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Yerrāgunṭa.	..	....	Ananda, Magha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yeragunṭa, a village between Uṭṭuru and Heruṭe to the god Virabhadra as a pura by the Mahamāṇḍalavaras Igundadeva-Chola-Maharaja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc. Registers the death of Madesakada-Khapanapa, son of Chōlabōva.
✓761	On a hero-stone lying in a field under the tank bund at Parigi.	..	....	....	Do.	Broken. States that Venkatapatirayadeva-Maharaya granted a wet field as a sarvamaṇya to the spearman Vobalēsa.
✓762	On a stone lying in the same place.	..	....	....	Do.	In archaic characters. Registers that a certain Palage Nagiyana, son of Nagi, died in the battle of Rāmadi (a village in Agali-nadu) in which were engaged Nīṭimarga-Vemnaḍi and Bira-Noḷamba. This stone (kūṭisagallu) was set up by Basaka, the wife of the hero and the daughter of Ayta of the Kadambas. The engraving (?) was done by Koṅga.
✓763	On a hero-stone set up in a field to the north of the village of Uṭṭuru.	..	....	....	Do.	Relates that this temple of Saṅjivaraya of Koṭṭuru was constructed by Nārāya-Reḍḍi for the merit of his mother.
✓764	On a slab set up in the Āṇjanēyasvāmin temple at Koṭṭuru.	..	....	Śaka 1086, Tārana, Kārtika, ba. di. 13.	Telugu ..	Records the remission of the marriage tax on all castes at Koṭṭapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
✓765	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Koṭṭipi .	Vijaya-nagara ..	Vīra Devaraya-Maharaya ..	Śaka 1354, Paridhavi, Kārtika, su. di. 1, Friday.	Kanarese ..	Bears the sentence 'Svasti sri Mandachariya bhasarāndu' : "Hail! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chārasibhaṇḍar for Chārasī-Papadita, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
✓766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do.	Records the grant of the village of Piriya-Melapi to a certain Bala-Somabhatāraka.
✓767	On a broken pillar lying in front of the Isvara temple at Gollapuram .	Noḷamba (Pallava).	Noḷambadhiraja ..	Brihaspati in Mahara, in suddha, Pausha month.	Do.	States that a certain Sangapa constructed the temple of Mailaradeva.
✓768	On a slab set up in front of the Āṇjanēyasvāmin temple in the same village.	....	....	Ananda, Phalguna, Pañchami, Sunday.	Do.	Damaged. Mentions Rama[r]ja.
✓769	On a slab set up in the courtyard of the Āṇjanēyasvāmin temple at Pulamiti .	Vijaya-nagara.	Vīrapratāpa Sadāsivaraya ..	Śaka 1458 (mistake for 1478), Kārtika, Jyeshtha, ba. di. 10.	Do.	Damaged. The date portion alone is legible.
✓770	On a stone set up in front of the same temple.	Do.	Sadāsivaraya-Maharaya ..	Śaka 1466, Krodhi, Kārtika, su. di. 13.	Do.	Refers to the victory gained by the Mahapradhana Āṇiya Maheya-Dannayaka over a certain Raohaya-Nayaka of Tumbeyakalu. Also records the death of a hero evidently on the same occasion.
✓771	On a hero-stone set up near the entrance into the village of Sirivaram .	Loyala ..	Vīra Baijaladeva ..	Śaka 1246, Rudhira, Chaitre, su. di. dasami, Monday.	Do.	

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoysala ..	Vira-Ballaladeva ..	Śaka 1243, Ruridri, Bhadrabadra, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahasavantadhipati Hiriya Bommeya-Nayaka, son of Ganggeya-Nayaka of Holakallin, in a fight against the cavalry of the chiefs of [Ye]llunavu. The record further states that Aliya-Macheyya-Dannayaka, the prime-minister of the king, who was ruling at Penugunde granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone. Records the death of Mali-Nayaka, son of Banadeya-Nayaka, in a raid.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Nala, Magha, ba. di. 6, Thursday.	Do. ..	
774	On a hero-stone set up in the courtyard of the Anjaneyasvamin temple at Kanchisamudram.	....	....	Śaka 1256, Śrimukha, Ashadha, su. di. 15, Monday.	Do. ..	States that Perumale, son of Gaṅgōja of Kanchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
775	On a boulder near the dilapidated Išvara temple in the same village.	Vijaya-nagara.	Virapratapa Sadasiivadeva-Maharaya ..	Śaka 1476, Pramadi, Śrāvapa, bn. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārtika festivals in the temple of Someśvara-deva at the Brahman village of Kanchisamudra surnamed Pratāpadevarayapura.
776	On a stone pillar set up in front of the Anjaneyasvamin temple at Madipi, a hamlet of the same village.	....	....	Śaka 1624, Chitra-bhannu, Vaiśakha, su. di. 1, Monday.	Do. ..	Damaged. Refers to the construction of the temple of Hsnumantadeva by a gauda for the merit of the Mahanayakacharya Sarabhaya-Nayaka.
777	On two broken pieces of a slab lying near the dilapidated Išvara temple at Demiketapalli.	....	....	Pingala, Vaiśakha, su. di. 15.	Telugu ..	Registers that a talari of Demiketapalli was named after Narasimhanayadu, son of Maṅginayani Vasanta-Nayudu and accordingly received the major part of the talari's share.
778	On a slab set up in a field to the east of the village of Nagana-palli, a hamlet of Cholasamudram.	..	....	Śaka 1418, Nala, Magha, su. di. Purname, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipapura for offerings to the temple of Ohennakēśavadeva at Ohōlasamudra, by the Mahapradhana Tipparasu-Voḍoya of Penugunde.
779	On a slab built into the waste weir of the tank at Chillumutturu.	Vijaya-nagara.	Mahamaṇḍalēśvara Vira Bukkaraya ..	Śaka 1269, Pļavahga, Prathamashadha, su. di. 14, Friday.	Do. ..	Records the construction of a kallamaḥōhige by Irugappa-Oḍoya, son of the Mahapradhana Bayicheya-Dannayaka, while he was ruling at Chelumutturu.
780	On a slab set up in a field near the Anjaneyasvamin temple at Sanjivarayanipalli, a hamlet of the same village.	Hoysala ..	Pratāpachakravarti Vira Ballaladeva ..	Śaka 1262, Vikrama, Bhadrabadra, su. di. 10, Saturday.	Do. ..	Records the kōḍage grant of Valagalakuntteyehali by Viśama-Dannayaka, son of the Mahapradhana Aliya Maohaya-Dannayaka, to Gōpa-taunda, son of Chavaka Bomma-Gaunda.
781	On a boulder to the west of the village of Chautakuntapalli.	Vijaya-nagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1459, Hevīlambi, Śrēviḥa, su. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kaṇḍahakarali for offerings and the bodily enjoyment of the gods Papavināsa, Virēśvara and Maṅmatha at Lepāṇḍi by Penugunde Virupanna, son of Nanḍi Laki-Setti.
782	On a boulder below the tank bund at Bhupasamudram, a hamlet of Hussenpuram.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the kōḍagi grant of a wet land by the learned mahājana of Bhupasamudra surnamed Melāpura, to a certain Gaḍada Basava-Reḍḍi, for his having executed some work in connexion with the big tank of that village.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
783	On a stone set up in the court-yard of the Chennakēśavasvāmin temple at Kalluru.	Nolamba (Pallava.)	Nolambadhirāja	....	Kanarese	Registers that [a part of] the paddy grown under the tank of Kalluru should be reserved for [the repair of] the tank.
784	On a slab lying in the reserve forest at Konduru.	....	....	Nandana, Vāśakha, śn. di. pañchami, Wednesday	I'o.	States that this tank and the channel, yarakalve, were constructed by Halayya, son of Mallayya of Navil[i]kere.
785	On a rock in the Gaei-Rāngasvāmin hill at Chaliyavdla.	Vijayanagara.	Virapratapa Achyutarāya-Maharāya	Śaka 1453, Khara, Śravana, Gokulashāmi.	Do.	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chelivindla with its adjoining mountain and a number of other villages to the Siva temple at Lepakshi made at the instance of Virupanna. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupanna, the talavara of the town of Vijayanagara.
786	In the same place	Do.	Virapratapa Vira Achyutarāya-Maharāya.	Khara, Śravana, ha. di. 12.	Do.	Registers the royal order granting the village Chelivindla surnamed Konara-Vēṇkatādiyaṃpura to Penugonde Virupanna, the talavara of Vijayanagara. Mentions the songster Lakha[y]yana Illoṃya.
787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vira Damarāya-Maharāya	Śaka 1434, Paridhavi (wrong), Kārtika, śn. di. 1.	Do.	The last face of the pillar is highly damaged. Mentions Chelivindla.
788	On a slab set up in the Āñjanēya-svāmin temple at Arumakulapalli, a hamlet of Tekulodu.	....	....	Śaka 1456, Vijaya, Mārgaśira, ba. di. 3, Monday.	Kanarese mixed with Telugu.	Records the grant of one fourth of the aohobakattū land as dasabanda under the tank of Balirēddilālī by Krishnarāya to a certain Bali-Roddi, son of Chika Tāta-Beddi of Tekaloda, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Krishnarāya.
789	On three pieces of a broken slab lying near the Āñjanēyasvāmin temple at Chagaluru.	Vijayanagara.	Virapratapa Achyutarāya-Maharāya	Śaka 1456, Vijaya, Mārgaśira, ba. di. 3, Monday.	Kanarese	Damaged. Records the grant of a wet land at Chagaluru in Lepakshi-Iethala in the Penugonde-ventē to the god Avuṇḇa of Chegaluru, for the merit of the king.
790	On a slab lying near the Isvara temple in the same village.	..	....	Śaka 1599, Pingala, Kārtika, ha. di. 12.	Telugu	Much damaged. Refers to a Mubannadan chief whose name begins with Ālum and ends with Nijāundina-Padu-shahi and to his minister. Also mentions Gorantla.
791	On a stone thrown across the supply-channel to the tank at Sanaganapalli, a hamlet of the same village.	....	..	Śaka 1261, Pramādi, Śravana, ha. di. 6, Monday.	Kanarese	States that [Ga]ṅgideva-Iṇṇayaka, son of the Mahapradhana Alīya-Machaya-Iṇṇayaka, while ruling at Penugonde, granted as sarvaṃṇyū, the village of Senagavudunahali to the goldsmith Sedoḷa-Pōḷa, on his making a wristlet set with diamonds and rubies.
792	On a boulder by the side of the road from Budli to Gorantla.	Chōla	Śōla-Maharaja[pa]	....	Do.	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'keḷdu bōrvvarige' is not clear.
793	On a slab set up near a pond south of Budli.	..	....	...	Tamil ..	"This is the well of Mādēvi, wife of Rayarasa. No one except those born in the family of Mādēvi could resume (?) the charity."

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
794	On a boulder under the tank bund to the south-east of the same village.	Vijayanagara.	Virapratapa Achyutaraya-Maharaya	Śaka 1459, Vijanbi, Magha, su. di. [2], Wednesday.	Kanarese	Damaged. States that a wet field had been granted for the worship and offerings of the god Kēśava at Bndali. Mentions Narasanaṇḍa-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of Reddi-cheruvupalli, a hamlet of the same village.	....	....	Vijaya, Aśadha ..	Telugu	Mentions Bhandaram Timma[ppa]-Kondapangaru and the gift of the village of Kondapuram.
796	On a stone set up near a well to the north of Tanupalli, another hamlet of the same village.	Hoyasale ..	Vira-Ballaladevarasa	Śaka 1245. [Ru]dhi-[ro]dgari, Śa-vapa, su. di. 5.	Kanarese	Slightly damaged. Registers the kodagi grant of the whole village of Madurekuntevali in Rāmadī-nadu to Mahi-Reddi, son of Bomi-Reddi of Bndali, by the Mahapradhana Aliya Maheya-Dappayaka.
797	On a hero-stone set up to the north-east of Buddigaddapalli, still another hamlet of the same village.	....	....	....	Telugu	In archaic characters. Mentions the hero (magaru) Danti-yamma who died piercing Ma[n]gu-[Chō]la. Danti-yamma is stated to have been the ruler of Pūḍali, (i.e., the modern Badli). Mentions also a Mutturāja. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do.	Seems to record the death of another hero called Ara[va]lla-Mabēndra Kattagudi, a subordinate of Chōla-Maharaja.
799	On a stone lying in a field near the tank bund at Puleru.	....	..	....	Do.	Records the gift of one kha of wet land at Śingasanadram for providing one plate of food-offering, to the god Allalanāthadeva at Kañohi by a certain Avubalarāja, son of Narasimharāja.
800	On a boulder near the deserted Chennakēśavaśvāmin temple at Kondapuram.	Vijayanagara	Virapratapa Vira Śrī-Sadaśivadeva-Maharaya.	Śaka 1465, Śōbha-kṛit. Vaisākha, su. di. 15.	Kanarese	States that Dalavayi Krishnappa-Nayaka, son of Dalavayi Chennama-Nayaka the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chennuru surnamed Chennakēśavapura for amṛitapadi and other festivities of the temple of Chennakēśavadeva in the Yoramaholi-bāgilu at Penugonda for the merit of the king.
801	On a slab lying near the Āñjaṇeyaśvāmin temple in the same village.	....	..	Śaka 1474, Paridhavi, Pushya, ba. di. 30, Saturday.	Telugu	Registers the grant of one idum (two tuns) of wet land for the tirumāḷige of Kandala Śrīraṅgachārṇu, by a certain Ka[va] Tipparāja.
802	On a broken slab set up near the Āñjaṇeyaśvāmin temple at Gaunivaripalli, a hamlet of the same village.	Vijayanagara.	Virapratapa Vira Narasimha Aohyutarayadeva-Maharaya.	Śaka 1449 (mistake for 1452), Vikṛti, Jēṣṭha, su. di. 5, Tuesday.	Do.	The grant is stated to be made for the merit of Ayyaparasaya.
803	On another slab set up in the same place.	Do.	Virapratapa Hiriyā Devaraya-Maharaya.	Śaka 1304, Sarvagadhari (wrong) Mar-gadhira, su. di. 7, Wednesday.	Kanarese	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anunantadeva. Mentions Kadiri.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijayanagara.	Virapratapa Devaraya-Maharaya, son of Harhara-Maharaya who was the son of Bukkaraya.	Śaka 100803 (P), [He]malambi, (wrong), 1 st half, Śaka, Śu. di. 10, Thursday.	Kanarese ..	Damaged and broken. Mentions seventy-four subdivisions of the Pañohala community and states that in the presence of Bhikharvitti Tatayya, the [A]rudaridasa and the eighteen samayas. Harhara granted several privileges to the Pañohalas for their having made the throne in the pavilion [ajarasinhāsana]. Damaged. Mentions Gaṅgāra Puligallu (P) and refers to the death of a hero.
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu ..	
806	On another hero-stone lying in the same place.	..	....	....	Do. ..	Gaṅga-Trinētra Ani-Bhima Ari . . . mēru fought with the Kōrūmas that lurked about Ayyapaśūṣeṇuvu (tank P) and fell.
807	On a rock near the Mādhavarayaśaṣṭhīn temple at Bayanaguntapalli, another hamlet of the same village.	Vijayanagara.	Virapratapa Vīra Venkatepatiraya-Devamaharaya.	Śaka 1560, Bahudhanya, ..	Do. ..	Damaged. Records the grant of the villages Adinsettipalli and Bayanaguntā included in the Mallela-ethala which together with Vānavolu formed the agrahāra called Kamalajapura in [Penu]konda-rajya, to Appayya, son of [Peda]-Nagappa and grandson of Mallela Bhaskara-Achutayya of the Bhāradvāja-gotra, the Āśvalayana-śrauta and the Rik-śakha by the Mahāyāgachārya Narsimha-Nayudu, son of Narappa-Nayudu and grandson of Mallappa-Nayudu of Rāhālu for worship and offerings to the god Venkatesvara.
808	On a stone lying in the bed of the Munro-tank at Kammavandipalli, another hamlet of the same village.	..	....	Nāla, Vaisākha, Śu. di. 1, Thursday.	Do. ..	Records a gift of land to the temple of Kṣṇarādeva at Cherunuru by a certain Srigiri.
809	On a sati-stone lying near the fort at Vānavolu.	..	....	Śaka 1 [3] 27, Pārthiva, Kārtika, Śu. di. 10, Monday.	Kanarese ..	States that Gaṅga[śani], daughter of Bayiri-Setṭi of Pamiḍi and wife of Kamaḍeva-Nayaka, son of Kheyyidēva-Nayaka of Kadiri, entered into the fire (i.e., performed sati) at Penugonda where her husband died and that lippanayaka set up the hero-hand in front of the brindavana (erected in her name) at Vānavolu.
810	On a stone lying in the obchannel to the north of the same village.	..	....	..	Telugu ..	Records the gift of a rice-field to Rādu-Vīraya of Raṅga-saṁdrām by Koduganṇi Obulaya.
811	On a stone lying in a field near Buddigadapalli, a hamlet of the same village.	..	..	..	Do. ..	In archaic characters. Registers the gift of a tank by Apimāna-Gaṅgu Kannaraju of Vāṇavolu.
812	On a boulder near the tank at Jinjiravandipalli, a deserted hamlet of the same village.	..	....	Śubhākrit, Kārtika, Śu. di. 1, Friday.	Kanarese ..	States that Nāgi-Setṭi, son of Tammi-Setṭi of Budali converted the Dumbamahala at Vāna[volu] into a tank.
813	On another boulder in the same place.	..	....	Do.	Do. ..	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śobhākrit, Kārtika, Śu. di. 1, Friday.	Telugu ..	Mentions the vaiḍya Śiriyala-Setṭi of the Tīru-Kaṇḍināmbikula and registers the construction of a tank by Tippi-Setṭi, grandson of Tammi-Setṭi Nāgi-Setṭi, in memory of his father Nāgi-Setṭi.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at Kammavaripalli.	.	....	Śaka 1676, Yyva, Magesāra, Śu. di. 16, Thursday.	Telugu	Registers a dasavanda grant of land to a certain Gurusappa by Seshappa, son of Purushottamayya and grandson of Karavam Vallabheyya of Cheluru surnamed Kammaravaripalle and two roddis for having repaired the tank of the village called Eracheruvu which was in ruins.
816	On a boulder by the side of the road from Gorantla to Gummayyagaripalli.	..	....	Bahndhanya, Magha, Śu. di. 10, Thursday.	Do.	Records that Varanasi Gahgaraju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of Gorantla.	..	....	Tarana, Magesāra, Śu. di. 12.	Do.	States that Timmapayya of Gorantla, the agent of Adeppa-Nayaka, granted as sarvamānya iduni-kūñcheḍu (two tuns and one kūñcha) of wet land to Chavundi-Reddi of Badeli.
818	On a slab set up by the side of the road from Gorantla to Kastreddipalli.	..	....	Śaka 1137[3], Pramoduta, Bhadrappa, [ba.] di. [3]0, Sunday.	Kanarese	Seriously damaged. Seems to record a privilege granted to the merobantis of the Ayyavale community.
819	On a slab set up by the side of the road to the north of Merreddipalli, a hamlet of Mandalapalli.	Vijayanagara.	Mahamandalēśvara Bukkaraya, son of Vira Harihararaya.	Śaka 1309, Prabava, Magha, Śu. di. 15, Thursday.	Telugu	Records that Poli-Nayudu, son of the Mahanayakaaharya Lakṣmi-Nayudu of Harigi, while ruling at Medireddipalli, made a dasavanda grant of wet lands to Peda Bairappa and China Bairappa, sons of Devappa, for having dug a feeder-channel to the tank of that village from the river Chureṇu.
820	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at Mallapalli.	..	....	....	Do.	Registers the grant of a wet land to the god, Hanumanta, at Mallapalli.
821	On a boulder below the tank bund at Vadigepalli.	..	....	Manmatha, ba. di. 30, [Solar] eclipse.	Do.	Registers a gift of land to Narasayya by Yerama-Nayudu.
822	On a slab set up near the ohavadi in the same village.	..	....	Chitrabhanu, Magha, ba. di. 13.	Kanarese	Records the gift of a field at Marulabande to the god Chennakēśavadeva for the merit of Apparasayya.
823	On a boulder near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Śrīraṅgadeva-Maharaja]	Śaka 1494, Śrī-mukha, Āṣadha, Śu. di. 11.	Telugu	Registers the grant of the village of Vadigepalli as a sarvamānya-agrahara to Tirumala-Komāra-Tataoharya, of Penugopda for the merit of his (i.e., the king's) mother, Veṅkaṭaji-Annavaru.
824	On a slab set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Vīrapratāpa Vīra Sadāśiva-Maharaja 'ruling at Vijayanagara.'	Śaka 1470, Kṛṣṇa, Pushya, bn. di. 15.	Do.	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Sōmēśvara and Chennakēśvara at Vadigepalli.

b.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
826	On the stone image of a king fixed into the platform in the central shrine of the Jagannatha temple in the fort at Athagodo (Kudala taluk, Ganjam district).	..	Ananta Hariobandana Jagadeva, 'lord of Athagada'.	...	Uriya ..	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Hariobandana Jagadeva, the Raja of Athagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Ramachandra Hariobandana. His mother is Chandramadesi. His brother is Bhramaravara Padmanabha sa-anta."
828	On the right column of the inner entrance into the Tumbesvara temple at Pratapur (Chatrapur taluk, same district).	..	....	Śaka 1173	Telugu	Much damaged. Seems to record a gift of land to the temple of 'Tumbesvara-Mahadeva' by a certain Karma-Bhatte and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Ganga. [Do.]	Anantava[rma]deva	[15]th year	Do.	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vatesvara temple at Palur (Palur zamindari, same district).	..	Aniyanka-Bhimadeva	2nd "	Do.	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Ba[te]svara and Bh[es]vara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do.	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nayaka. Chinnahadevi and Padmavati are mentioned.
830	On a boulder to the south of Phul-ta (Berhampore taluk, same district).	..	....	....	Ahoia characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para I, part II below.
831	On the wall of the Durgapachcha cave at Ramatirtham (Vizianagaram zamindari, Vizagapatam district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1906. The inscription is very much damaged. States that the saint (muni) Trikalayogi Siddhanta-deva, the presiding teacher (acharya) of the Desigana and the spiritual teacher (guru) of king Vinajaditya paid respects to Ramakonda (i.e. Ramatirtha hill), with great devotion. The king is given the titles Raja-Martanda and Mummadi-Bhima.
832	On the pedestal of a broken Jaina image on the Gurubhaktakonda hill in the same village.	..	....	...	Telugu	Damaged. Seems to state that the image was set up by Pra[muni]-se[ti] of Chanunda[ro]lu in the Onggeru-margga.
833	On a slab lying near the Govinda-matha on the Indrakilla hill at Bezvada (Bezwada taluk, Kistna district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja i.e., Chalukya-Bhima I.	17th year	Telugu and Sanskrit.	States that the shrine of Karttisvara was founded at Yindrukilla by Chaitapa, through the favour of Vishnuvardhana, son of Vikramaditya.
834	On the front of the smaller shrine in the conserved Ramanujamatha on the same hill.	..	....	....	Telugu	Much peeled off. At the beginning and end of the top-line are seen the expressions Sri-a- and muni respectively, engraved in Chalukyan characters.
835	On the west side of the gorge near the same matha.	..	....	....	Do.	The two letters Sri and Sa, evidently the beginning of some name the rest of which is lost, are engraved here in Chalukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

B—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Madanna rock-cut cave in the same hill.	..	....	....	Telugu	In modern characters. States that two private individuals, one of whom was a potter of the village Paltru in the Jammalamadugu-jilla, repaired the maṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do.	The names Śrīdharayya, Śrī-Uṭṭāpiti[daga], and Śrī-Guṇḍagōṣaṭṭi[tya] are engraved in Chalukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Saka 1115	Do.	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Mallōśvara-Mahādōva by some <i>reddis</i> .
839	On a stone built into the Āṇjanēya temple in the Brahman street in the same village.	..	....	Saka 1511, Virōdhi, Bhadrāpāda, śu. di. 11, Wednesday, Lakṣmi-Nārāyaṇa-yōga.	Telugu and Sanskrit.	States that Akṣhātala, Tirumala-Bhaṭṭa of the Bharadvāja-gōtra constructed a foot-path on the hill (kuruvu) at Bojavāda for the favour of (god) Nārāyaṇa. The Sanskrit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛsiṃha to the west of Indrātri (i.o., Indrakila hill).
840	On a stone set up near the Agastya-śvara temple at Pedana (Bandar taluk, same district).	..	....	....	Arabic	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad aga, the slave of the Prince of Saints (‘Alī). In the beginning, God’s blessings are invoked upon Imām Haṣan the chosen, Imām Husain, the martyr of Karbātā, Imām Ja‘far the truthful, Imām ‘Alī son of Mūsā Kāzī and the Imām of mankind, Muhammad at Maḥdīal-Hādī, the lord of this age and time.
841	On a pillar in the Mukha-mandapa of the Kaṭṭesvarasvamin temple at West Vipparru (Tanniku taluk, same district).	..	...	Saka 1221, Jyēṣṭha śu. di. 1, Saturday.	Telugu	Records that a certain [Du]ḍya Nāminēḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narōndrēśvara-Mahādōva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bkka]palli Śrīraṇḍēḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do.	Registers the gift of the south-eastern pillar of the maṇḍapa by Gaṇṭamavoli Gaṇḡama for the merit of his parents.
844	On the same pillar .. ..	..	....	Do.	Do.	Gift of the columns of the eastern entrance of the same maṇḍapa by Sare [Ka]ḷaya-bhaktā for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do.	Records the gift of the north-eastern pillar by a certain Muttiappa Koḷḡmaṇṇa for the merit of his mother Bra- [hma]ṇṇa and his father Kapinēḍu.
846	On the white marble pillar set up in the Jaladhīśvarasvamin temple at Ghantasala , (Divi taluk, same district.)	Eastern Chalukya.	Vishnu[va]rḍhana-Maharaja	....	Sanskrit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brahmanas of Ṭhaṇṭa [śala] by the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar ..	Chōla ..	Rajarāja II ..	14th year, Śaka 1081, Dakṣiṇāyana-Saṃkrānti.	Telugu ..	Gift of 5 Rājaraṇa-mādas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura (i.e., Chōḍa-Paṇḍyavura).
848	Do ..	Do. ..	Kulōttuṅga-Chōḍa II ..	Śaka 1088, 18th year, Utkarṣayana-Saṃkrānti.	Telugu prose and verse.	Gift of 10 Rājaraṇa-mādas for two perpetual lamps in the shrine of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Gōṇṭa Kommi-ṣeṭṭi, the lord of Paṇḍugonda and a Vaiśya of the Nabala-gōṭra belonging to Veṭṭi, for his own merit and that of his parents Eriyama-ṣeṭṭi and Bammama.
849	Do. ..	Velanāḍu ..	Mahamāṇḍalēśvara Gōṇka.	Lost ..	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla. At the end is recorded a grant of 5 paṭṭis of land by a certain Puliyaṇa Vijayapa-Nayaka.
850	Do. ..	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayandi-ṣeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīś. gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛṅgi made on the roof of the maṇḍapa. The engraver of the record was Kuṇḍahārya.
851	Do. ..	....	....	Śaka 1142, Vikrama. Chaitra ba di 15. Thursday, Viśu-Saṃkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla by Maricēṭṭi of the Nijūṭṭika-gōṭra and grandson of Palla Kommi-ṣeṭṭi for the merit of his parents Maricēṭṭi and Sūrasani. Mentions the Śāsanadhikarin and Sandhivigrahāṇaṇaṭṭya.
852	On the broken white marble pillar, lying in the Viśvavaramin temple in the same village.	[Velanāḍu]	Vīraśjendra-Chōḍa ..	Śaka 109[8], Masha, Viśu-Saṃkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhogēśvara-Mahadēva at Ghaṇṭaśāla by Nūṭkanārya, son of Kuṭṭaḥṭṭi of the Kaṇṭaka-gōṭra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Vāṇṭalpaṇḍ and of Ghaṇṭaśāla.
853	On the same pillar ..	Do. ..	Kulōttuṅga-Chōḍavarāja ..	Lost ..	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghaṇṭaśāla by Iṇṇa-Nayaka, a servant of the king.
854	On a pillar lying in the Kamaliṅga-svāmin temple at Maṣuṭṭipatam (Bandar taluk, same district).	....	....	Śaka 1089, Kārtika, ba. di. 16, Monday.	Do. ..	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
855	On the same pillar ..	....	....	Śaka 10 [5]* ..	Do. ..	Damaged. Seems to record a gift of 5 Kulōttuṅga-mādas for a perpetual lamp in the temple of Jaladhīśvara-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Yaḍavaḍiṇa Pōṭiṣeṭṭi.
856	On a pillar in the Raṅganātha-svāmin temple in the same village.	....	....	Śaka 1061, au. di. 3, Monday.	Do. ..	Incomplete. Mentions the temple of Viśvavaram-Mahadēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
857	On a second pillar in the same temple.	..	....	Bhadhanya, Vaiśakha, śa. di. 2. Friday.	Do. ..	In modern characters. States that the mukha-maṇḍapa of the temple was built by Paṭṭapōṭu Sarvēśam, at the bidding of the god Raṅganātha in a dream, to perform this sacred service (kayinikurya).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yuddhiśh-thirésvara temple at Mahendragiri (Mandasa state, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurantaka and Rajendra- [Chola] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nagari and Grantha). Telugu ..	Much damaged.
860	On the inner gopura (right of entrance) of the Subrahmanya temple at Tirupparankunram (Madura taluk and district).	....	....	Saka 1593, Kali 4772, Virōdhikrit, Vaisakha, ba. di. saptami, Saturday.	....	Gives a detailed genealogy of the chiefs of Chehji (i.e. Gingee) and states that Varadappa-Nayaka of this family gave some land and a golden palanquin (amāḍala) to the god Kumārasvamin on his way back from Sētu (i.e. Rāmēsvaram) whither he had gone on a pilgrimage. Gives the same genealogy as the above. Registers the gift of a golden palanquin (dandigai) and the provision for service in the central shrine on the day of Paṇṇamāl in the month of Kārtika to Kumārasvami in the sacred place of Tirupparangunram.
861	In the same place, left of entrance.	....	....	Saka 1593, Kali 4772, Virōdhikrit, Vaisakha, ba. di. saptami, Saturday.	Tamil ..	In modern characters. Mentions the temple of Sūta and certain private individuals of Kumbakkōṭṭai.
862	On a slab set up at the mandapa near the hill at Marugaitalai (Tinnevely taluk and district).	....	....	1037. Ādi 16, Kumbha, Amṛita-yōga.	Do. ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Maḍiṇṇakaraṇāyapa, a nagarattān residing in Tiruchchurīyal. The money was deposited with the residents of Tiruchchobura-Peṇṇūr.
863	On the rock within the Ayyenar temple on the hill at Kalugumalai (Koyilpatti taluk, same district).	Pandya ..	....	35 + 7th year ..	Vatteluttu ..	A portion built in. Mentions Kurandī [Harsj-Chandra- dēvar and Guṇakirtti.
864	In the same place .. ..	....	....	....	Do. ..	....
865 to 869	On the Pañchapaṇḍava beds in the cavern on the Siddharmalai hill at Mettupatti (Nilakkottai taluk, Madura district).	....	....	....	Brahmi.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prakara of the Vikrama-Cholāśvara temple at Tukka-chohi (Kambakonam taluk, Tanjore district).	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	+ 1st year, Vaigasi 19, Friday.	Tamil ..	As the income from the devadana gifts made by Sendamutal-m-udaiyar chief of Vikrama-Cholāśvar allias Irumapondy in Tirunariyūr-nādu a subdivision of Uyyakondar-valanadu were not properly collected and was insufficient to meet the requirements of the temple, Śrāṅgaṇa Munaiyadarayan one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Cholāśvara.
2	On the same wall	Do. ..	[Tribhuvanaachakravartin Tribhuvana- viradeva, who having taken (Madurai) (Madurai), Karuvur, Iṭam (Ceylon) and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.]	35th year, Mīna, śc. di. septami, Monday, Rōhini.	Do. ..	Gift of lamp to the temple of Vikrama-Cholāśvaramudaiyar at Vikrama-Cholāśvar in Tirunariyūr-nādu a subdivision of Uyyakondar-valanadu, by Arayan Rajarajadeva; alias Munaiyadarayan of Gidāngi in Vijaya-rajendracholā-nādu a subdivision of Oyma-nādu a district of Jayangondia-Cholāmaṇḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do. ..	Damaged and incomplete. Mentions Singariraja son of Ohajuraja who calls himself Nandiyalaparavalaśisāṇ.
4	In the same place .. ..	..	....	Isvara, Arapi 29 ..	Do. ..	Records the gift of the image of Pallakkuṣṭkar to the temple of Vikrama-Cholāśvara-tambiraṇar at Tukka-chohi by a certain Rangayyan agent of Ganapati Ayyan son of Aḷagappa Ayyan minister of Kaṭṭaniraya-Maharayar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do. ..	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Samanta-Nayakkar Ayyan.
6	On a slab set up in a garden in the same village.	Chola ..	Rajasearivarmaṇ alias Tribhuvana- chakravartin Vikrama-Cholāśvara.	4th year	Do. ..	Gift of land free of taxes by the great assembly of Vijaya-rajendra-ohaturvetimangalam in Tirunariyūr-nādu a subdivision of Uyyakondar-valanadu to the temple of Teṇ-Tirukkalati-Mahadeva at Kulōttuṅgaśolānallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōttuṅga-Cholāśvara.
7	On the east wall of the Teyumanasvamin shrine, at Lakshmi-puram hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do. ..	In modern characters. Records that the great Śaiva saint Teyumanavar obtained his emancipation in Śaka 1684, Subhakti, Tui, Monday, Viśakha.
8	On the south wall of the central shrine in the Panyanathasvamin temple at Tiruvīdayaval (Nannilam taluk, Tanjore district).	..	....	....	Do. ..	The 11 verses of Devāram sung by the Saint Tiruñāna-sambanda in praise of the sacred Viḍaiṇai (i.e., Tiru-vidaiṇai) are engraved.
9	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	18th year	Do. ..	Gift of money for a lamp to the temple of Tiruvīdayall-Udaiyar near Pudukkudi in Mangala-nādu a subdivision of Arumolideva-valanadu.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōla	Tribhuvanachakravartin Chōlādēva.	4th year 'Ula, su. di. septami 'Thursday, [Uttarashadha].	Tamil ..	Registers a gift of land for the maintenance of those who looked after the shrine (tirupalli-arai) wherein Tirumurai (i.e., Devarum) was consecrated in the Tiruttondatogaiyan-gubai (cave) and those who had to recite Tirupattai (hymns), by a devotee belonging to the lineage of the Mudaliyar Tiruvaiyaruṇḍaiyar residing in Tirumraite-varacheilvan-gubai (cave) situated within the monastery singadēva in the temple of Tiruttoppuram-udaiya-Nayanar at Tirukkaluvalam in Kaḷumala-naḍu a subdivision of Rajadhiraja-vaḷanaḍu. The Tiruttondatogaiyan-gubai was founded by Apamāṅgalamudaiyan Arayan Vāduganadan alias Senavaraiyar for the merit of Vāṇadaiyar. Damaged. Gift of money for oil-bath and offerings to the image of Rishabhadeva set up in the temple by a native of Iṅgaṇaḍu.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do.	Kulōttunga-Chōla[dēva]	5th year	Do. ..	Begins with the introduction <i>ḥarṣaḥ</i> etc. Gift of money for supplying oil to the temple of Tiruvaiyaruṇḍaiyar in Maṅgala-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
12	On the same wall	Do.	Parakeśarivarmān alias Tribhuvanachakravartin Vikrama-Chōlādēva.	8th "	Do. ..	Unmaged. Registers a sale of land to the same temple. Begins with the introduction <i>ḥarṣaḥ</i> etc. Stones out of order. Gift of money for a lamp.
13	Do.	Do.	Raja[keśarivarmān alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	39th "	Do. ..	Much damaged. Seems to record a gift of money for burning a lamp.
14	Do.	Do.	Tribhuvanachakravartin Rajadhirajādēva, 'who was pleased to take Marudai (Madura) and Iṅga (Ceylon).'	14th "	Do. ..	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarayabhaiyarkarapuram in Tiru chōle-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
15	Do.	Do.	Tribhuvanachakravartin Rajarajādēva	19th year	Do. ..	Incomplete. Mentions Pudarakuḍi the hamlet of Jayatunga-chaturvedimangalam in Maṅgala-naḍu a subdivision of Arumōḷideva-vaḷanaḍu.
16	Do.	Chōla	Do.	5th "	Do. ..	Gift of 18 kaṣa for burning a twilight lamp in the temple of Tiruvaiyaruṇḍaiyar.
17	Do.	Do.	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	4th "	Do. ..	Unfinished. Registers a sale of land by the members of the assembly of Virudarājubhaiyarkara-chaturvedimangalam in Iṅga[naḍu] a subdivision of Arumōḷideva-vaḷanaḍu.
18	Do.	Do.	Do.	(Indistinct) su. di. Monday, dvādāśī, Tiruvāḍirai,	Do. ..	Gift of a twilight lamp by Dukkaiyalvar to the temple of Tiruvaiyaruṇḍaiyar. Mentions Tiruchōḷarai in Sēyur-kuram a subdivision of Tirunaiyur-naḍu.
19	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōlādēva.	9th year	Do. ..	Gift of money for a lamp to the same temple by Śivaloka-madaiyan Tiruvēgamamudaiyan chief of Tanjavur. The Brahman of the temple received the money and agreed to burn the lamp.
20	On the north wall of the same maṇḍapa.	Do.	Do.	10th "	Do. ..	
21	On the same wall	Do.	[Tribhuvanachakravartin Kulōttunga-Chōlādēva.		Do. ..	

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chola	Kulottunga-Chōladēva	9th year	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Nedumapal alias Madanamajal[ri]obatur-vedimangalam a brahmadeya in Negmalinadu.
23	Do.	Do.	Tribhuvanaachakravartin Chōladēva.	5th "	Do.	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarajabayanakarapuram in Takkaṭṭur-nadu, a subdivision of Arumolideva-valanadu. The money was received by the Sivabrahmana and the Mahāśvara-Aryas.
24	Do.	Do.	Do.	40th year, Rābābha, pa. Wednesday, pañchami, Mōla.	Do.	Incomplete. Sale of land to the temple of Tirupallāṣa-ramudaiya-Mahādēva by the members of the great assembly of Virudarajabayanahara-ebaturvedimangalam a brahmadeya in Inga-nadu a subdivision of Arumolideva-valanadu. Mentiona Vijakkolimaṅgalam.
25	Do	Do.	Tribhuvanaachakravartin Chōladēva, 'who took Madurai	9th year	Do.	Gift of 40 kaṣu to the temple of Tiruvidavayil-Uḍaiyar by a lady of Komapuram.
26	Do.	Do.	Tribhuvanaachakravartin Rajarajadēva	Do.	Do.	Gift of money for a lamp by Ambalattadi Poṅṇambalak-kottian, chief of Kōṭṭur.
27	Do.	Do.	Tribhuvanaachakravartin Vikrama-Chōladēva.	Do.	Do.	Gift of 4 kaṣu for a lamp by Narayana Arerpāḍaran, a native of Tiruchurai in Tirunaiyur-nadu.
28	Do.	Do.	Parakāśarivarman alias Uḍaiyar Rajendra-Chōladēva.	Do.	Do.	Records that the Sivabrahmana of the temple received 12 kalam of paddy from a certain Kōṭṭiyammai and agreed to measure annually 3 kurupi of paddy as interest for providing offerings during the festival in the month of Sittirai.
29	Do.	Do.	Do.	Do.	Do.	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Sittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kurupi per kalam.
30	Do.	Do.	Do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kurupi per kalam.
31	Do.	Do.	Do.	10th year	Do.	Gift of 16 kaṣu for 8 lamps.
32	Do.	Do.	Do.	11th "	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do.	Tribhuvanaachakravartin Rajendra-Chōladēva.	7th "	Do.	States that the images of Sakkakuttar, Nachohiyar and certain merchants of Viḍaiyapuram alias Virudarajabayanakarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambarasēvara temple at Kadambarkoyil (Kulittalai taluk, Trichinopoly district).	Vijayanagara.	Viruppana] son of Uḍaiyar.	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Saka 1432, Angira, Paṅṅni 2.	Tamil ..	Damaged. Seems to record a gift of land in Manattai to the temple of Tirukudambanduru-udaiya-Tambirai for the morning worship, by the settlers of the 66 countries: Kavirai, Kaṇṇaiyār and Tamil settler.
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīra-Kṛṣṇadeva-Maharāja	Saka 1444, Chitra- bhānu, ka. di. dravāṣi, Sunday, Aruṇa-yōga, Ārḍra.	Do. ..	Built in at the end. Records that Anantavaripillai son of Kuravāṣeri Sīraṅgarāja made a gift of [Kulitta]ḍḍalai-śīrmai alias Gaṇapatinallūr in Mikōṭṭu-naḍu a subdivision of Tenkai Rajagambhira-vaṇaṇḍu, the country (śīrmai) assigned to him, for repairs to the gopura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukudambanduru-udaiya-Nayanar.
37	On a slab built into the north wall of the same maṇḍapa.	..	..	....	Do. ..	Damaged. Records that a certain [Aru]pergāḍavar whose figure is out above built the stone temple to Vagaivay-Ūḍaiyār. The characters may be referred to the 10th century.
38	On the west wall of the Mataliśvaraśāmin temple at Madarvelur (Shiyali taluk, Tanjore district).	Chola	Tribhuvanaśaḥkara-vartin Rajarājadeva ..	19th year, Simha, ba. di. triyā, Wednesday, Revati.	Do. ..	Gift of land to the temples of Maṭulivaram-Ūḍaiyār and Vikrama-Choliśvaram-Ūḍaiyār at Maṭulivēlur alias Akalanke-chaṭuvēdimangalam in Veṇṇaṇayūr-naḍu a subdivision of Rajāchirāja-vaṇaṇḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Viṇḍhagiriśvara temple at Viṇḍhachalam (Viṇḍhachalam taluk, South Arcot district).	Do.	Parakēśarivarman alias Rajendra-Chola-deva I.	5th year ..	Do. ..	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Śembiyap- devaḍigalar daughter of Palayēṭṭaraiyār and wife of Muṇḍai Vallavaraiyār to the temple of Neṅkuppai Tirumudukunṇam-Ūḍaiya-Mahādeva at Paruvār-kunṇam of Irungōlappadi a subdivision of Vaḍagarai Rajendrasimha-vaṇaṇḍu.
40	Do.	Do.	Rajarājakeśarivarman (Rajarāja I)	18th " ..	Do. ..	Incomplete. Gift of land by the residents of Neṅkuppai to the temple of Mahādeva at Neṅkuppai alias Mudunṇam in Paruvār-kunṇam a subdivision of Rajarāja-vaṇaṇḍu alias Irungōlappadi on the northern bank, for reciting the Tiruppadiyam hymns.
41	Do.	Do.	Rajakeśarivarman alias Rajarāja I	[39]th " ..	Do. ..	Gift of 50 sheep for a lamp by a certain Milāḍaiyār.
42	Do.	Do.	Rajarājavarman alias Rajarājadeva (Rajarāja I).	Lost	Do. ..	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do.	....	....	Do. ..	Built in at the bottom. A portion of the historical introduction of Rajendra-Chola I is preserved.
44	On the north wall of the same shrine.	Do.	Parakēśarivarman alias Rajendra-Chola-deva I.	4th year ..	Do. ..	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṅkuppai for reciting the Tiruppadiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do.	Rajarājakeśarivarman alias Rajarājadeva I.	24th " ..	Do. ..	A number of persons residing in Maṇalūr in Paruvār-kunṇam a subdivision of Irungōlappadi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vay-kaṭṭu) the food.
46	On the same wall	Do.	Parakēśarivarman ..	15th " ..	Do. ..	Gift of money for a lamp by a native of Paravēlur. The money was received by the assembly of Arikulakeśari-chaṭuvēdimangalam for supplying ghee for the lamp.

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C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chola ..	Parakēsarivarman	12th year ..	Tamil ..	Records that the temple (śrīkōvil), the śanapana-maṇḍapa, the gōpura, the verandah (sūralai) and the shrines for the minor deities were constructed by Saṁbiyan-Mahadeviyar, mother of Sri-Uttama-Chōla, daughter of Maḷaperumanaḍigaḷ, and queen of Gaṇḍarāḍitta-devar son of Paratākadeva alias Periyāḍolaṅgar and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyiraiyār.
48	Do.	Do. ..	Rajarāja-Rajakēsarivarman (Rajarājadeva I.).	15th year ..	Do. ..	Gift of a head-ornament (śīrmaḍi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rajarājakēsarivarman (Rajarāja I.).	7th year ..	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Makai-yavvai-dēviyar daughter of Pottappiḥōḥar Sattiyaṛai-yaṛ and queen of the Irūṅgōla Prithipati Amaṇiṇṇaḷar.
50	Do.	Do. ..	Rajarājakēsarivarman alias Rajarājadeva I.	25th year ..	Do. ..	Gift of money by certain private individuals for reading in the temple of Tirumundu-guṇṇam-Uḍaiyar. Irūṅgōlappadi is here stated to be a subdivision of Rājendrasīṅga-velanadu.
51	Do.	Do. ..	Parakēsarivarman	16th	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Irūṅgōḷar Naranai Prithipatiyār to the temple of Tirumunduguṇṇam-Uḍaiyar.
52	On the north wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra vartin Rajarājadeva.	6th	Do. ..	The introduction commences with the words <i>paṇḍita Cūṇḍa-Cēṇḍa</i> , etc. Records a number of gifts of lamps to the same temple.
53	On the same wall .. ..	.. ..	....	10th .. and 269 days.	Do. ..	Records the gift of 35 <i>ēḷi</i> of land as <i>dēvadāna</i> in Paṇṇa-gaḍum alias Mudigōḷaḍa-ṭirappu in Mōrka-naḍa a subdivision of Virudarājathayut-tava-velanadu.
54	Do.	Chola ..	Parakēsarivarman alias Rajendra-Chōla deva I.	20th year ..	Do. ..	Gift of land for monthly festivals, <i>tiruvēḍirai</i> festival, <i>paṇḍhagaya</i> and other requirements of the temple of Tirumunduguṇṇam-Uḍaiya-Mahadeva at Nerkuppai in Paruvur-kūṛṇam a subdivision of Irūṅgōlappadi in the district of Rājendrasīṅga-velanadu, by Maṇalūrkiḷṇavan for the prosperity of Rājendra-Chōladeva.
55	Do.	Do. ..	Rajakēsarivarman alias Uḍaiyar Rajadhi rajadeva.	32nd	Do. ..	Begins with the introduction <i>śaṅkara</i> , etc. Gift of 82 cows for a lamp by Amaṇiṇṇaḷai Paḷlikondaḷ alias Marvattumālai, a native of Vijayapuram in Vijayapura-kūṛṇam of Mālakaikkadu to the temple of Tirumunduguṇṇam-Uḍaiyar. The king is surnamed Jayangōḍa-ṣōḷai.
56	Do.	Do. ..	Parakēsarivarman	12th	Do. ..	Gift of 45 sheep for half a lamp to Suryadeva of Tirumunduguṇṇam and olaṭiandu and a copper-pot by Kaviḷḷukkuḍi Kaṇṇaṇai Kūṭṭai, a native of Nerkuppai.
57	Do.	Do. ..	Rajakēsarivarman	3rd	Do. ..	Assignment of land to a private individual by the residents of Nerkuppai who had received the same from (king) Uttama-Chōla as a <i>dēvadāna</i> on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarayana, dukshinayana and the monthly saṅkramaṇa days.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōla ..	Parakēsarivarman alias Rajēndradeva.	5th year ..	Tamil ..	Begins with the historical introduction commencing with the words <i>Sevāraṅga</i> , etc. Registers a sale of land by the residents of Vayalur in Paruvūr-kurram in Irungolappadi in the district of Vāḍagarai Rajēndrasingga-valanādu to the temple of Tirubramisvaramudaiya-Mahādēva in the same village.
59	Do.	Do. ..	Parakēsarivarman	13th " ..	Do.	Gift of dry land below the tank by the residents of Nōrkuppai to Sūryadēva at Tirumudugunram. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do. .. ..	..	Tribhuvanaachakravartin Kōneriūmai-konḍiag.	10th year and 217 days.	Do.	Gift of lands free of taxes as a dovadāna to the temple of Tirumudugunram-Uḍaiyar of Paruvūr-kurram in Irungolappadi. The lands were variously situated in Ediril-solai-nallūr, a hamlet of Muḍigonḍasolai-chaturvedimangalam in Mērkā-nādu, a subdivision of Virudarājabhayaṅkara-valanādu, Liṁanagalam alias Anapayanallūr and Sāgṛukṭāḍal alias Vikramaśolai-nallūr.
61	On the third gōpura of the same temple, right of entrance.	..	....	6th year ..	Do.	Registers that as the existing devadāna lands of the temple of Tirumudugunram-Uḍaiyar were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Mahēśvaras in the Vikramaśolai-nallūr within the temple were, at the instance of Solakōṇar, given over in Sāgṛukṭāḍal alias Sina-chintāmaninallūr in Paruvūr-kurram in Irungolappadi. These lands formed into a village named Vikramaśolai-nallūr.
62	In the same gōpura, left of entrance	Pallava ..	Sakalabhuvanaachakravartin Kō-Peruñjīn-gaḍēva.	25th year Kumbha, su. di. trayōḍasi, Sunday, Pōrum.	Do ..	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kūḍalur in Mērkā-nādu.
63	In the same place	Chōla ..	Rajakesarivarman alias Tribhuvanaachakravartin Vikrama-Chōlādēva.	16th year ..	Do. ..	The historical introduction begins with the words <i>Sevāraṅga</i> , etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Solakōṇ in the private apartment within the temple at Viranarāna-chaturvedimangalam.
64	Do.	Do ..	Do. do.	4th " ..	Do. ..	Damaged. Begins with the same historical introduction.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvanaachakravartin Kō-Peruñjīn-gaḍēva.	16th year, Rishabha, su. di. saptaṁi, Monday, Uttirām.	Do. ..	Gift of land for offering pudding-cakes on Sundays. Gift of 96 sheep for a lamp by a native of Jananathachaturvedimangalam, a brahmadēya of Viḷupperam in Paṇaiyūr-nādu.
66	On the second gōpura of the same temple, right of entrance.	Pandya ..	Tribhuvanaachakravartin Vira-Paṇḍyadēva	8th year, Tula, su. di. trayōḍasi, Saturday, Rōṁṇi.	Do. ..	Gift of an ornament (?) tiru-abhishekam by Arayaṅ Sundarattolūndaiyān Kṛpakarayaṅ, a native of Nāḷkurichchi in Paṇḍi-maṇḍalam to the temple of Tirumudugunram-udaiya-Nayanār in Paruvūr-kurram in Irungolappadi-nadu a subdivision of Mērkā-nādu in the district of Vāḍagarai Virudarājabhayaṅkara-valanādu.

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C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	6 + 1st year and 55 days.	Tamil	Gift of land, free of taxes, by Mahabali-Vaṇaṣṭyaṇ for a flower-garden called Kajakkanayan-tirunandavanam called after the king in Oḍḍai-kurihoḥi (which is) the boundary of Eruṁṇār in Paruvūr-paṇṇu.
68	Do	Vijayana- gara.	Pratapa Dēvarāya-Maharāya, son of Vira-Vijayārāya-Maharāya.	Śaka 1367, Krō- dhana, Mṁsa, Śn. di. dvādaśi Thursday, Maṅga- la, di. trayōḍaśi, Sunday, Śrāvati, Raktakāśi, Śittirai 15.	Do ..	Remission of taxes levied on settlers, kaikkōḷae, and various other castes immigrating to Tirumudugunṇam which belonged to the temple.
69	Do.	Pallava	Sakalabhuvanachakravartin Kō-Poruṇṇi- gaḍeva.	2nd year, Viśolika, la. di. trayōḍaśi, Sunday, Śrāvati, Raktakāśi, Śittirai 15.	Do. ..	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumudugunṇa-Nayanār. Mentions the measure Davaśayan.
70	Do. .. ..	..	....	8th year and 106 days.	Do. ..	Gift of the village of Nripanārāyananallār for worship and repairs to the temple of Tirumudugunṇa[mudaiya]-tambirāṇār by a certain chief Kachehiyarayan who bears a number of hirudae. Mentions a certain Narasayya- dōva.
71	Do.	Pāṇḍya	Tribhuvanachakravartin Kōṇḍiṇmai- koṇḍaṇ Vikrama-Pāṇḍyaḍeva.	13 + 1st year ..	Grantha and Tamil.	Begins with the words Samastabhuvanāikavira etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pāṇḍyan-sandi called after the king, on the day of the asterism in which he was born. Virudarajabuyāṅkara-vaḷaṇaḍu is herein stated to belong to Chōḷa-vaṇḍalām.
72	Do.	Do.	Tribhuvanachakravartin Kōṇḍiṇmai- koṇḍaṇ Sundara-Pāṇḍyaḍeva.	10th year, Śiṅha, su. di. pañchami, Monday, Revati.	Do.	The inscription begins with an introductory verso in Sanskrit in praise of Muppidi-kṣemāpati, king of Vikrama-siṅha-paṭṭana. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppidi-Nāyaka one of the ministers of Kakatiya Pratāparudraḍeva.
73	Do.	Pallava	Sakalabhuvanachakravartin Kō-Poruṇ- ṇiṅgaḍeva.	10th year, Śiṅha, su. di. pañchami, Monday, Revati.	Tamil ..	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumudugunṇamudaiya-Nayanār by Avaṇi-alappiṇḍaṇ alias Kō-Peruṇṇiṅgaḍova of Kuḍaḷ in Kṛi-Amṛ-nāḍu a subdivision of Tirumunaiyāḍi-nāḍu in expiation (of the sin) of [having killed] (?) Kōṣava, Haribara-Daṇḍanayaka and other Daṇḍanayakas of the Hoysala king in the battle field at Perumbalur and of having seized by force their ladies and treasure. This ornament was called Avaṇi-alappiṇḍaṇ and was placed on the image of the god with the chanting (?) of the Sanskrit verse.

चारित्र्यम् पट्टमवयवनसम्भवः [I*]
विदेश त्रिदेशाय श्रीवृद्धगिरिवासिने [II*]

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place .. ..	..	....	..	Tamil verses ..	Records the Tamil verses composed by various authors whose names are given, enlisting certain Kāṇava chiefs. These were engraved on the Gaṇḍarādittan-gōpura (citravāṣa) under orders of Arasānarāyaṇaṁ Alappirandaṁ Virasēkhara alias Kāṇavarāyaṇa. One of the verses records that in Śaka 1108 (= 1186 A. D.) Alappirandaṁ Virasēkharaṁ alias Kāṇavarāyaṇa son of Arasānarāyaṇa Kāṇahīyārāyaṇa alias Kāṇavarāyaṇa destroyed Kūḍal belonging to Karkadaga-Marayaṇa and also the country of Adiyamaṇ.
75	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	4 + 1st year	Tamil ..	Unfinished. Gift of land free of taxes, in Paṇḍalanguḍi in Paruvur-paṇṇu consisting of thirty shares, in the name of the king, by Tirumaliniḥḷolaiṇṇiṇṇi alias Maḷavarāyaṇa, the chief of Naḷaḷ kuruchōḷi in Sēviriṇṇkai Sēmbu-naḍu in Paṇḍi-mēṇḍalam. Out of these, 24 brahmana of the agaram Kulasēkhara-chaturvōdinaṇḍalam received one share each, and the Nāyanmar two; two were assigned for Vēda-vṛtti, one for Vāldya-vṛtti, and one for Purāṇa-vṛtti. These brahmanas had probably to do some service for the Viṭrama-Paṇḍya-saṇḍi by turns of eight.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do. ..	Gift of taxes levied from the villages of Sēṇṇiyannallur alias Rajākappayanallur and Sēmbalḷikurichōḷi alias Maru-karai-toḍa-Paṇḍiyannallur for offerings and for the Rajakkannayan festival instituted in the temple in the name of the king. The document is signed by Dēvaṇ Paḷavarāyaṇa of Adagattinaṇḍalam in Muttiṇ-kōṇṇam in Paṇḍimēṇḍalam.
77	In the same place .. ..	..	Do.	3rd year and 220 days.	Do. ..	Records that a certain private individual was appointed to serve as maṇḍapa-kōṭṭu in the temple receiving tūṇi padakkū of paddy everyday.
78	Do.	Pāṇḍya ..	Maṇavarman Parakrama-Paṇḍyadōva ..	14th year, Mēsha, śu. di. tritiya, Monday, Rōhiṇi. 7th year	Do. ..	Unfinished.
79	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	..	Do. ..	Gift of land in Erumaṇḍr in Paruvur-paṇṇu for maintaining the Viṭrama-Paṇḍya flower-garden founded by Maḷavarāyaṇa in the name of the king.
80	Do.	Pāḷlava ..	Sakalabhuvanachakravartin Avaniāḷappi-randaṇ alias Kōpperuṇṇiṇḍadōva.	11th year and 118 koṭṭu days.	Do. ..	Gift of a gold forehead plate to Tirumudugunṇamudaiya-Nayanar by Perumal-pillai alias Solakōṇar one of the mudalis of the king.
81	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṇ.	5th year and 184 days.	Do. ..	Connected with No. 76 above. Registers the remission of taxes in the villages of Sēṇṇiyannallur and Sēmbalḷikurichōḷi in Paruvur-paṇṇu.
82	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Viṭrama-Paṇḍyadōva.	[3]rd year, Makara, śu. di. trayōḍasi, Monday, Pūṣya.	Do. ..	Gift of 32 cows and one bull for a lamp to the temple by Maḷapporunāl alias Kanakarāyaṇa, son of Kulōṭṭunga-vēḷai, chief of Maṇaḷjēri near Kōḍikkalam Vāḍagarai Virudarājahayan-kara-vaḷunaḍu. Mentions the measure Dēvaṇṇiyai.

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C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava ..	Sakalabhuvanachakravartin Ko-Perumjint-gadeva.	6th year, Mra. ba. di. shashy, Wednesday, Mulla.	Tamil ..	Gift of land for offerings and flower-garlands in Uruk-kurichchi alias Adanar in Kadal-nadu a subdivision of Virudarajabayan-kara-valanadu by Kadal Alapphandan Alagaya Siyay Kopperunjingay of Tirumunaiyadi Kūl-Amar-nadu.
84	Do.	Pandys ..	Tribhuvanachakravartin Kōṇṇṇimai-kondaṇ Sundara-Pandya-deva.	13 + 1st year and 237 days, Kumbha, ga. di. trayōdasi, Monday, Poshya.	Do. ..	Gift of lands in and taxes on Tandalapuliyyur for offerings at the service called Kōṇṇṇamān-sandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Aṇḍar Uyyakkondaṇ on behalf of Kalinga-vāyur and Uḍaiya-Nayanaṇ.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Ko-Peruñ-jingadeva.	3rd year [Sinhā], ga. di. dasami, Monday, Poshya.	Do. ..	Gift of 32 cows for a perpetual lamp to the temple by one of the agamabhi-mudalia of Arasrundaian Sengaiyavayū Sōlakoṇḍa. Mentions the ghee measure Devāsrayan.
86	Do.	Pandys ..	Tribhuvanachakravartin Kōṇṇṇimai-kondaṇ Vikrama-Pandya-deva.	5th year and 131 days.	Do. ..	Gift of land inclusive of all taxes for offerings at the service called Rajakkamayan-sandi after the king. This land was determined as excess in the course of a survey conducted by Sōlakoṇḍ in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbairappaliyur (i.e., Chidambaram).
87	Do. .. ..	....	Tribhuvanachakravartin Kōṇṇṇimai-kondaṇ. Do.	6th year ..	Do. ..	Contents almost the same as above. The full name Vikrama-Pandya-sōṇḍaṇ is given herein.
88	Do. .. ..	....	Do. ..	6th year and 157 days.	Do. ..	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pandya ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	[13 + 3rd year ..	Do. ..	Gift of 97 sheep for a perpetual lamp by Gattidevan alias Sundara-Pandya Kacheliyarayan. Mentions the measure Devāsrayan-kal.
90	Do.	Vijayana-gara. ..	Kanapana-Udaiyar, son of Bukkaṇṇa Udaiyar.	Saka 1295, Ananda, Keshabha, ga. di. dasami, Monday, Purnavasa.	Do ..	Registers that the managers of the temple authorised a certain Tanyayayar Virasēkharamundaiyan alias Kacheliyarayan to expend 400 kalamas of paddy per day out of the trukkavanam.
91	Do.	Do. ..	Praudhsdevaraya-Maharaya, son of Vir-Vijayaraya-Maharaya.	Saka 1352, Saunya, [Karkataka], ga. di. shashy, Monday, Uttirān.	Do. ..	Records the rates of taxes in grain and money to be levied from the kaikkōlar, tan linmar and other castes in certain villages. The people were assembled in the Vidivank in trukkavanam.
92	Do.	Do. ..	Pratapadevaraya, son of Vira-Vijayaraya.	Saka 1351, Saunya, Mocha, ba. di. shashy, Sunday, [Uthram.]	Do. ..	Unfinished and damaged. Seems to record a compact agreed upon by the Valangai and Idaiṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman handholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Svamapurikṣvara temple at Kugaiyūr (Kallakurihoḥi taluk, South Arcot district).	Chola	Parakṣavarman alias Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	6th year, Makara, su. di. dasami, Hasla.	Tamil	Registers that Kugaiyūr Iraṇai Ponparappinai alias Rājaraja Kovalarayan set up the image of Ponparappinai-Isvaramudaiya-Nayanar, constructed the stone temple, the Sri-Kailasa of the village Kugaiyūr, the aridha-maṇḍapa, the sṃpana-maṇḍapa, the nṛtta-maṇḍapa, the first prakāra and the gōpura, the second prakāra and the gōpura and made a gift of land for offerings and to the Brahmanas of the temple. Kugaiyūr was situated in Naraiyūr-kūr-ram, a subdivision of Malaḍu alias Jananātha-vaṇanadu. Gift of the village Ponparappinai free of taxes for worship and offerings and the village of Kayyandi alias Tiraṇḍasambandanai in Ugar-kogam, a district of Vadugatu Rājasinga-vaṇanadu for conducting the festival in the month of Pōḷunni, to the temple of Ponparappinai-Isvaramudaiya-Nayanar at Kugaiyūr.
94	On the same wall	Do.	Parakṣavarman alias Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madurai (Madura) and the crowned head [of the Pāṇḍya].'	14th year, Makara, su. di. dasimi, Anuradha.	Do.	
95	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva.	29th year	Do.	Gift of two cows and a calf for a lamp by one of the agam-badi-mudalis of Rājaraja-Kovalarayan to the same temple.
96	Do. .. .. .	..	....	Śaka 1386, Subhanu expired, Tarapa current, Aṇi 3.	Do.	Records the order of Immedi Rāya pa-Nayaka Timmayaya Nayaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkal) according to the old practice throughout the Magadai-maṇḍalam.
97	Do. .. .. .	..	....	Śaka 1369, Prabha-va, Siṃha, ba. di. chatuṛthi, Monday, Aśvati.	Do.	Registers in order of Vāṇḍeva-Nayakar Tirumalai-Nayakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to mixrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same <i>maṇḍapa</i>.	..	....	Śaka 14** Raktak-ahi, Viśochika, Amavasya, Wednesday, Viśakha.	Do.	Gift of Siṛṛēri, hamlet of Tenkarai-sirmai by Kṛmāḍi Tulaḥkara-Nayaka who was ruling over the said sirmai to the temple of Ponparappinai-Chōlāsvaramudaiya-Nayanar of Kugaiyūr.
99	On the same wall .. .. .	..	....	Śaka 1465, Śōbha-kṛit, Karkāṭaka, ba. di. dasami, Thursday, Rohini.	Do.	Remission of certain taxes for worship (Mahapuja) in the temple of Ponparappinai-Chōlāsvaramudaiya-Nayanar for the prosperity of Viśvanātha-Nayaka by his officers.
100	Do.	Vijayanagara.	Virapratapa Krishnarāya	Śaka 1442, Vikrama, Kanya, ba. di., dasami, Friday, Pushya.	Do.	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Ponparappinai-Isvaramudaiya-Nayanar at Kugaiyūr in Tenkarai Naraiyūr-kogam, a subdivision of Malaḍu alias Jananātha-vaṇanadu, a district of Magadai-maṇḍalam.
101	Do.	Do.	Do.	Śaka 1446, Tarapa, Siṃha, su. di., Sṃprathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nayakar Ayyaṇ and his agent Perumukkil-Nayakar.

Kugaiyūr

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall .. ..	..	Tribhuvanachakravartin Kopḍaṇ.	13th year ..	Tamil	Gift of Pullangulam for conducting the service Sundara-Paṇḍya-śaṇḍi called after the king, for festivals and repairs to the temple of Poipparappina-śaṇḍumudaiyar at Kugaiyūr in Magadai-maṇḍalam.
103	Do. .. ..	..	....	Śaka 1404, Subhahkrit expired, Śobhakrit current, Vaigasi 12.	Do	Records that excessive and unauthorised taxes were being levied from the people of Teṇḱarai-nadu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nayakkar, he settled that the old custom should prevail in future.
104	Do.	Pandya	Ramanukharāmaṇ Paṇḍya-dēva.	21st year, Tula, śu. di., trayodasi, Revati.	Do.	Gift of the brahman village Peru-Nila alias Rapanugarama-chaturvēdimaṇḍalam in Venbar-kuram consisting of 26 shares at one share each to 24 Brahmins, one share for the Yajurveda-vṛtti and 1 share for the Purana-vṛtti, by Solappillai alias Sambharayan of Vēṭṭaikudi in Maladu alias Jananatha-valaṇḍu on the southern bank, a district of Magadai-maṇḍalam. The signature of Kuṇḱekbara Vijupparaiyan appears at the end of the record.
105	On the west wall of the Periyayanaki Amman shrine in the same temple.	..	....	Yuva, Vaigasi 15 ..	Do.	Gift of lands in a number of villages in Teṇḱarai-śiroai to Rengappayyar brother of Ellamarasaya, a son of Bellem-konda Timuayyar for the midday offerings of Periyammal (goddess) by Surappaṇḍayyar and the residents of Teṇḱarai-śiroai.
106	On the east wall of the same shrine.	Vijaya-nagara.	Vira-pratāpa Sadaśaivadeva-Maharaya	Śaka 1483, Durmati, Makara, śu. di.	Do.	Gift of the tax talaiyarikkam in Kugaiyūr-ṭeṭṭai, for special worship on Fridays in the shrines of Periyammal in the temple of Poipparappi-Nayinar and Oppilada Ammai in the temple of Paṇḱekakshara-Nayinar at Kugaiyūr, by an agent of Surappa-Nayakkar Ayyan for the merit of adigaram Kristnappa-Nayakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sadharana, Aḍi ..	Do.	Damaged. Mentions a gift for the merit of Surappa-Nayaka and Timaya.
108	In the same place	Vijaya-nagara.	Achutadeva-Maharaya	Śaka 1465, Śobhakrit, Aṇḍi 12.	Do.	Gift of taxes levied in Kugaiyūr, for the great worship (archapuja) and repairs in the temples of Poipparappi-Chollavarannuḷaiyan-Nayinar and Davargal-tambirapar-Sakalinathar at Kugaiyūr by an agent of Mallappa-Nayakkar. The name of Achutadeva is coupled with that of Krishnadeva-Maharaya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Pirattadi 18.	Do.	Records an order of Narayana-Nayakkar to the people of Magadai-maṇḍalam waiving the right of levying varusha-kanikkai in the whole pottu governed by him.
110	In the same place .. ..	..	....	Śaka 1372, Vihava	Do.	Damaged. Seems to record the remission of certain taxes.
111	On a slah set up in front of the same temple.	..	....	Jaya, Aḍi 9 ..	Do.	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kugaiyūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the central shrine in the Pañchaksharavarā temple in the same village.	Vijaya-nagara.	Immadi Sadāsivadeva-Maharāya ..	Śaka 1468. Virolhikrit, Paṅguni 29, daśmi, and Paṅguni 23 ba. di. daśmi, Mōla, Saṅkramaṇa.	Tamil.	Gift of land in Tiruppani-pēṭai for repairs to the temple of Devaṅ-Tambiraṅar Pañchaksharanātha by Uraṭṭa Pappu-Nayakkar agent of Viñkataippeyya Veṅṅappayyan agent of Śrappa-Nayakkar.
113	On the west wall of the same shrine.	Do.	Vira-pratapa Achyutadeva-Maharāya ..	Śaka 1463. Vijaya, Kumbha, śa. di. Paṇṇami, Lunar eclipse, Makha, Thursday.	Do. ..	Gift of the village of Maṭṭapaṇu for the merit of the residents of the country of Tenkari in Magadai-maṇḍaḥ to the temples of Pañchaksharanātha and Devaṅ-Tambiraṅar on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍaps in front of the same shrine.	Do.	Vira-pratapa Sadāsivadeva-Maharāya ..	Śaka 1468. Parābhava, Kumbha ba. di., amāvāsya, Sunday. Aśvati.	Do. ..	Gift of land in Pulavānūrkaṭṭam in Tenkari-śṭrmai a sub-division of Maḷadu alias Jananātha-vaṇaṇḍu in Magadai-maṇḍalam for worship and offerings to the shrine of Ilaiya-Nayinaṅar in the temple of Devargal-Tambiraṅar in Kugaiyūr, by Vaḍuṇḍai-Nayakkar son of Soḍi Pappa-Nayakkar agent of Śrappa-Nayakkar.
115	On the south wall of the same maṇḍapa.	Do.	Triumalaideva-Maharāya, son of Vira-pratapa Kṛṣṇadeva-Maharāya.	Śaka 1446. Tārana, ulā, ba. di. ēkādaśi Mōday, Hasta.	Do. ..	Gift of Uraṭṭar as a devadāna, free of taxes, for the great worship (mahapūjā) and repairs to the temple of Devargal-Tambiraṅar Pañchaksharanāṭṭu in Kugaiyūr alias Tambarakkoṭṭil by Mṛityuñjaya-Nayakkar for the merit of Kṛṣṇadeva-Maharāya and Triumala-Nayakkar Ayyaṅ.
116	On the same wall	Do.	Do.	Śaka 1446. Tārana, Dhanu, śa. di. paurṇai, Ardra, Sunday.	Do. ..	Gift of land in Pullaṅḍam, on the southern bank of the Niva river, in Tenkari Nariyān-kūṭṭam in Aracalūr-śṭrmai a district of Maḷadu alias Jananātha-vaṇaṇḍu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Triumala-Nayakkar.
117	Do.	Do.	Do.	Śaka 1446. Tārana, Dhanu, śa. di. prathamā, Ardra, Sunday.	Do. ..	Gift of land to the Kaikkēja servants and the dancing girls of the temples of Devargal-Tambiraṅar and Pañchaksharanāṭṭu at Kugaiyūr by the donee mentioned in No 116 above.
118	On the north wall of the same maṇḍapa.	Do.	Do.	Śaka 1426. Rakta-kehi, Vriśchika, amāvāsya, Wednesday, Viśakha.	Do. ..	Gift of land, free of taxes, in Kudiyaṅṇāḍi by Eramanōhi Thuhkkan-Nayakkar to the temples of Devargal-Tambiraṅar and Pañchaksharanāṭṭu at Kugaiyūr.
119	On the gēpura of the same temple	Do.	Do.	Parābhava, Mṇa, ba. di. sapṭami, Mōla, Mōday.	Do. ..	Unfinished seems to record a gift to the shrine of Ilaiya-Nayinaṅar in the temple of Devargal-Tambiraṅar for worship, offerings, bathing in oil and lamps by Vadanalā-Nayakkar agent of Śrappa-Nayakkar Ayyaṅ.
120	On a slab set up in front of the same temple.	Do.	Do.	..	Do. ..	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyanār Bhagavadi-Āḷvar is under the protection of Miṇavaṅ Nukkōṛkkaṇḍaḍaḷ.
121	On the south wall of the ruined Kailāsanātha temple in the same village.	Do.	Do.	Śaka 1506. Tārana, Vriśchika, śa. di. paurṇai, Saturday.	Do. ..	Seems to refer to a gift of land.

Kugaiyūr

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rajanarayana-Perumal temple in the same village.	Saluva	Bhujabala Tammaraya (i.e. Dharmaraya).	Śaka 1124, Randri, Kartigai, 7.	Tamil ..	Gift of money and land, free of taxes, to the temple of Rajanarayana-Vinagar-Perumal at Perungaraiyappai alias Kugaiyur in Lenkani-Naraiyur-kurram in Magadai-mandalam for offerings by Annama-Nayakkar in order that Bhujabala Tammarayar might rule the earth.
123	On the same wall .. ..	..	....	Randri, Tai 10 ..	Do. ..	Gift of land for worship in the same temple and for the festivals of the images of Rama, Raghava, Narayana and Krishna, taken in procession by Perungondai Tammaraya-Nayakkar who repaired the mandapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Randri, Tai 20.	Do. ..	Purchase of land for the Madaiivilagam of Rajanarayana-Vinagar-Emberumai from the temple of Ponparappiua-Cholesvaramudaiyar.
125	On the first gopura of the Ranganatha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Piava, Pirattasi 29.	Do. ..	Records a gift of land for a flower-garden for the merit of Ranganatha-Nayakkar. Sndikkudunta-Nachchiyar-tiruttu appears as one of the boundries.
126	In the same place .. ..	..	..	Śaka 1480, Duomati, Makara, Punarvasu, su. di. trayodasi, Sunday.	Tamil verse ..	Damaged. Records that the vimana was repaired and (the image of) Uttara-Rangan was probably reconsecrated by a certain Śrāmaya.
127	Do. .. ..	..	....	Śaka 1553, Śobhaskrit, Aṇi.	Tamil ..	Much damaged. Gift of land in Eduttavannal for supplying the yajnopavita (sacred thread) to the god Ranganathasvamin.
128	Do.	Vijayanagara.	Virapratapa Śrīrangadeva-Maharaja, who having taken every country was pleased to receive tribute from Ceylon.	Subhang, Paṇṇoni 29, Śaka 1505, Mina, su. di. septami, [Friday, Puraṭṭadi].	Do. ..	Mentions Emberumai Ayya agent of Periyambai Ayya agent of Eṭṭor Kumara Tattachariyar Ayya of Uttara-Tiruvaram on the southern bank of Pennai (Pennar) and on the northern bank of Avini in Korukkai-kurram a subdivision of Meykura-valanadu in Magadai-mandalam and the desandriuntirai Emberumai-jayar of Tirukkōvalur.
129	On the same gopura, left of entrance.	Do.	Virapratapa Vira-Venkatapatidēva-Maharaya, ruling at Perungondai.	Śaka 1517, Manmatha, Puraṭṭasi 18.	Do. ..	Registers that Tiruvengadayangar Ayya of Anbanur directed the lands given to the servants of the temple of Ranganathasvamin at Uttara-Tiruvaram to be nirkul-sarvamanya under orders of Jṭṭar Tirumalai Kumara Tattachariya who bears the biruda, Vēdamargga-pratishṭhacharya and Ubhayavedantacharya and who appears to have prepared the elephant vehicle for the god
130	In the same place	Do.	Virapratapa Sadasivadeva-Maharaya	Śaka 1482, Randri, Meeba, su. di. dvitīya, Wednesday.	Do. ..	Damaged and end lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall .. ..	....	....	....	Tamil verse ..	A Tamil verse composed by Kalingaraya Unnamalai Ellappar in praise of the god Vishnu.
132	Do.	Vijayanagara.	Sadésivadeva Mahārāya	Sāka 1482, Sid-dharthi, Metha, Śu. di. pāṇohami, Sravana, Sunday.	Tamil ..	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pataṣasudram.
133	Do.	Do.	Do.	Sāka 1485, Dun-muki.	Do. ..	Much damaged.
✓134	On the east wall of the maṇḍapa in front of the same temple.	Do.	Virepratapā Śrīraṅgadeva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Sāka 1499 Dhātu, [Paṅguṇi]25.	Do. ..	Do.
✓135	On the south wall of the central shrine in the Pañchanadēvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chola	Rajakesarivarman	5th year	Do. ..	Gift of 25 kaṇaṇju of gold for half a lamp to the temple of Tiruvaiyaru-paramamahadeva. The gold was deposited with the merchants (nagarattar) of Sivapuri.
136	On the same wall	Do.	Maduraikoṇḍa Parakesarivarman	20th "	Do. ..	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do.	Do.	16th "	Do. ..	Gift of 96 sheep for a lamp in the temple of Tiruvaiyaru-Mahadeva by Nakka Namban of Irūṅgaṇḍapuram on the southern bank of the Pennai in Vanagappadi.
138	On the west wall of the same shrine.	Do.	Do.	20th "	Do. ..	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyaru-Mahadeva.
139	On the north wall of the same shrine.	Do.	Do.	18th "	Do. ..	Damaged. Gift of gold for a lamp. Mentions Malaiattuchohaiya.
140	On the south base of the verandah of the second prakāra of the same temple.	....	[Tribhuvanaśa]kravartin Koṇṇirinnai-koṇḍan.	Lost	Do. ..	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyaru-Uḍaiyar in Poygai-nadu a subdivision of Rajaraja-valanadu, of which they had been dispossessed.
141	On the same base .. ..	....	Do.	Do.	Do. ..	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prakāra.	Chola	Parakesarivarman alias Tribhuvanaśa-kravartin Kulottunga-Cholaḍeva Tribhuvanaśa-kravartin Koṇṇirinnai-koṇḍan.	3rd year ..	Do. ..	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyaruḍaiyar, Aludaiya-Nachohiyar, Ulagamadevi-Iṣvaramuḍaiyar and Tribhuvanamadevi-Iṣvaramuḍaiyar.
143	On a stone built into the east wall of the Śokattāṇ-maṇḍapa in front of the same shrine.	Do.	Maduraikoṇḍa Parakesarivarman	39th "	Do. ..	Seems to record a gift of lamp.
144	On another stone in the same place	Do.	Madurai[koṇḍa Para]kesarivarman	[40]th "	Do. ..	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyaruḍaiyar by queen Arinjigai, daughter of Ilade-rayar.
145	On the north wall of the third prakāra of the same temple.	Do.	Rajakesarivarman alias Rajarajadeva	Lost	Do. ..	Damaged. Begins with the historical introduction <i>Ṭṭṭarad, etc.</i> Appears to make provision for conducting the tirup-palli-ekuhohi (rising from bed) service.

Tiruvaiyaru.

Madurai.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall .. ..	....	Tribhuvanaachakravartin Koppan.	14th year and 45 days.	Tamil ..	Gift of the Brahman village Jñānasumudra-chaturvedi- mahāgām in Vikrama-Chōla-vaṇaṇaḍu to the Brahmins of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōla	Rajakesarivarman	3rd year ..	Do. ..	Gift of a chari to the temple of Tiruvaiyaruṇḍaiyār by Pañchavaṇ-Madeviyār, queen of Mummudi-Chōla.
148	On the east base of the Dakshina- Kailāsa shrine in the same temple.	Do.	Parakesarivarman alias [Rajendra-Chōla- deva].	Damaged ..	Do. ..	Records in details the various ornaments given to the temple.
149	On the same base .. ..	....	....	....	Tamil verse ..	Records that Vaṇuṇ Marayan of Veṇasāl set up the images of Pañchavāṇaḍivāṇaṇ and Añjalai-Umai in Ayyaru.
150	On the west wall of the same shrine	Chōla	Rajakesarivarman alias Tribhuvanaachak- ravartin Kulottunga-Chōladeva.	6th year ..	Tamil ..	Gift of 20 kaṣu for a lamp by Ammaṅgai-Nachohiyar alias Puraṇamūḍuḍaiyāl of (ē) Vadeśathamāṅgālam to the temple of Iṇṇ-Kayilāyam-ṇḍaiyār at Tiruvaiyār in Poygai-naḍu a subdivision of Tirupuvāṇamūḍuḍai- vaṇaṇaḍu.
151	On the same wall	Do.	Parakesarivarman alias Tribhuvanaachak- ravartin Rajarajadeva.	6th " ..	Do. ..	Damaged. Gift of 20 kaṣu for a lamp in the same temple.
152	On the south base of the Uttara- Kailāsa shrine in the same temple.	Do.	Parakesarivarman alias Rajendra-Chōla- deva I.	3rd " ..	Do. ..	Gift of seven bronze lamp-stands to the temple of Olōga- mahadevi-Iṣvaramūḍaiyā-Mahadeva at Tiruvaiyaru in Poygai-naḍu a subdivision of Rajendrasinha-vaṇaṇaḍu by Dantiṣetti-Viṇṇkiyar alias Olōgamadeviyār, queen of Rajarajadeva.
153	On the same base	Do.	[Parakesarivarman] alias Uḍaiyār Rajen- dra-Chōladeva.	22nd " ..	Do. ..	Built in at the bottom.
154	Do.	Do.	Parakesarivarman alias Uḍaiyār Rajen- dra-Chōladeva.	21st " ..	Do. ..	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do.	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rajaraja I. Records the gifts of various ornaments one of which is said to have been presented in the 26th year of Rajarajadeva.
156	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman alias Rajarajarajadeva (Rajaraja I).	24th year ..	Do. ..	Gift of land to the stone temple of Olōkamadevi-Iṣvāra- mūḍaiyār built by Dantiṣetti-Viṇṇkiyar alias Olōkamā- deviyār, queen of Rajarajadeva at Tiruvaiyaru, a devādāna in Poygai-naḍu, a subdivision of Rajendrasinha-vaṇa- naḍu.
157	On the west base of the Dharmam- bika shrine in the same temple.	Do.	Rajakesarivarman] alias Tribhuvana- achakravartin] Kulottunga-Chōladeva.	2nd year and 85 days.	Do. ..	Much damaged. Gift of 10 vēli of land in addition to the existing devādāna which was found insufficient for con- ducting worship and offerings of the goddess Ulagūḍaiyā- Nachohiyar of the Tirukkamakkottam in Tiruvaiyaru in Ulagamūḍuḍai-vaṇaṇaḍu. Mentions Anapayannār.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapurisvara temple at Brahmadésam (Villapuram taluk, South Arcot district).	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	41st year, and 294 days, Rishabha, Tuesday, Anisham.	Tamil ..	Incomplete. The introduction commences with the words <i>உருத்திரமே</i> . Purchase of land in Pappayūr, the southern hamlet of this village, in the name of Brahmadēva by the assembly of the great men at Rajaraja-chaturvedimangalam, a brahmadēva and a taptiyur in ... yōr-nadu, a subdivision of Gaṅgaikondesōlavalanadu. It is stated that the king, was residing in the temple of Rajaraja-Vinnagar-Alvar which was his tutelary deity along with his subordinate (maganaṭ) Āḍavallaṇ alias Kulottunga-śōlamuvēndavēlai who was governing the place, having consecrated the god (deva-pratīkṭhai), opened sources for water (jala-pratīkṭhai), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do.	Do.	31st year ..	Do. ..	Begins with the introduction <i>உருத்திரமே</i> etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmadēva-Uḍaiyar at Rajaraja-chaturvedimangalam by Appiyuravai Nēmmattan alias Kulottungaśōla-Muvēndaraiyan residing at Tribhuvanadēvinallūr, the southern hamlet of Rajaraja-chaturvedimangalam, a village unit by itself in Pappayūr-nadu a subdivision of Gaṅgaikondesōla-Piechōan alias Rajendrasēra Nilagangaraiyan, one of the ryots of Amūr in Uṭamadōla-valanadu.
160	On the same wall ..	Do.	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	15th year, Śu. di. trayōḍaśi, Wednesday, Pūnarvasu.	Do. ..	Incomplete. The historical introduction begins with the words <i>உருத்திரமே</i> . Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Pappayūr-nadu is stated to be a subdivision of Rajaraja-valanadu. Refers to Karikalasōla Nēganāṭṭu Muvēndavēlai.
161	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	12th year and 75 days.	Do. ..	Begins with the introduction commencing with the words <i>உருத்திரமே</i> . Registers that certain Brahmans of the temple of Piramśuramudaiyar at Rajaraja-chaturvedimangalam a brahmadēva and a village unit by itself in Pappayūr-nadu a subdivision of Rajaraja-valanadu received 600 kaṣa from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Virapratapa Devaraya-Maharaya, who having conquered all countries instituted the elephant hunt.	Śaka 14 * * Vi...., Tai 3, Kumbha, Śu. di. Śravana.	Do. ..	Beginning lost. Registers that the Kaikkōla community in this territory were not allowed to use the high pillow (danḍu) and blow the conch. Aramvalartie-Nayinar having petitioned to a certain Kaṅgarayar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kañchi, Virūṇobipuram and Tiruvai.
163	On a pillar in front of the same shrine.	..	....	....	Do. ..	Records that this pillar was set up by Paḍali-padiyan alias Pappayurnadaiyan a ryot residing in Pappayūr-Nādaiyan-vilāgam near Oḡur.
164	On the south wall of the verandah of the first prakara.	Pallava	Sakalabhuvanachakravartin Kopperuñ-jingadēva.	5th year ..	Do. ..	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmadēvaramudaiyan-Nayanar by Nilagangai Ammuri-Kundan Sōlagadēvaṇ of Amūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
165	On the same wall	Chola ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	8th year	Tamil ..	Gift of money for a twilight lamp to the shrine of Tiruk-karaiṇṇipṇaiyār in the temple of Piramīśvaram-Uḍaiyār.
166	Do.	Śāluva ..	Narasiṅga-Maharāja	Śaka 1392, Virodhi, Kartika 8.	Do. ..	Gift of land, in Mandagappai in Iṣiyakuru Arasāllapura-paṇṇu, by the avataram Śevvaṇa-Nāyaka servant of Annamarasa Ayyaṇ, to the temples of Piramīśvaramudaiya-Nayinār and Tiruppatāṣvaram-uḍaiya-Nayinār for worship and repairs.
167	Do.	Chola ..	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	4th year	Do. ..	Records that Annaiyappaṇṇi Pandi alias Rajarāja Sambuvarayan one of the Sēṅgeṇi chiefs utilized the gold of the two jewelled ear-rings (tōḍu) for various services in the temple of Piramīśvaramudaiya-Nayinār.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarājādēva.	13th "	Do. ..	The introduction begins with the words <i>Ṣeṇḍa</i> . Gift of 32 cows for a lamp to the same temple by Sōṇḍaiyal, wife of Nittavinda Saṇḍavarayan.
169	Do.	Do. ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	10th "	Do. ..	Begins with the introduction <i>Ṣeṇḍa</i> . Gift of 12 she-buffaloes for a lamp to the temple of Brahmīśvara at Kajarāja-chaturvētimangalam by the Sivabrahmapas of the temple.
170	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperuṅgiṅgādēva.	27th year Vriśchika, śn. di. sapāmi, Saturday, Avittam.	Tamil and Grantha.	Records a writ of Kachohiyarayan under orders of the king (nāyṇar tirumugam). Gift of land, free of taxes, in Ōgar-Paiyāyir to the temple of Brahmīśvara for conducting festivals on the day of the asterism Tiruvōnam in which the king was born, for the service called Alagiya-Pallavaṇḍandi and for repairs. A Sanskrit verse at the end of this inscription records that Virapratapa Bhuvanāikavina instituted a festival on the day of Śravana at the service (śandi) called after him to the goddess Parvati.
171	Do.	Chola ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Śāluva ..	Narasiṅga-Maharāja	Śaka 1392, Vikrīti, Paṅguṇi 2.	Do. ..	Gift of ayam and arasapēru on houses and lands in the Brahmīśvaram-śrinai for burning 40 lamps in the temples of Piramīśvaramudaiya-Nayinār and Tiruppatāṣvaramudaiya-Nayinār by Timmai-Nāyaka, agent of Annamarasa Ayyaṇ the avataram of Narasiṅga-Maharāja.
173	Do.	Chola ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	5th year	Do. ..	Begins with the introduction <i>Ṣeṇḍa</i> etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (devanḍiyai).
174	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyādēva.	7th year, Avani ..	Do. ..	Gift of land, free of taxes, in Ōgar-Paiyāyir in Koliyapur-nallar-paṇṇu for worship and offerings at the service called Kulakēkharāṇḍandi named after the king.
175	On the west wall of the same vorandab.	....	Tribhuvanachakravartin Kopperuṅgiṅgādēva.	13 + 1st year, Masi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kōḷakṛamāṇḍandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōla	Parakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	4th year Dhanu, su. di. chaturthi, Friday, Avittam.	Tamil	Gift of land in Nerukupai, the northern hamlet of the village, by Ammaiyeppan Paṇḍinadu-kondan alias Rājārāja Sambuvarāyaṇ for the worship and the procession of the god on the day of the asterism Avittam in which he was born.
177	On the same wall	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	14th year	Do.	Gift of money for burning a lamp in the temple of Brahmi-svaramudaiya-Nayanar by Vachohaladevi, daughter of the Chālukya (king) Tribhuvanamalladeva of the Rājya-rājya.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do.	Registers the ulvari of the devadana lands.
179	On the same wall	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva Tribhuvana-chakravartin Kōṇērinmaikondan.	5th year	Do.	The historical introduction commences with the words, <i>Uḷḷaṇḍar</i> etc. Registers that the devadana lands belonging to the temple of Brahmi-svaramudaiya-Naladeva and the land given for feeding tpaasvins in the Rājārāya-nan-madam within the temple were clubbed together as a new village called Kulōttunga-Chōlanallur which was declared free of taxes.
180	Do. .. ..	....	....	....	Do.	Records the text of the ulvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	3rd year and 1174 days.	Do.	Begins with the introduction <i>Uḷḷaṇḍar</i> etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do.	Records that the kitchen was called after Vikrama-Chōla.
183	On the front gōpura of the same temple.	Chōla	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	18th year	Do.	Records that the second gōpura (tirumaligai) of the Piramī-svara temple was built by Aumalaiappan Gaṇḍarasuriyaṇ alias Sambuvarāyaṇ.
184	On the east wall of the Patalisvara temple in the same village.	Vijaya-nagara.	Kampapa-Uḍaiyar, son of Vira-Bukkapa-Uḍaiyar.	Śaka 1288, Krōdhi, Mēsha, su. di. tritīya, Wednesday, Pōrādān.	Do.	Remission of taxes, by Goppaṇṇaṅgal, on the lands in Kulōttunga-chōlanallur alias Brahmi-svaram, which was an unit village in Kōliyapura-pattu in Panaiyur-nadu, a subdivision of Rājārāja-valanadu belonging to the temples of Piramī-svaramudaiya-Nayanar and Tiruppatāḷēvaramudaiya-Nayanar at Rājārāja-chaturvedimaṅgalam which was a brahmadēva and a unit in itself.
185	On the south wall of the same temple.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	[1]38th year	Do.	Incomplete. Begins with the word <i>Uḷḷaṇḍar</i> . Records a gift of 16 cows for a lamp by a certain Aḷagan for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva, 'who was pleased to take Madurai (Madura), Ilam (Ceylon) and the crowned head of the Paṇḍya.'	26th "	Do.	Gift of a gold diadem to Patalisvaramudaiya-Nayanar at Rājārāja-chaturvedimaṅgalam a brahmadēva and a village unit in Panaiyur-nadu, a subdivision of Rājārāja-valanadu by a merchant of Ulogamadevipuram, a city (nagarum) in Oymā-nadu.
187	Do. do.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	14th "	Do.	Built in at the bottom. The introduction begins with the words <i>Uḷḷaṇḍar</i> etc. Seems to record a gift of land.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall . . .	Chôla	Parakéśarivarman alias Tribhuvanachakravartin Udayar Rajendra-Chôladêva I.	24th year a.d 230 days, Mésa, 6a. di. Thursday, Pôram.	Tamil	Gift of land for worship and offerings in the temple of Patalisvaranandaiyar by Parantakan Suttamaliyar alias Mukkôkilanidigal for the growth of the arms (bhujam vardhikka) of King Rajendra-Chôla. The king was then residing in the temple of Rajarajavarunandaiyar.
189	Do. . . .	Do.	Tribhuvanachakravartin Kulottunga-Chôladêva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	16th year . .	Do.	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Patalisvaranandaiyar-Nayavar by Sôngênai majûgalam[maikay] Ammaip-pai Mitthan Appai alias Choleन्द्रainga Samuvaiyaru.
190	On the steps leading to the southern entrance of the same temple.	Do.	Tribhuvanachakravartin Kulottunga-Chôladêva.	7th " . .	Do.	Registers that a certain shepherd (majiradi) residing in Eydari, the southern hamlet of Rajaraja-chaturvedimangalam of Panaiyur-nadu in Rajaraja-varanadu received 32 cows and agreed to burn a perpetual lamp in the temple of Tirupatalisvarani-Udayar.
191	On the south and east walls of the same temple.	Do.	Do.	18th " . .	Do.	Incomplete.
192	Do. do.	Do.	Parakéśarivarman alias Tribhuvanachakravartin Rajarajadeva.	14th year, Makara, 6a. di. tritiya, Wednesday, Purnatthadi.	Do.	Begins with the introduction கருவிநிதிராஜா, etc. Quotes the 21st year of Kulottunga-Chôladêva. Records the gift of land by the assembly for worship to the image of Aludai-Nachchiyar set up by Irungôlar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do.	Parakéśarivarman alias Tribhuvanachakravartin Vikrama-Chôladêva.	16th year, Rishabha, 6a. di. sapthami, Monday, Pôram	Do.	Gift of land.
194	On the west wall of the same temple.	Do.	Rajakéśarivarman alias Rajadhirajadeva.	29th year and 342 days.	Do.	Do.
195	On the north wall of the same temple.	Do.	Rajakéśarivarman alias Tribhuvanachakravartin Virarajendradeva.	4th year . .	Do.	Gift of paddy.

D.—List of photographs taken during 1917-18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple	Do.
		Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	
442	Bezwada ..	Chintāmani-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmani-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārihi, Mātāngēśvari	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsūramardini-Durgā and Chāmūṇḍēśvari ..	Do.
447	Do. ..	Raudra-Mahākālī	Do.
448	Do. ..	Some faint carvings	Do.
449-450	Do. ..	Do. with some inscriptions in Telugu ..	Do.
451	Phulta ..	Inscription on a boulder (No. 830 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (a) Rājārāja Chōḍa-Gaṅga and (b) Chōla Rājārāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do. ✓
457	..	Do. do. (another grant)	Do.
458	..	Do. of Maṅgi-Yuvarāja II	Do.
459	..	Do. of Kokili-Vikramāditya	Do.
460-461	..	An incomplete grant of Chālukya-Bhīma I	Do.
462	..	The Garavapāḍu grant of Kākatiya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464-465	..	The Tāṇḍivāḍa grant of the Eastern Chālukya Vijayāditya II.	Full plate.
466	..	Seals of (a) No. 464 above and (b) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467-469	..	The Tāṇḍivāḍa grant of Prithivī-Mahārāja	Full plate.
470-471	..	The Niduparu grant of Eastern Chālukya Jayasimha I.	Do.
472	..	The Musinikunda grant of Eastern Chālukya Viṣṇuvardhana III.	Half plate.
473	..	Seals of (a) No. 472 above and (b) Eastern Chālukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śekharambu grant of Eastern Chālukya Vijayāditya I.	Do.
475	..	The Inuṅgaru grant of Chōla Rājārāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478-479	..	A spurious grant of Western Chālukya Vinayāditya ..	Do.
480-481	..	The Kummaḍūru grant of Śambhu-Chōḍa	Do.
482-483	..	The Arātaha grant of Nētribhanjadēva	Do.
484-485	..	The Mula-Māchchāḍa grant of Vidyādhara-bhanjadēva	Do.
486-487	..	The Māchchāḍa grant of Nētribhanjadēva	Do.
488-489	..	The Amērasīṅga grant of Indravarmadēva	Do.
490-491	..	The Komyāṇa grant of Yasabhanjadēva	Do.
492-494	..	The Kombaru grant of Eastern Chālukya Jayasimha I.	Do.
495-496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497-499	..	The Tāmvoḍdi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500-501	..	The Attili grant of Eastern Chālukya, Chālukya-Bhīma I.	Do.
502	..	The Ravulaparti grant of Uṇḍirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506-507	..	Brāhmī inscriptions	Full plate.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is onrrent, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
PALLAVA.		
<i>Kopperuñjīṅgādēva.</i>		
1916	62	25th year, Kumbha, <i>su.</i> di. trayōḍaśī, Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29 ; '45 ; '88. 'Pūram' is a mistake for Pūṣam (Pushya).
"	65	16th year, Rishabha, <i>su.</i> di. saptamī, Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; '28 ; '63. Saptamī seems to be a mistake for navamī.
"	69	2nd year, Vṛṣchika, <i>ba.</i> di. trayōḍaśī, Sunday, Āśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at '22 and Āśvati ended at '40.
"	73	10th year, Simha, <i>su.</i> di. pañchamī, Monday, Rēvati = A.D. 1254, Monday, August 3 ; <i>ba.</i> 5 began at '99 and Rēvati at '51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
"	83	6th year, Mīna, <i>ba.</i> di. shashthī, Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 ; <i>i.e.</i> in A.D. 1249 or A.D. 1252.
"	85	3rd year [Simha], <i>su.</i> di. daśamī, Monday, Pushya. Irregular.
"	170	27th year, Vṛṣchika, [<i>su.</i>] di. saptamī, Saturday, Dhanishthā. = A.D. 1269, Saturday, November 2 ; '25 ; '79.
CHOLA.		
<i>Rājarājādēva I.</i>		
1917	356	10th year, Rishabha, Thursday, Viśakhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given <i>nakṣatra</i> had ended the previous day at '95.
"	362	12th year, Dhanu, Tuesday, Āśleṣhā. = A.D. 996, December 1st, Tuesday. On this day the <i>nakṣatra</i> commenced at '39, ending at '50 the following day. [The <i>tithi</i> was <i>ba.</i> 3 which ended at '13.]
<i>Parakēsarivarman Rājendra-Chōla I.</i>		
"	335	25th year and 112th day, Kāṇṇi, <i>ba.</i> di. Thursday, Punarvasu = A.D. 1036, September 16, Thursday '26 ; '74. [The <i>tithi</i> was <i>ashtamī</i> .] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
"	341	30th year and 27th day, Karkāṭaka, <i>ba.</i> di. daśamī, Thursday, Kṛittikā = A.D. 1041, June 25, Thursday. <i>f.d.t.</i> '08 ; <i>f.d.n.</i> '76. The <i>tithi</i> and the <i>nakṣatra</i> commenced on this day at '09 and '76 respectively. By Garga and Brahma Siddhāntas <i>nakṣatra</i> would have commenced about '25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Parakēsarivarman Rājēndra-Chōla I—cont.</i>		
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the <i>nakshatra</i> commenced at '50. [<i>Tithi</i> was daśamī '69.] f.d.n. '45. According to this date (230th day) regnal years must have changed about August 20.
<i>Rājakēsarivarman Rājādhirāja I.</i>		
1917	330	30th year, Mīna, śu. di. Tīravādirai, Friday = A.D. 1048, February 26, Friday; Ādrā ended at '05. [<i>Tithi</i> was śu. navamī '25.]
<i>Rājakēsarivarman Kulōttuṅga I.</i>		
"	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday '93; '79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
"	348	[3]8th year and 50th day, Karkāṭaka, ba. di. shashthī, Saturday = A.D. 1107, July 13, Saturday. [<i>Nakshatra</i> was Rēvatī '49.]. Ba. 6 ended at '32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vṛishabha, ba. di. [trayōḷaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at '05. <i>Tithi</i> was śu. 13 which came to end at '07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
<i>Vikrama-Chōla.</i>		
"	160	15th year, śu. di. trayōḍaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at '29; f.d.n. '23. The <i>tithi</i> was trayōḍaśī '52.
"	193	15th year, Rishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, '34; '68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
<i>Rājarāja II.</i>		
"	192	14th year, Makara, śu. di. tritīyā, Wednesday, Pūratṭādi = A.D. 1160, January 13, Wednesday. On this day the <i>nakshatra</i> commenced at '21, and <i>tithi</i> ended at '65; f.d.n. '27.
<i>Tribhuvanachakravartin Rājādhirāja II.</i>		
1917	224	6th year, Mithuna, śu. di. tritīyā, Saturday, Punarvasu = A.D. 1169, May 30; '91; '39. The week day was Friday and not Saturday. Neither <i>tithi</i> nor <i>nakshatra</i> was current on Saturday, both having come to end on Friday.
<i>Kulōttuṅga-Chōla III.</i>		
"	226	11th year, Makara, śu. di. saptamī, Monday, Uttiratṭādi = A.D. 1188, December 26, Monday. During the whole of the day the <i>tithi</i> was saptamī which came to end at '02 on Tuesday <i>nakshatra</i> ended at '25 on Monday.
"	233	38th year, Makara, śu. di. ēkādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday 46; '76.
"	242	9th year, Rishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Rishabha 8) Saturday. The <i>Nakshatra</i> on this day was Dhanishthā and not Pushya.
"	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [<i>Tithi</i> was ashtamī which ended at '17.] f.d.n. '63.
"	350	42nd year and 50th day, Simha, ba. di. ēkādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. '08; f.d.n. '78. The <i>tithi</i> and <i>nakshatra</i> commenced on this day at '17 and '84 respectively. Beginning of <i>nakshatra</i> by Brahma and Garga siddhantas would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōla III—cont.</i>		
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhiṇī. On Thursday, February 28 A.D. 1213, śu. 7 began at '24 and "Rōhiṇī" ended at '63. The week day however was not Monday but Thursday.
"	24	40th year, Rishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. '69; '33; tithi commenced at '80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
"	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
"	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
"	176	4th year, Dhanus, śu. di. chaturthī, Friday, Avittam. = A.D. 1181, December, Friday 11, '75; '93.
<i>Tribhuvanachakravartin Rājārājadēva III.</i>		
1917	221	[1]3th year, Kāṇṇi, ba. di. dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājārāja III or of Rājārāja II. In A.D. 1229 Kāṇṇi, ba. 12 fell on a Sunday and the <i>nakṣatra</i> was Makhā.
"	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday '85, '14.
"	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
"	247	21st year, Tulā, ba. di. saptamī, Wednesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the <i>tithi</i> was saptamī, f.d.n. '77.
"	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Sittirai (Chitrā) = A.D. 1223, April 15, Saturday; '87; '71.
"	256	10th year, Simha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; '88; '72.
"	315	4th year, Simha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Simha, ended at '23 and Nak. 'Pushya' ended at '94.
1918	38	19th year, Simha, ba. di. tritīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Simha of the year A.D. 1234-35 corresponding to the 19th year of the reign or in 1231-2, the 16th year.
<i>Rājendra-Chōla III.</i>		
"	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshādhā = A.D. 1249, October 14, Thursday; '66; '60.
<i>PANDYA.</i>		
<i>Raṇamukharāmaṇ Perumāḷ Vīra-Pāṇḍyadēva.</i>		
"	104	21st year, Tulā, śu. di. trayōdaśī, Rēvatī. Date cannot be verified for want of week day.
<i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
1917	249	2nd year, Vriśchika, ba. di. shashthī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vriśchika 15); f.d.t. '64; '75. This is a possible date for Māx. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916— <i>Annual Report</i> for 1916-17, page 90.
<i>Jatāvarman Tribhuvanachakravartin Rājārājaṇ Sundara-Pāṇḍya.</i>		
"	248	13th year, Kumbha, śu. di. tritīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jatāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, <i>Annual Report</i> for 1915-16), January 7th, Wednesday '90; '99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvarāṅgulam in Pudukkōttai State the surname <i>Rājārājaṇ</i> has been found associated with Jatāvarman Sundara-Pāṇḍya " <i>Samastajagad, etc.</i> " who came to the throne in A.D. 1251: but the present details are not found in that reign.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1918	66	8th year, Tulā, śu. di. tritīyā, Saturday Rōhinī. The <i>paksha</i> should be bahula not suddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. .03; .29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of <i>Annual Report</i> for 1915-1916, it was pointed out that the dates of the reign of Jātavarman Vira-Pāṇḍya of Ilam and Koṅgu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
<i>Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.</i>		
1917	426	5th year, Kārttigai, ba. di. tritīyā, Thursday, Rōhinī = A.D. 1254, October 29, Thursday when ba. 3 commenced at .39, f.d.t. .33; .24. But it is very doubtful whether the reign of any Māṇavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
"	427	5th year, Aippaṣi, 30, śu. di. purnamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaṣi, the purnamī tithi ended at .51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (<i>Annual Report</i> for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at .07 and .99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, <i>Annual Report</i> for 1916-17 page 92.
<i>Māṇavarman Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1917	422	[2]3rd year, Rishabha, śu. di. pañcamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); .83; .01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of <i>Annual Report</i> for 1916-17.
<i>Jātavarman Vira-Pāṇḍya.</i>		
"	432	3rd year, Vriśchika, 13, ba. di. shashthī Thursday, Āyilyam. = A.D. 1256, November 9, (= Vriśchika 13, Thursday .71; f.d.n. .05. The nakshatra commenced at .10 on this day.
"	437	15th year, Vriśchika, śu. di. pañcamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at .58, and the nakshatra must be Śravaṇa which commenced at .39, f.d.t. .62; f.d.n. .44.
<i>Māṇavarman Tribhuvanachakravartin Bhuvanaiḥaviraṇ Kulaśēkharadēva I.</i>		
"	260	22nd year, Karkāṭaka, śu. di. prathamā, Thursday, Pūṣam = A.D. 1291, June 28, Thursday .58; .90.
"	263	22nd year, Karkāṭaka, śu. di. prathamā, Thursday, Pūṣam. Same as No. 260 above.
<i>Tribhuvanachakravartin Kōnerinmaikōṇḍāṇ Sundara-Pāṇḍyadēva.</i>		
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. = A.D. 12, Monday February 12 (= Kumbha 19); .89, .25. This was in the 14th year of the reign which began in February—March 1277 A.D. as noted at page 97 of <i>Annual Report</i> for 1915-1916.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Māravarman Tribhuvanachakravartin Kulāsēkhara I.</i>		
1917	483	4th year, Simha, ba. di. navamī, Friday, Rōhinī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at '03 and <i>nakshatra</i> at '23 f.d.t. '02; f.d.n. '24.
"	636	4th year, Kanni, 22, śu. di. chaturdaśī, Saturday, Uttirattādi = A.D. 1271, September 19, Saturday '46; f.d.n. '03; the <i>nakshatra</i> commenced at '11 on this day.
<i>Māravarman Tribhuvanachakravartin Kulāsēkhara II.</i>		
"	415	7th year, Kumba, 13, śu. di. ashtamī, Friday, Rōhinī. This date has been already calculated by M.R.By. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide <i>Indian Antiquary</i> Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, '58; '93.
<i>Vīra-Pāṇḍya.</i>		
"	422	23rd year. Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, '13; '28.
"	452	Śaka 1368, Meshā 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, '73; '10.
<i>Arikēsari Parākramadēva.</i>		
"	507	Śaka 1374, Vriśchika 16, śu. di. dvitīyā, Monday, Mūlā = A.D. 1452, November, 13, Monday; '58; '89.
"	518	Śaka 1385, Mīna 10, śu. di. navamī, Friday = A.D. 1464; March 2, Friday, '38; '57.
"	547	Śaka 1385, 31 + 11th year, Karkātaka 30, śu. di. trayōdaśī, Thursday, Uttirādam = A.D. 1463, July 28, Thursday, '38; '88.
<i>Jaṭilavarman Kulōttuṅga-Pāṇḍya 'born in asterism Jyēshthā.'</i>		
"	569	2 + 41st year, Śaka 1388, Vyāya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshthā) = A.D. 1466, Thursday, June (26 = Mithuna 29), '34; '12.
<i>Kulāsēkharadēva.</i>		
"	519	Śaka 1390, 2 + 37th year, Tulā 13, ba. di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, '08; f.d.n. '27.
<i>Jaṭilavarman Tribhuvanachakravartin Arikēsavaradēva.</i>		
"	541	Śaka 1[3]90, 2 + 30th year, Simha, 21, śu. di. dvitīyā = A.D. 1468, August 19, Friday, '94.
<i>Parākra[ma]-Pāṇḍya Vīra-Pāṇḍyadēva.</i>		
"	548	Śaka 1402, 12th year, Vriśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at '36 and ended at '26 on the following day, while "Hasta" ended at '86 on Sunday.
<i>Jaṭilavarman Tribhuvanachakravartin Poṇṇipperumāl Parākrama-Pāṇḍya.</i>		
"	401	Śaka 1202, 5th year, Simha 18, ba. di. ashtamī, Wednesday, Rōhinī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, '22; '33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Simha 18) Friday (not Wednesday) f.d.t. '03; '99. Ba. 8 was current throughout the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18*—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Parākrama-Pāṇḍyadēva.</i>
1917	520	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. aṣṭamī, Friday, Uttirattādi
	& 521	= A.D. 1484, November 26, Friday. Uttirattādi began at '07 on this day.
"	551	Śaka 1406, 2 + 9th year, Vriśchika 28, śu. di. aṣṭamī, Friday, Uttirattādi. Same as No. 520 above.
		<i>Jaṭilavarman Aḷaṅ-Perumāḷ Parākrama</i> 'born in Avittam'.
"	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		<i>Śrīvallabha.</i>
"	461	Śaka 1355, Rishabha, 14, śu. di. dvitīyā, Mrigaśirsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at '19 and ended on the next day at '09 while "Mrigaśirsha" ended at '34 on the same day. <i>Tēdi</i> 14 is mistake for <i>tēdi</i> 24.
		<i>Jaṭavarman Parākrama-Pāṇḍya</i> 'born in Kṛittikā'.
"	502	Śaka 1419, 18th year, Simha 2, śu. di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Simha 2); '21; '41.
"	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; '78; '39.
"	504	Śaka 1419, 18th year, Simha, 2, śu. di. tritīyā, Tuesday, Uttiram. See No. 502 above.
"	505	Śaka 1421, 20th year, Vriśchika 15, ba. di. tritīyā, Wednesday, Aśvati. In A.D. 1499 Vriśchika 15 fell on Thursday, 14, November. The <i>nakshatra</i> was Aśvati which commenced at '98 on Wednesday and ended at '05 on Friday. The <i>tithi</i> was not ba. 3, but śu. 12 which ended at '73.
"	508	Śaka 1416, 15th year, Paṅḡuṇī 15, Paurṇai, Wednesday, Hasta.
"	& 509	Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅḡuṇī 15); '10; '88.
"	510	Śaka [14] 19, 18th year, Simha 2, [śu.] di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; '21; '41.
"	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Avittam = A.D. 1500, October, 2, Friday (= Tulā 3); '64; '95.
"	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); '78; '39.
"	527	Śaka 1424, 23rd year, Simha 12, śu. di. aṣṭamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Simha 12); '45; '43.
"	534	Śaka 1423, 22nd year, ba. di. tritīyā, Saturday, Punarvasu, Durmati, Vriśchika, 29 = A.D. 1501, November 27, Saturday; '95; '78.
"	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhiṇī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at '95; while 'Rōhiṇī' commenced at '48 on that day and ended at '58 on the following day.
		<i>Śrīvallabhadēva</i> 'who revived the old times'.
"	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at '09 on Sunday and ended at '10 on the following day, while the nak. "Mūlā" ended at '32.
"	650	Śaka 1456, Jaya, Vaigāśī, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Purattāsi 24) ba. 1 ended at '35 and the Nak. "Aśvati" was current the whole of that day, commencing at '97 on Tuesday and ending at '07 on Thursday. "Vaigāśī" seems to be an error for "Purattāsi."
"	658,	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday,
"	662	Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at '16 and
"	& 663	ended at '15 on the following day, while "Hasta" ended at '15 on Sunday.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.</i>		
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakṣiṇāyana, Karkāṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday, '90; '47.
"	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; '44.
"	389	Śaka 1467, 3rd year, Viśvāvasu, Karkāṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday. Same as No. 386 above.
"	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūrattā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at '33, and '17, respectively and ended the next day at '24 and '12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
"	450	Śaka 1474, * 8th year, Virōdhikrit, Karkāṭaka, 20, ba. di. dvitīyā, Sunday, Avittam = A.D. 1551, Sunday, July 19 (= Karkāṭaka 20); '68; '22. [* Ś. 1474 current = A.D. 1551].
"	451	Śaka 1470, Kilaka, Dhanus 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanus 5); nak. "Uttirādam" (not Uttiram) ended at '45.
"	466	Śaka 1473, 8th year, Virōdhikrit, Kāṇṇi 3, [śu. di.] tṛitīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at '19; while Śvāti began at '09 and ended on Friday at '02. [Śōdi] (Svāti).
"	472	Śaka 1470, Kilaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at '95.
"	478	Śaka 1473,* [Sadhā]raṇa, Kanyā, 28, [śu.] di. . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. '12 and "Anurādhā" ended at '85 and '60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikrit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at '81 and '83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
"	523	Śaka 1467, 23rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at '27 and ended at '35 on the following day.
"	525	Śaka 1469, 5th year, Plavaṅga, Siraḥa 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; '92; '19.
"	531	Śaka 1470, 6th year, Kilaka, Vriśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at '00 on Monday and ended at '04 on Tuesday, while the nak. "Svāti" ended at '87 on Monday.
"	532	Śaka 1470, 6th year, Kilaka, Tula 25, ba. di. aṣṭamī, Wednesday, Āyilyam. = A.D. 1548, October, 24, Wednesday; '53; '54.
"	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; '62.
"	540	Śaka 1473, 9th year, Virōdhikrit, Śara-ritu, Monday, Tula 5, śu. di. shashthī, Mūla = A.D. 1551, October 5, Monday; '33; '14.
"	545	Śaka 1471, 7th year, Saumya, Karkāṭaka, 21, ba. di. ekādaśī, Saturday, Rōhiṇī. = A.D. 1549, July 20, Saturday; '84; '22.
"	553	Śaka 1471, 7th year, Saumya, Kāṇṇi, 8, purnai, Uttirattādi. = A.D. 1549, September 7, Saturday; '09; '90.
"	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūla = A.D. 1551, January 4, Sunday. '87; '87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva—cont.</i>
1917	562	Śaka 1470, 6th year, Kilaka, Dhanus 10, śu. di. ashtamī [Saturday], Uttirattādi = A.D. 1548, December 8, Saturday; '66; '71.
"	563	Śaka 1472, 8th year, Sādhārāṇa, Simha, śu. di. daśamī, Thursday, Mūlā = A.D. 1550, August 21, Thursday; '84; '28.
"	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tṛtīyā, Wednesday, Kēttai = A.D. 1549, October 23, Wednesday; '70; '77.
"	566	Śaka 1470, 6th year, Kilaka, Simha, 16, śu. di. ēkādaśī, Wednesday, Pūrattādi. = A.D. 1548, August 15, Wednesday; śu. '11 ended at '14, while the nak. was "Pūrādam" (not Pūrattādi) which ended at '14.
"	567	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tṛtīyā, Bhaumavāra, Mūlā = A.D. 1549, May 14 (= 17 Rishabha), Tuesday; '76; '04.
"	587	Śaka 1470, 5th year, Kilaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at '22 of day 1 and ended at '33 on Wednesday; chaturthi commenced at '40 and ended at '48 next day. <i>Chaturdaśī</i> is a mistake for <i>chaturthī</i> .
"	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		<i>Tirunelvēlpperumāl Kulaśekhara.</i>
"	387	Śaka 1475, 4th year, Pramādīcha, Dakṣiṇāyana, Karkāṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; '54; the nak. was current the whole of this day, commencing on Friday at '91 and ending at '03 on Sunday.
"	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; '92; '03.
"	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashtamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; '79; '85.
"	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyana, Mithuna 15, śu. di. ashtamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; '08; '35.
"	512	Śaka 1475, 4th year, Pramādīcha, Dakṣiṇāyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Āśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. tṛtīyā, Thursday (= November 23). The tithi ended at '08 and the nak. "Āśvinī" ended at '20.
"	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhiṇī. The combination Rōhiṇī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at '92 on Monday while the nak. was current the whole of that day beginning at '90 on Sunday and ending at '00 on Tuesday.
"	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyana, Varsha-ritu, Rishabha 25, śu. di. prathamā, Saturday, Rōhiṇī = A.D. 1563, May 22, Saturday. On this day amāvāsyā ended at '05; f.d.t. '06; '10.
"	529	Śaka 1479, 7th year, Piṅgala, Dakṣiṇāyana, Grishma-ritu, Karkāṭaka 23, ba. di. ēkādaśī, Thursday, Mṛigaśīrsha = A.D. 1557, July 22, Thursday; '14; '39.
"	530	Śaka 1480, 8th year, Kālayukta, Uttarāyana, Grishma-ritu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshādhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at '14 and the nak. Uttarāshādhā began at '00 of the day and ended at '11 on Saturday. Thursday seems to be an error for Friday.
"	537	Śaka 1484, 12th year, Dundubhi, Dakṣiṇāyana, Varsha-ritu, Kanyā, śu. di. saptaṁī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); '53; '62.
"	538	Śaka 1477, 5th year, Rākshasa, Uttarāyana, Vasanta-ritu, Mēsha 9, śu. di. chaturdaśī, Hasta. = In A.D. 1555, on April 5 the tithi and the nak. ended at '89 and '67 respectively. The week-day, not noted in the inscription, was Friday.

3. Ś 1471, 7th yr.
Karkāṭaka 9, śu. 12, Sat.
Rishabha — ba. July 1549.
(śu. 14, V 201)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Tirunelvēlpperumāl Kulaśekhara—cont.</i>		
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyana, Grishma-ritu, Mithuna 30, ba. di. trayōdaśī, Mrigasirsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at '63 and '88 respectively.
"	546	Śaka 1484, 12th year, Du[ndubhi], Dakṣiṇāyana, Varsha-ritu, Kaṇ[ṇi] 6, Mūla. = A.D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at '56 and the tithi was śu 8.
"	556	Śaka 1479, 8th year, Piṅgala, Uttarāyana, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
"	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
"	559	Śaka 1475, 4th year, Pramādiḥa, Mārgaḥi 20, ba. di. dvitīyā, Friday, Pushya = A.D. 1553, December 22, Friday; '09; '03. Tēdi 20 seems to be mistake for 24.
"	560	Śaka 1481, Siddhārthi, Uttarāyana [ba.] di. aṣṭamī, Bhaumavāra, Uttirādam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at '55 while the nak. Uttirādam began '45 on this day and ended at '46 on the following day.
"	561	Śaka 1481, 9th year, Siddhārthi, Vriśchika 8, śu. di. shashṭhi, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at '47; '96 respectively.
"	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ritu, Tulā, 17, ba. di. prathamā, Tuesday, Bharanī = A.D. 1559, October 17, Tuesday; '43; '32.
"	572	Śaka 1479, 7th year, Piṅgala, Dakṣiṇāyana, Grishma-ritu, Karkāṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at '84 (f.d.t. '75) and the nakṣatra was Punarvasu ('26). The week day was also Saturday but the tēdi was 25 not 29.
"	575	Śaka 1476, 5th year, Ānanda, Uttarāyana, Śisira-ritu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakṣatra was not Hasta, but Satabhishaj (Śadayam) '12; '40..
"	579	Śaka 1482, 9th year, Raudri, Uttarāyana, Hēmana-ritu, [ba] di. dvitīyā, Sunday, Uttirām. In Raudra the only combination of ba. dvitīyā with Uttirām and Sunday was on Kumbha, 7 (= A.D. 1561, February 2, Sunday); '19; '88.
"	591	Śaka 1491, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ritu, Kāṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kāṭaka, Rōhiṇī combined with ba. ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at '42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n. 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
"	592 593 and 594	} Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; '54; '46. This was on Mīna 24 and not Mīna 25.
"	619	
"		Śaka 1478, 6th year, Nalā, Varsha-ritu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Nalā, Pushya combined with Monday on only two occasions :— (i) Simha 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakṣatra was (not Pushya) Jyēshṭhā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at '26 and ended on the following day at '34. But the nak. was Jyēshṭhā and not "Pushya."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Tirunelvalipiperumāl Kulasēkhara—cont.</i>
1917	620	Śaka 1478, 6th year, Nāḷa, Dakṣiṇāyana, Tulā 1, trayōdaśī, Thursday, Uttirām = A.D. 1556, October 1, Thursday. Tulā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at '35 and Uttirām began at '57. Tulā 1 seems to be an error for 2 as all other items agreed with Tulā 2.
"	621	Śaka 1482, 9th year, Durmatī, Varsha-ritu, Kaṇṇi 20, śu. di. [ēkādaśī], Monday, Punarvasu. In Durmatī, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at '42 and nak. 'Punarvasu' at '37.
		<i>Kōnērmaikonḍāṇ Perumāl Abhirāmasaundara Varatuṅgarāma.</i>
"	590	Śaka 1510, Dakṣiṇāyana, Śarad-ritu, Tulā 10, śu. di. Anisham (Anurādhā). Anurādhā in Tulā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; '03; '85. In Vṛiṣchika, of the same year on Saturday November 9 (= Vṛiṣchika 10); śu. 1 and 'Anurādhā' ended at '57 and '19.
"	605	Śaka 1512, 4th year, Vikritā, Dakṣiṇāyana, Śara[d]-ritu, Tulā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; '82; '88.
		<i>Aḷagaṇ-Perumāl Ativirarāma alias Śrīvallabha.</i>
"	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyana, Grishma-ritu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prēshthapadā = A.D. 1605, June 27, Thursday; the tithi ended at '58; but the nakshatra began at '20 on this day and ended at '29 on the following day.
"	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyana, Mīna, ba. di. pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākhā ended and Anisham began at '18 on Monday; Anisha ended at '14 on Tuesday.
"	409	Śaka * 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyana, Śisīra-ritu, Mīna 3, ba. di. daśamī, Tuesday. Mūlā = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at '95 and daśamī began at '95 ending next day at '87. Mūlā ended at '40.
"	410	Śaka 1507, 23rd year, Pārthiva, Vṛiṣchika, śu. di. ashtamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at '22 and the tithi ended at '73.
"	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at '05 and 'Pushya' ended at '77.
"	484	Śaka 1519, 34th year, Durmukhi, Uttarāyana, Śisīra-ritu, Mīna 29, śu. di. ashtamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
"	485	Śaka 15[1]2, 28th year, Vikritī, Uttarāyana, Śisīra-ritu, Mīna 15, ba. di. dvādaśī, Friday, Avittam (Śravishthā) = A.D. 1591, March 12, Friday (= Mīna 15); '41; '31.
"	486	Śaka 1509, 25th year, Sa[rvajit], Dakṣiṇāyana, Grishma-ritu, Āshā[dha], śu. di. tritīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvana (not Āshādhā), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; '17; '74.
"	487	Śaka 1495, 11th year, Śrimukha, Dakṣiṇāyana, Śarad-ritu, Vṛiṣchika 7, śu. di. ēkādaśī, Monday, Rēvatī. In A.D. 1573 Śrimukha, on Friday, November 6 (= Vṛiṣchika 7), śu. 12 (not śu. 11) ended at '56; while the nakshatra was 'Rēvatī' which ended at '52.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Aḷaṅṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.</i>		
1917	488	Śaka 1498, 14th year, Dhātu, Dakṣiṇāyana, Varsha-ritu, Simha, śu. di. trayō-daśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at .46 and Śravaṇa nak, ended at .24.
"	489	Seventeenth year, Pramādi, Dakṣiṇāyana, Varsha-ritu, Simha [25], ba. di. tritīyā, Friday, Āyilyam (Āślēshā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Simha 20), śu. 13 (not śu. 3) ended at .23 and the nak. "Āyilyam" ended at .66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
"	490	Śaka 1489, 5th year, Prabhava, Uttarāyana, Hēmanṭa-ritu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāśādhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāśādhā in this month began at .31 on Monday the 29th of Makara and ended at .21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhānta or Sūryasiddhānta was followed.
"	491	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grīshma-ritu, Mithuna, 9 śu. di. daśamī, Thursday, Viśākhā, = A.D. 1566, June 27, Thursday; .04; .56.9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at .00 on Wednesday and ended at .04 on Thursday. Mithuna 9 is an error for Mithuna 30.
"	492	Śaka 1490, 6th year, Vibhava, Uttarāyana, Hēmanṭa-ritu, Makara 1[6], ba. di. pañchamī, Friday, Uttiram, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); .82; .77.
"	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūlā. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūlā" ended on this day at .03.
"	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tritīyā, Friday, Uttirattādi, (Uttarabhadrapadā) = A.D. 1567, August 22, Friday; .90; .06. Āvaṇi 20 is a mistake for Āvaṇi 22.
"	495	Śaka 1492, 8th year, Pramōduta, Dakṣiṇāyana, Śarad-ritu, Mārgaḷi 15, śu. di. dvitīyā, Thursday, Punarvasu. The combination Punarvasu and Thursday occurred on Mārgaḷi 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at .65 and .16 respectively. Śu. is an error for ba.; Mārgaḷi 15 is an error for Mārgaḷi 17.
"	496	Śaka 1490, 6th year, Vibhava, Uttarāyana, Hēmanṭa-ritu, Makara 1[1], ba. di. pañchamī, Friday, Uttiram (Uttara-Phalgunī) = A.D. 1569, January 7, Friday (= Makara 11); .82; .79.
"	497	Śaka 1489, 5th year, Prabhava, Dakṣiṇāyana, Varsha-ritu, Simha 13, śu. di. ekādaśī, Monday, Rōhiṇī. In Prabhava, Rōhiṇī in Simha fell on <u>tēdi</u> 27, ba. aṣṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
"	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyana, Dhanu, 9, śu. di. daśamī, Sunday, Viśākhā. In Akshaya (= A.D. 1566) Viśākhā in Dhanu fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at .38 and "Viśākhā" at .40.
"	499	Śaka 1493, Prajōtpatti, Uttarāyana, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at .62.
"	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyana, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
"	501	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Mithuna 5, śu. di. daśamī, Sunday, Viśākhā. Śu. 13 and "Viśākhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); .63; .25.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Aḷaṅṇ-Perumāl Ativirarāma alias Śrīvallabha—cont.</i>		
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyana, Vasanta-ritu, Rishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Rishabha combined with <i>tēdi</i> 26, Wednesday, amāvāsya (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Rishabha 15) Rōhiṇī ended at '69, and it was śu. 1, and not śu. 5.
"	555	Śaka . . 94, 9th year, Grishma-ritu, Mithuna, 23, śu. di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day '01.
"	571	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grishma-ritu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tritīyā. Śn. dvitīyā combined with Pushya which fell on <i>tēdi</i> 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at '27 and '49 respectively.
"	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyana, Śisira-ritu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; <i>tēdi</i> 6 is a mistake for 16 and it was ba. 5.
"	580	Śaka 1527, [42]nd year, Viśvāvasu, Āni, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; '24; '47.
"	584	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Karkātaka, ba. di. pañchamī, Tuesday, Uttiram. In Karkātaka of Bhava Uttara-Phalgunī commenced on śu. tritīyā, Wednesday, 21st July and ended at '16 on Thursday following (22nd July 1574 A.D.). If the <i>tithi</i> were pañchamī, the nakshatra would be not Uttiram but Uttirattādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkātaka 23) śu. 5 (not ba. 5) began at '05, ending next day at '09, while nakshatra "Uttiram" ended at '16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
"	585	Śaka 149[4], 10th year Āṅgīrasa, Dakṣiṇāyana, Śarad-ritu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgīrasa) Monday, October 27, (= Tulā 27) ba. 7 began at '14 and ended at '19 on the following day, while "Pushya" ended at '78 on Monday.
"	589	Śaka 1490, 5th year, Vibhava, Uttarāyana, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyana of Vibhava (= Ś 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkātaka 20, ba. di. 10, July 19; '71; f.d.n. '05.
"	595	Śaka 1494, 10th year, Āṅgīrasa, Dakṣiṇāyana, Hemanta-ritu, Mārgaśīrsha 21, full-moon, Friday, Ārdra = A.D. 1572, December 19, Friday; '35; '30 and there was a Lunar eclipse.
"	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyana, Vasanta-ritu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at '57 on Sunday preceding. <i>Tēdi</i> 15 must be a mistake for 10. The nakshatra was Mrigaśīrā not Rōhiṇī." The tithi and nakshatra ended at '78 and '57 respectively.
"	597	Śaka 1494; 10th year, Āṅgīrasa, Varsha-ritu, Simha 9, śu. di. saptamī, Thursday, Bharanī (= A.D. 1572, July 31, Thursday). <i>Tēdi</i> 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at '48 and Bharanī ended at '66.
"	598	Śaka 1494, 10th year, Āṅgīrasa, Dakṣiṇāyana, Varsha-ritu, Simha, 5, ba. di. pañchamī, Monday, Ārdra. In Simha 5, combination of Ārdra with Monday fell on (not ba. pañchamī) ba. ekādaśī. The date corresponds to A.D. 1572, August 4, Monday; '40; '72.
"	599	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Grishma-ritu, Karkātaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.t. '09; f.d.n. '22. The tithi and nakshatra began at '05 and '16 on Thursday.
"	600	Śaka 150[4], 20th year, Chitrabhānu, Dakṣiṇāyana, Varsha-ritu, Kānni, 21 [śu. di. ash] tamī, Friday, Pūrattādi. On Friday 21 September (= 21 Kānni) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Anīlam, which ended at '16 & '86, respectively.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Aṭaṅṇ-Perumāḷ Ativirarāma alias Śrīvallabha—cont.</i>		
1917	601	Śaka 1494, 10th year, Āṅgīrasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdra, ending at '48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
"	602	Śaka 1495, 11th year, Śrīmukha, Dakṣiṇāyana, Grīshma-ritu, Mīna 15, śu. di. pañchamī, Monday, Rōhiṇī. In Śrīmukha, Rōhiṇī in Mīna coincided with śu. shashthī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; '28; '26.
"	603	Śaka [14]95, [11]th year, Śrīmukha, Dakṣiṇāyana, Grīshma-ritu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); '28; the nak. was current the whole of the day commencing at '99 on Thursday and ending at '05 on Saturday.
"	604	Śaka 1498, 14th year, Dhātu, Āvaṇi 28, śu. di. pañchamī, Wednesday, Rōhiṇī. In Dhātu, Rōhiṇī in Āvaṇi fell on tēdi 18, ba. aṣṭamī, Friday (= 17th August A.D. 1576). "Rōhiṇī" ended at '75.
"	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttirattādi. In Vyaya, Uttirattādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587) January 4, Wednesday); '06; '93.
"	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūṣam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; '08; '20.
"	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at '77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 and the nakshtra was Viśākhā. The day intended was probably the former.
<i>Māraṇvarman Parākrama-Pāṇḍya.</i>		
1918	78	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhiṇī = A.D. 1349, April 20, Monday, f.d.t. '51; '83. The tithi commenced at '43 of day.
LATE PANDYAS WITH REGNAL YEARS ONLY.		
<i>Māraṇvarman Śrīvallabha.</i>		
1917	468	42nd year, Rishabha, śu. di. dvitīyā, Monday, Mrigaśirshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, '80; '76. (2) A.D. 1451, May 3, Monday, '11; '61, 1454, April 29, Monday, f.d.n., '82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., '11; '98, śu. 2, commenced at '19 of day. (4) A.D. 1478, May 4, Monday, '43; '84.
<i>Jatīlavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.</i>		
"	467	31 + 2nd year, Mīna [2]8, śu. di. shashthī, Monday, Mrigaśirsha = A.D. 1455, March 24, Monday, '70; '50.
"	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, '95; '58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
LATER PANDYAS WITH REGNAL YEARS ONLY—<i>cont.</i>		
<i>Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pandya.</i>		
1917	535	31 + 7th year, Makara, 9, śu. di. 'dvādaśi' = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhiṇī. f.d.t. '90. Dvādaśi commenced '95 of day. Also = A.D. 1460, January 5, Saturday '60; '88. The nakshatra was Mṛigaśīrsha. The former date is not possible as it works out a different year of accession.
		<i>Jaṭilavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśīra.'</i>
"	568	31 + 8th year, Vṛiśchika 3, ba. di. tṛitīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, 1, Saturday, '80; '62. The date of the month is 4, not 3.
<i>Māṇavarman Tribhuvanachakravartin Perumāḷ Kulasekhara.</i>		
"	471	2 + 35th year, 23, ba. di. Thursday, Makha = A.D. 1457, October 22, Thursday '82; '09. Month was Tulā and the tithi ba. 10.
<i>Jaṭilavarman Tribhuvanachakravartin Kulasekhara.</i>		
"	453	2 + 35th year, Rishabha, 27, ba. di. pañchamī, Saturday, Tiruvōnam = A.D. 1467, May 23, Saturday, f.d.t. '14; '99, ba. 5 commenced at '19 of day.
"	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; '72; '44.
"	476	2 + 3[4]th year, 10, śu. di. prathamā, Saturday, Anilam = A.D. 1466 November 8, Saturday, f.d.t. '15; '72. Śu. 1 commenced at '13 on this day. The month was Vṛiśchika.
"	526	2 + 37th year, Tulā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; '49; '49. The paksha is bahula.
"	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttirattādi = A.D. 1474, February 18, Friday, '35; '30.
"	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; '59; '77.
"	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; '44; '15. The tithi was purnamī.
"	642	Lost, Makara 8, śu. di. ashṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; '30; '36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
"	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūlā = A.D. 1468, March 16, '45; '43. The week-day was Wednesday.
"	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūṣam = A.D. 1469, March 22, f.d.t. '00; '33. The week-day was Wednesday.
"	646	2 + 40th year, Mēsha *2, śu. di. pañchamī, Wednesday, Uttirādam = A.D. 1473, April '17, '46; f.d.n. '82. Nakshatra commenced at '87 of day. But the week-day was Saturday not Wednesday.
"	649	2 + 36th year, Vṛiśchika, 30, śu. di. dvitīyā, Saturday, Mūlā = A.D. 1467, November 28, Saturday, f.d.t. '06; '20. Śu. 2 commenced at '03 of day.
<i>Parākrama-Pāṇḍya alias Kulasekhara.</i>		
"	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; '30; '91. The week-day was Monday. (ii) A.D. 1547 April 23, '51; '99. The week-day was Saturday. The former is probably the date intended.
<i>Jaṭilavarman alias Tribhuvanachakravartin Kōṇermaikōṇḍāṇ Perumāḷ Parākrama.</i>		
"	657	Śaka ..67, 3rd year, Viśvāvasu, Kappi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. '57; '46; ba. 10 commenced at '49 of day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulaśekhara.</i>
1917	644	4 + 2nd year, Mārgaṣīrṣa, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A.D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the <i>nakshatra</i> was Mṛigaśīrṣa not Rōhiṇī. Both of these had ended at '75 and '42 respectively on the previous day. A.D. 1550, December 20, f.d.t. '87; f.d.n. '45. The tithi and <i>nakshatra</i> began at '87 and '41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		<i>Perumāḷ Śrīvallabha, son of Viraveṇbāmālai Kulaśekhara.</i>
"	489	17th year, Pramādhi, Simha, 25, ba. di. tritīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the <i>nakshatra</i> was Chitrā not Āyilyam.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulaśekhara.</i>
"	655	33rd year, Tulā 13, śu. di. tritīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at '77 and the <i>nakshatra</i> Anisham at '72 the previous day.
		HOYSALA DYNASTY.
		<i>Ballāḷa III.</i>
"	738	Śaka 1238, Naḷa, Phālguna, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
"	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); '27.
"	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1, Monday; '52.
"	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The tithi commenced at '16 on Friday and ended at '06 on Saturday.
		SALUVA.
		<i>Naraśiṅgarāya.</i>
"	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at '00.
"	719	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		VIJAYANAGARA DYNASTY I.
		<i>Bukkarāya I.</i>
"	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at '18 on this day and ended at '08 on the following day.
		<i>Kampana-Oḍeya II.</i>
1918.	90	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the <i>nakshatra</i> was Hasta. In Pramādīcha, Rishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the <i>nakshatra</i> on this day was Pūrva-Phalgunī ending at '09. The cyclic year seems wrong, probably the date intended was the latter. The <i>nakshatra</i> "Punarvasu" is an error for "Pūram".

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY I—cont.		
<i>Kampaṇa-Oḍeya II—cont.</i>		
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tritīyā, Wednesday, Pūrādam. Pūrādam in Mēsha, in Krōdhi commenced at .04 on Sunday ba. chaturthī and ended at .12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tritīyā in Mēsha fell on Saturday (April 6) and the <i>nakshatra</i> was Rōhini. In A.D. 1363 on Wednesday April 5, Pūrādam ended at .89 and the tithi was ba. śhashthī (not śu. 3.)
<i>Śinganna-Oḍeya.</i>		
1917	681	Śaka 1299, Piṅgala, Mārgasīra, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. .71.
<i>Dēvarāya I.</i>		
"	803	Śaka 1304, Sarvadhāri (wrong) Mārgasīra, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgasīra, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgasīra śu. 7, fell on Wednesday commencing at .23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgasīra śu. 7, began on Wednesday November 12 at .08 ending next day at .15.
"	804	Śaka 1303 (?), [Hē]malambi (wrong) Phālguna śu. di. 10, Thursday. He-malamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguna, śu. daśamī in this year was Wednesday ending at .29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguna śu. daśamī commenced on Thursday at .80 and ended at .71 on Friday (= A.D. 1417 February 25, Thursday).
<i>Virupaṇṇa-Oḍeya II.</i>		
"	328	Śaka 1312, Śukla, = 1311 Kaṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mūlā" ended at .78.
<i>Bukkarāya II.</i>		
"	217	Śaka 1327, Pārthiva, Mīna, śu. di. ashtamī, Friday, Mṛigasīrsha = A.D. 1406, February 26, Friday, .18; .10.
"	370	Śaka 1328, Vyaya, Simha, śu. di. tritīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tritīyā and Hasta ended at .01 and .03 respectively on this day.
"	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at .01 and ended at .00 on the following day.
<i>Dēvarāya II.</i>		
"	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at .29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādasi, Thursday, Makhā = A.D. 1446, March 10, Thursday; .42; .85.
"	91	Śaka 1352, Saumya. [Karkāṭaka] śu. śhashthī, Monday, Uttiram. Śaka 1352, corresponded to Sādhārāṇa (not Saumya). In Saumya, Karkāṭaka, śu. śhashthī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the <i>nakshatra</i> was Uttiram up to .15.
"	92	Śaka 1351, Saumya, Mēsha, ba. śhashthī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirādam. Śu. 6, ended at .74 and Uttirādam at .73.
VIJAYANAGARA DYNASTY II.		
<i>Krishṇadēvarāya.</i>		
1917	210	Śaka 1439, Īvara, Pushya, śu. di. purnimā = A.D. 1517, December 28, Monday.
"	235	Śaka 1409 (mistake for 1439), Īvara, Pushya, śu. purnimā. See remarks on 210 above.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription	Astronomical details, English equivalents and remarks
VIJAYANAGARA DYNASTY II—<i>cont.</i>		
<i>Krishṇadēvarāya—cont.</i>		
1918	36	Śaka 1444, Chitrabhānu, Karkāṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdrā = A.D. 1522, July 20, Sunday, '42; '88.
"	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at '71 on Thursday (= A.D. 1520, September 6) the <i>nakshatra</i> on which day was Punarvasu up to '45. Friday following, on which day Pushya lasted till '46 was ba. ekādaśī (not daśamī) till '69.
"	101	Śaka 1446, Tārana, Simha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; '75; '78.
<i>Tirumalaidēva-Mahārāya.</i>		
"	115	Śaka 1446, Tārana, Tulā, ba. ekādaśī, Monday, Hastā. In Tārana, ba. ekādaśī fell on Sunday (= A.D. 1524, October 23) ending at '32 on which day Hastā commenced at '67 and ended at '60 on Monday following.
"	116	Śaka 1446, Tārana, Dhanu, śu. purnamī, Ārdrā, Sunday. Purnamī in Dhanu in Tārana ended at '95 on Saturday (= A.D. 1524, December 10) while Ārdrā commenced at '50 on this day and ended at '53 on Sunday.
"	117	Śaka 1446, Tārana, Dhanu, śu. prathamā, Ārdrā, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; '96; '53.
<i>Achyutarāya.</i>		
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
"	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at '05 and dvitīyā ending at '97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
"	789	Śaka 1455, Vijaya, Mārgaśīra, ba. di. 15, Monday = A.D. 1533, December 15, Monday; '86.
"	794	Śaka 1459, Viḷambi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; '13.
"	802	Śaka 1449, Vikṛiti, Jyēṣṭha, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; '46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Purnamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at '07 on this day and Makhā commenced at '79 on the same day. The Śaka year corresponding to Vijaya was 1445.
<i>Sadāśivarāya-Mahārāya.</i>		
1917-18	No. 5 of App. A	Śaka 1478, Naḷa, Śrāvana, ba. di. aṣṭamī, Jayanti, Thursday. In Naḷa Śrāvana, ba. aṣṭamī ended at '73 on Wednesday. But the <i>nakshatra</i> Rōhiṇī associated with the Jayanti commenced at '11 on Thursday following (= A.D. 1556, July 30), and ended at '04.
1917	332	Śaka 1467, Viśvāvasu, Kumbha, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at '39 on Wednesday ba. dvitīyā and ended at '49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
"	338	Śaka 1467, Viśvāvasu, Kānni, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); '95
"	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; '93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūla, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the <i>nakshatra</i> was Pūrva-Phalguṇī (not Mūla). In Paṅguṇi occurring in Phalguṇa of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from '05 but the <i>nakshatra</i> was Śrāvana (not Mūla) from '07. In Śaka 1468 Paṅguṇi 29 was daśamī from '42 which ended on Saturday following tēdi 30 at '33. Paṅguṇi 23 was ba. tritīyā (not ba. daśamī) with <i>nakshatra</i> Viśākhā not Mūla.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—<i>cont.</i>		
<i>Sadāśiva-Mahārāya—cont.</i>		
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashti, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (= A.D. 1547, February 23). In A.D. 1547, Kumbha amāvāsyā fell on Sunday February 20 (= Kumbha 25); 13; but the nak. on that date was 'Pūrattādi' (not Aśvati) which ended at 77
"	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmati following (= Śaka 1483) fell on Wednesday (= A.D. 1561, April 2). In A.D. 1560 Phālguna ba. 2 fell on Wednesday, March 13 and it ended at 97. Probably the month Mēsha is an error for Mīna.
"	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañcamī, Śravana, Sunday. In Siddhārthi, Śravana in Mēsha fell on ba. navami, Saturday 9 (= A.D. 1559, April 1). But in A.D. 1559 in Dhanus, śu. 5, began at 11 on Sunday, December 3, and it ended at 16 on Monday. 'Śravana' also fell on Sunday ending at 26.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgarāya II.</i>		
1917	697	Śaka 1506, Tāraṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, 97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūrattādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (= A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the <i>nakshatra</i> on that day was Ādrā (not Pūrattādi). In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaṇi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; 42; 24
<i>Veṅkaṭapatirāya I.</i>		
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
<i>Veṅkaṭapatidēva II.</i>		
1917-18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañcamī = A.D. 1633, March 5, Tuesday.
WESTERN CHALUKYA.		
<i>Vinayāditya Satyāśraya.</i>		
"	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaṣpatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
<i>Jagadēkamalla i.e. Taila III.</i>		
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkrānta = A.D. 1169, August 7, Thursday; 40.
EASTERN CHALUKYA.		
<i>Sarvalōkāśraya Viṣṇuwardhana alias Chālukya-Bhīma I.</i>		
1917-18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with <i>tēdi</i> 29 of Mīna preceding and was on a Sunday on which day the <i>nakshatra</i> was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the <i>nakshatra</i> was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusamprāptē[shu] Saṁkhyēshu Mēshē Mitre Chaitrē cha Maitrē Śasini Śasidinē Kṛṣṇapakṣa-dvitiyē 1, Yugmarkshasy=ōdgamēdhāt paṭṭam=āchandra-tāram."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOLAMBA-PALLAVA.
		<i>Noḷambādhirāja.</i>
1917	734	Śaka 934, . . . śu. pañchamī, Saturday. Details not enough for verification.
		MISCELLANEOUS.
		<i>Uṇḍirāja of the Solar race.</i>
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at '94 on Wednesday. Thursday is an error for Wednesday.
		<i>Raghunātha Toṇḍaimāṇār.</i>
"	No. 22 of App. A	Śaka 1687, Kali, 4866, Parthiva, Tai, 4, Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba. Chaturthī, Thursday ending at '35 on that day (= A.D. 1766, January, 30, Thursday); ba. pañchamī ended at '21 on Friday following. In A.D. 1765 on Friday 25, January (16 Tai.) = śu. 5 and Uttirattādi began at '27 and '25, respectively on and ended at '30 and '30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirattādi."
		<i>Anonymous.</i>
"	No. 2 of App. A	Śaka 1665, Rudhirōdgārīn, Śrāvaṇa, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kālayukta, Vaigāsi 17, śu. di. pañchamī, Wednesday, Pūṣa (Pushya), = A.D. 1678 May 15, Wednesday; '78; '82.
"	458	Śaka 1333, Kumbha, 13, ba. daśamī Mūlā = A.D. 1412, February 7, Sunday; '99. "Mūlā" began at '06 and ended at '00 the following day.
"	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; '23; '06.
"	462	Śaka 1353, Tūlā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tūlā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at '75 on Monday (= A.D. 1431, October 8). '69; '75. Tūlā 1 is an error for Tūlā 9. Svāti had ended on the previous day at '67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Āśvati. = A.D. 1532, January 14, Sunday. Āśvati began at '01 and ended on the next day at, '04.
"	506	Kollam 685, Simha 9, ba. aṣṭamī Rōhinī = A.D. 1509, August 8, Wednesday; '15; '90.
"	517	Śaka 1447, Kollam 701, Kānni, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; '33; '78.
"	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. aṣṭamī, Wednesday, Tiruvōṇam = A.D. 1547, April 13, Wednesday; '45; '57.
"	641	2 + 26th year, Vriśchika, 6, śu. di. ēkādaśī, Sunday, Uttirattādi = A.D. 1470, November 4, Sunday; '79; '69.
"	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; '69; '98.
"	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvāsī, Uttirāḍam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at '61 on this day.
"	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; '89.
"	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at '91 but Chaitra śu. 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505—06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	773	Śaka 1238, Nāla, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15; Māgha ba. 5 ended at '76
"	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday; '35.
"	776	Śaka 1624, Chitrabānu, Vaiśākha, śu. di. 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tārana (= Śaka 1625) Vaiśākha śu. 1, commenced at '14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
"	778	Śaka 1418, Nāla, Māgha, śu. Purnimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday); '72. Thursday is an error for Wednesday.
"	791	Śaka 1251, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday; '58.
"	801	Śaka 1474, Paridhāvi, Pausya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
"	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday; '58.
"	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Śubhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at '83.
"	815	Śaka 1676, Yuva, Māgāsira, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday; '66. Yuva corresponded to Śaka 1677 (not to 1676).
"	818	Śaka 1[37]3, Pramōduta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday; '18.
"	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at '46.
"	841	Śaka 1221, Jyēsthā, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at '29 on this day.
"	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
"	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at '04 and ended at '02 on the following day.
"	860 & 861	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha, ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20; '80.
1918	97	Śaka 1369, Prabhava, Śimha, ba. chaturthī, Monday, Āsvati = A.D. 1447, August 28, Monday, f.d.t. 69; f.d.n. '43.
"	98	Śaka 14 " ", Raktākshi, Vṛischika, amāvāsyā, Wednesday, Viśākhā. In Śaka 1426, Raktākshi, amāvāsyā, fell on Wednesday and the <i>nakshatra</i> was Viśākhā (= A.D. 1504 November 6, Wednesday), '82. In Raktākshi (= Śaka 1486) Vṛischika amāvāsyā fell on Friday though the <i>nakshatra</i> was Viśākhā (= A.D. 1564, November, 3 Friday).
"	99	Śaka 1465, Śōbhakṛit, Karkātaka, ba. daśamī, Thursday, Rōhinī = A.D. 1543, July 26, Thursday; '48; '35.
"	118	Śaka 1426, Raktākshi, Vṛischika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
"	121	Śaka 1506, Tārana, Vṛischika, śu. purnai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
"	126	Śaka 1480, Purmati, Makara, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday; '37; '89. Durmati was Śaka 1483, (not 1480).

PART II

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pi]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

TRANSLATION.

“Pure water for (those that wish to) drink.” The other possible translations are—(a) Pure water for horses (*pīthi*) and (b) pure water for the market-place (*pīlhi-vīlhi*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

THE PALLAVAS.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjīngadēva who claimed Pallava descent and was a contemporary of the Chōla king Rājārāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avañiālappirandāṇ Kōpperuñjīngadēva. In No. 73 of 1918 which comes from Vriddhāchalam and which is dated in his 10th year (A.D. 1253–54) we are informed that Kūdal Avañiālappirandāṇ alias Kōpperuñjīngadēva defeated certain Dandanāyakas of the Hoysala king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumudugunṇam-uḍaiya-Nāyanār at Vriddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjīnga. In the record under reference Kūdal Avañiālappirandāṇ Kōpperuñjīngadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjīnga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasīmha of the Tripurāntakam record has been identified with Kūdal Avañiālappirandāṇ Kōpperuñjīngadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūdal Avañiālappirandāṇ Kāḍavarāyar I was identical with Mahārājasīmha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjīnga, the Hoysala king referred to must be Virasōmēśvara whose capital was Kaṇṇanūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjīnga and the Chōla king Rājārāja III, the intervention of the Hoysala king Narasīmha II on behalf of the Chōla and the defeat of the Pallava. But then Kōpperuñjīnga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjīnga records a gift of land by Kūdal Ālappirandāṇ Ālagiya Śīyaṇ Kōpperuñjīnga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Ālagiyaśīyaṇ Avañiālappirandāṇ Kōpperuñjīnga with the father of Mahārājasīmha, i.e., Avañiālappirandāṇ or Kūdal Avañiālappirandāṇ Kōpperuñjīnga.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chālukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by

Chālukya-Bhīma I.

Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in

number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend 'Śrī-Tribhuvanāmkūṣa' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasimha I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakṣiṇa-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sālukki who occupied the Vēṅgī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishna, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishna must be Kṛishna II of the Rāshtrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

The king is called in the prose portion of our inscription Sarvalōkāśraya Viṣṇuvardhana-Mahārāja as in No. 14 of Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the

His surname Viṣṇuvardhana and his coronation in Śaka 814.

epithet *Paramabrahmanya*. Chālukya-Bhīma I is said to have defeated Kṛishna-Vallabha (i.e., Kṛishna II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarksha* (i.e., Mithunarāsi?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the

His gift of land to a songstress.

gāndharva-vidyā (science of music). The village is identical with the one of that name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

Among the stone inscriptions of this dynasty engraved in Chālukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghaṇṭasāla (No. 846 of Appendix B). The former is dated in the 17th year of Viṣṇuvardhana-Mahārāja

His stone inscription at Bezwada dated in the 17th year.

who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Viṣṇuvardhana,

son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Śaka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārttiśvara (i.e., Pārthiśvara) temple on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at

The Pārthiśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82,

and *Annual Report* for 1916, page 149). The record from Ghaṇṭasāla is not dated. It is difficult, therefore, to determine who the king called Viṣṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

5. The only other Eastern Chālukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chālukyan emblems and the well-known legend 'Śrī-Tribhuvanāṁkuśa' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chālukya Bhīma I (No. 14 of Appendix A). Saṅkila and Baddega are mentioned in connexion with this king.

Though Baddiga is known to have been the name of the Rāshtrakūṭa king Amoghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshtrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chālukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer*, Vol. II, Part I, page 320). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasimha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844-888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

The inscription informs us that a son of Chālukya-Bhīma I planted a pillar of victory at Viraja, i.e., Virajāpuri. The reference might be to Kollabhiṅga-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpuri. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāla (called sometimes Tāda and Tādapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chālukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tālapa, and his defeat afterwards in battle by Bhīma, i.e., Chālukya-Bhīma II, the second son of Kollabhiṅga-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chālukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kanthikā*, i.e., neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* 'Tribhuvanāṁkuśa' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 *ibid*). In our record for the first time is this king given the title 'Rāja-Nārāyaṇa' already known to us as

Dānārṇava, his title 'Rāja-Nārāyaṇa'.

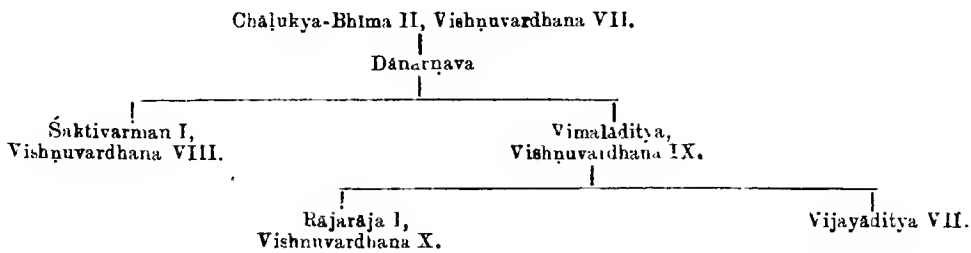
that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Andhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōlas (Chaulika-rana) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōlas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvana in the hands of

Śaktivarman I, his titles 'Chālukya-Nārāyaṇa' and 'Chālukya-Chandra'.

this Chālukya-Nārāyaṇa'. It is probable that Śaktivarman bore the *biruda* 'Chālukya-Nārāyaṇa'. His other title 'Chālukya-Chandra' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

portion of our record Śaktivarman is called Sarvalōkāśraya Vishṇuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhaṭṭāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Varanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishṇuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishṇuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishṇuvardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttunga-Chōla I, the son of Rājarāja I (Vishṇuvardhana X) is called Saptama-Vishṇuvardhana, i.e., the seventh Vishṇuvardhana (see Nos. 194, 195 and 202 of 1893).

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatirtham in the Vizagapatam district.

copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chālukya king called Sarvalōkāśraya Vishṇuvardhana-Mahārāja who had the *birudas* *Rāja-Mārtanḍa* and *Mummaḍi-Bhīma*. It bears no date. *Rāja-Mārtanḍa* was also a title of Chālukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummaḍi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhārata* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtanḍa* (*Ādiparva*, *āśvāsa* 2, verse 239).

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikalāyōgi-Siddhāntadēva called also Trikalāyōgi-Munīndra, a teacher of the Dēsigana school of Jainism as his *guru*. From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishṇuvardhana I influenced the grant of a village to a Jaina *basti* at Bījayaḍa (i.e., Bezwada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvakī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatirtham suggests that the saint Trikalāyōgi was a Kanarese by birth and that the later Eastern Chālukyan kings too now and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kalinga country at this time which must have come now under the Eastern Chālukyan rule when the early Ganga rule had declined and the Chōḍa-Ganga rule had not probably begun under Anantavarman-Chōḍaganga whose reign commenced in A.D. 1078.

His Jaina *guru* Trikalāyōgi-Siddhāntadēva.

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Eastern Chālukyas and Jainism.

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That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāma-konda. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chālukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavṛolu in the Ōṃgērumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Ōṃgērumārga was the name of the division in which also Guṃṭṭūru (Guntur) lay (No. 83 of 1917).

THE WESTERN CHALUKYAS.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The A spurious grant of Vinayāditya Satyāśraya. characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chālukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kīrttivarman-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōlas and Pāṇḍyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkana, Mālava, Golla, Gūrjara, Kāṇḍya, Vēṅgī, etc. This king in the presence of the *niśayapati*, *grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*viśaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhārana, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chālukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda* *Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chālukya-Vikrama year 8 corresponding to A.D. 1083-84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chālukya-Vikrama year 58 which corresponds to A.D. 1134-35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king

Bhūlōkamalla Sōmēśvara III. instead of the Chālukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppirati the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *raṭṭa-gudlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmandalēśvara* Vaṅkaṇa Chōla-Mahārāja, a Chōla subordinate ruling over Pedakallu, Kannenādu, Rēnādu . . . from his capital at Nandyāla.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chālukya-Chakravartin*

might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōla family of the Solar race were feudatories of the Western Chālukyas. Of this family was Jagadēkamalla-Mallidēva-Chōla-Mahārāja, son of Irūṅgōla ruling at Heñjeru, i.e., Hēmāvati, while his Chālukyan overlord Taila III was ruling at Kalyāṇa. The minister and military officer of Mallidēva was *Hariya-Tantrapāla* (*Senior Councillor*) Nāmaṇa ruling at Niḍugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōla-Mahārāja. His grandfather Ayyapayya belonged to Kottitōne which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharanēndrapura (?). Kottitōne is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kudatani (Bellary district) we know that Kottitōne described as Kārttikēyapura in our inscription was the ancient name of Kudatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn. Vol. XII*).

THE BHANJAS.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}$ " by $3\frac{3}{4}$ ") with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}$ " in diameter, on the counter-sunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription:—

(a) [Śrī Nē]ttiribha-

(b) njadēvasya

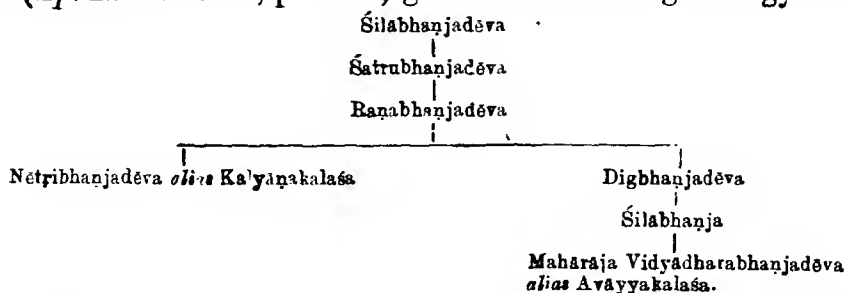
in two lines The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves must have contained the name of the king as in the case of No. 6. The lion

on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nētribhanjadēva *alias* Kalyāṇakalaśa who was the son of Ranabhanjadēva, the grandson of Śatrubhanjadēva and the great-grandson of Śilābhanjadēva of the Bhanja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind. Vol. V, Appendix*)

His surname Kalyāṇakalaśa.

Ranabhanja and his grandfather Śatrubhanja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyāṇakalaśa is there applied to him as in the two grants of our collection.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādhara-bhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—



Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kōṭṭabhañja, his son Raṇabhañja, and his son Rājabhañja' are evidently of a slightly later generation as can be seen from the palæography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Raṇabhanja, son of Kōṭṭabhanja (*ibid.* Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādhara-bhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Raṇabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

The later branch of the Bhanjas. bhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Raṇabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja*, *rājanaka*, *rājaputra*, *vishayapati*, and *daṇḍapāśika* and to the *vyavahārins*, *Brāhmaṇas*, *Karṇas* (accountants) and *nivāsijanapadās* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arāṭaba lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Aparā-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons

Vāsudēvakhaṇḍa-*vishaya*. of A-ichadēva of the Vājasanēya-*charaṇa*, Kanva-*sūkhā*, of the *pravara* Kauśika-Maitravat-Aghamarshana and the *anupravara* Viśvāmitra and to the *Bhāṭṭas* and *Agnihōtrins*, Ruvada, Vodaḍa, Mahādēva, Śāvaḍa and Nānā, sons of Bhāṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhāḍa in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhāṭṭa-Rudada, son of Kēśava and grandson of Charampasvāmin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgīrasa and of the *anupravara* Bhārgavat. The *dūtika* (i.e., messenger or executor) of this grant was Bhāṭṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhāḍa is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādhara-bhanja who had the *biruda* Avāyṇakalāśa (*Avāyṇakalāśa*). Dr. Kielhorn has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhāṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

Vidyādhara-bhanjadēva. Vidyādhara-bhanja who had the *biruda* Avāyṇakalāśa (*Avāyṇakalāśa*). Dr. Kielhorn has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhāṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhamjadēva, the son of Rāyabhamjadēva, the grandson

Yasabhamja.

of Virabhamjadēva and the great-grand-son of Dōva (Dēva ?)-bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjali country. The town Vanjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Ranabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed

The Khiñjali country.

to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāna the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vanjulaka of Nos. 6, 7 and 8 called Vanjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

EASTERN GANGAS.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$ " in length and 3" in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant

Rājēndravarman, son of Mahārāja Anantavarman.

of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga

family. The grant was issued from Kalinganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vamśa-pravardhamāna-vijayarājya-saṁvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. VII, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōḷa-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Ranāmēya, son of Sāmirāja; and the engraving was done by Kanakā-bdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows:—

Mahārāja Rājēndravarman.

|
Mahārāja Anantavarman (304th year of the Gāṅgēya era).

|
Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarman, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) Mahārāja Anantavarman, (2) his son Dēvēndravarman (254th year), (3) Mahārāja Dēvēndravarman and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arṇava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṃha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arṇavas* is

The *Varman* and the *Arṇava* kings of this dynasty. called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to

Mahārāja Indravarman, son of Dānārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavamśa.' (3) The grant of Dēvēndravarman of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arṇava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājās* (1) Indravarman Rājasimha (87th and 91st years), (2) Indravarman (128th and 146th years) (3), Indravarman, son of Dānārṇava (149th year), (4) Dēvēndravarman, son of Guṇārṇava (183rd year) and (5) Dēvēndravarman, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kalinga' while the later kings called themselves 'lords of Trikalīṅga.'

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvḍanavaśatakasaptarasa* and the 15th year and has to be attributed

Anantavarman-Vajrahasta; Śaka 976, and 15th year. to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already

been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rāṇaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-

His Kadamba subordinate Rāṇaka Śrī-Dharmakhēdi.

perous (*kuśālī*) (a term often applied to the

The Pañchapātra-Vishaya.

vishayādhipati Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhāmakhēdi of the Kadamba (*i.e.*, Kadamba) family 'who being prosperous king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajivin*)

governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarmān of the 251th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarmān was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the

The Eastern Gaṅgas and the Vaidumbas.

Vaidumbas would appear to have begun only a generation previous to Vajrahasta

whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (*āṇitam*) by Veṭṭikurātha-Rāṇaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Nala-Chenḍala mentioned at the end

A Chandēlla Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

might be the person that drafted the grant. The form Nala Chenḍala must be a corruption of Nala-Chandēlla. The Sāmanta

must have been a member of the Chandēlla family.

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078-1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B.

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is

one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyāṅka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyāṅkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7" by 3½" and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaranēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakā-

Grant of Indravarman, lord of Kalinga. dhīsthāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta*, *sāmanta*, *rājanaka*, *rājaputra*, *kumāra*, *amūtya*, *uparika*, *dandanāyaka*, *vishayapati*, *grāmapati*, *brahmans*, *purōhita* and others of the Jalamvōra-vishaya. The donee Bhaṭṭaputra Janshasvāmīśarman belonged to the Vājasanēya-charana, *Kaṇva-sākhā*, Jātukarna-gōtra with the Vāśīṣṭhavad-Jātukarna-pravara and the Jātukarnavadd-A[ji]shthavad-Vi[ji]shthavat-anupravara. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhanjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta*

Mahāsāmanta Nāgakheddi.

Nāgakheddi (see paragraph 17 above). It was written by the *Mahāpratīhāra* Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kaṇṣāra* (Telugu kamchara, i.e., brazier) Dēvapila.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmaḍi with Bīra-Nolamba and to the death in it of a certain Nāgaya. The record is not dated.

Western Gaṅgas.

Palaeographically it can be placed, however, about the latter part of the 9th century A.D. The Nolamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 i.e., A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid.*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rācheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, i.e., A.D. 893-4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Nolamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmaḍi may have to be identified with Nītimārga-Koṅṇuivarma-Permāṇaḍi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

NOLAMBA-PALLAVAS.

21. Only five records belonging to Nolamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No.

Nolamba-Pallava Nolambādhirāja.

731 which was copied at Madhūḍi in the Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Nolambādhirāja. Diliparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṛiva-Nolambādhirāja called also Iṛiva-Nolamba Nollipāya who has an inscription dated Śaka 885 may be the same king as the Nolambādhirāja of our records. In No. 731, one Kōṭaya the *Dandanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishṇugriha*). This Ballaha has already been identified in the report for last year with the Rāshtrakūṭa king Kṛishṇa III.

THE CHOLAS.

22. As usual, a large number of Chōla inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parākēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we

know that the kings of the Chōla dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th

Parakēsarivarman.

year of the king registers a gift by Pirāntakan Purushōttaman who belonged to a body of *Kaikkōlas* known by the name of Dānatōnga-teriñja-Kaikkōlar. From the title Pirāntakan assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the

Dānatōnga (i.e., Dānatuṅga), a surname of Parāntaka I.

king had the surname Dānatōnga after which the community was so named. In the *Annual Report* for 1912 (page 64,

paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriñja-Kaikkōlar, Vikramaśiṅga-teriñja-Kaikkōlar, and Viraśōla-teriñja-Kaikkōlar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Kōngu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōlas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Kōngu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I

Kōngu country conquered by Āditya I.

does not lay claim to it though the territory was under his sway and secondly

that the *Kōngudēsarājakkal* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-udaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevely district there are a few Vaṭṭeluttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th

Parāntaka I.

and 36th years of the reign of Madurakonḍa Parakēsarivarman, i.e., Parāntaka

I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskirts of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as detailed in the Udayēndiram grant (*South-*

His conquest of the entire Pāṇḍya country confirmed.

Ind. Inscr., Vol. II, page 379) and the Tiruvālaṅgādu plates. The eight Vaṭṭe-

luttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetti alias Śadaiyaṅgavayaṅ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōṭṭayam plates of Vīrarāghava along with the *aṅjuvaṇṇam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294).

The corporation of Maṇigrāmam.

Six inscriptions of Parāntaka I Nos. 136 to 139, 143 and 144 of 1918) come from

Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Ilādarāyar (Lātarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōla and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimāṅgalam it may belong either to Parāntaka or to Uttama-Chōla.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkankōyil Paramasvāmin
Rājakēsarivarman. at Tribhuvanamahādēvi-chaturvēdimangalam (Tribhuvani near Tiruvāndārkōyil),

by the assembly of that village made in the 28th year of Kaṇṇaradeva, i.e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāvinīyōga*. It also alludes to gifts made in the 14th year of Maduraikonda Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967–968 (*Ep. Ind.* Vol. VII, pages 142–144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōla who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōla and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōla it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōla king is No. 147 of 1918 which registers a grant made by Pañchavanmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōla, i.e., Rājarāja I who bore this name in the early years of his rule.

24. Only two records referable to the time of Uttama-Chōla have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the 12th year of Parakēsarivarman and registers the following facts. The temple of Parakēsarivarman Uttama-Chōla.

Vṛiddhāchalam, the *śnapana-maṇḍapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōla and daughter of Malaperumāṇaḍigal who was the queen of Gaṇḍarādittadēva, the son of 'great Chōla' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kaḷaṇḍu* less by one *maṇḍi*, one silver salver weighing 389 *kaḷaṇḍu*, one silver kettle weighing 199 $\frac{3}{4}$ *kaḷaṇḍu*, two gold flowers weighing a *kaḷaṇḍu* and a half,

His mother's building and munificent gifts. one gold diadem for the Kūttapperumāl marriage badge for the goddess Umaibhattārakī weighing half a *kaḷaṇḍu* with three middle pieces of it and two *tālimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985–1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of

Rājarāja I. 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvadigal Śāttaṇ, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e., Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsari-varman that he climbed up a wall and was pleased to be seated on it (*maḍil-ēri-ēḷundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōla.

Revenue Survey in A.D. 1002.

No. 275 of 1917 refers to the setting up of an image of Nambī-Ārūṇār (i.e., the Śaiva Saint Sundaramūrti-Nāyaṇār) who had composed the *Tiruppadiyam* hymns. Images of the saint and his consort Nāgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājēśvara (*South-Ind. Inscr.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koliyakkudaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvanamahā-dēvi-chaturvēdimangalam met in a pavilion constructed by Mummaḍiśōla Ūmbalanāttuvēlār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Muṇḍiyaṇvellaippākkam granted by Irumaḍiśōla Mūvēndavēlār by purchase from the assembly to the temple of Tiruvāraiālum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *dandāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śittirai* which are not mentioned in the rates already fixed. In

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and 'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amanji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḷañju* of gold which shall be collected by the *dēvakaniṁis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *saḥāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *vetti*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḷañju* to the *Dharmāsana* by the *Dēvakaniṁis*; and they shall thereafter be made to obey the same order.'

In his historical introduction Rājarāja I claims to have conquered Īla-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscr.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454

of 1917) which registers a grant of land made by the residents of Viṇṇandai alias Vikrama Pāṇḍiyanallūr, a village in Kōttūr-nāḍu which was a subdivision of Īla-maṇḍalam, to the temple at Kuttālam in the Tinnevely district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

As already noticed Śembiyaṇmahādēviyār, the mother of Uttama-Chōla, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḷaperumāṇaḍigal presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḷañju*, 9 *mañjādi* and 7 *mā*;

the total weight of silver in the inner cover of it was 206½ *kaḷañju* and 4 *mañjādi*. It was set with 3 *mānikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavai-dēviyār, the daughter of Pottappichchōlar Śattiyaraiyar and queen of Aṇaṇimalla, the king of the Irūṅgōlas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevely district. It is learnt from No. 455 of 1917 that the

temple of Kuttalanātha having become dilapidated, the inscriptions that were previously engraved in Vaṭṭam (i.e., Vaṭṭeluttu characters) on it were taken down and

Vaṭṭeluttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country.

re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at

the time were mostly Vaṭṭeluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājārāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājārāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājārāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vaṭṭeluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttālam are therefore copies of older ones in Vaṭṭeluttu.

26. Parakēsarivarman Rājendra-Chōla I was a co-regent of his father Rājārāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājendra-Chōla's reign. The earliest record of his in the collection (No. 196 of 1917) belongs

Rājendra-Chōla I.

to the 3rd year of his reign and refers to a grant made by Kaḍalamgudi Dāmōdara-

Bhaṭṭaṇ, one of the arbitrators of the time of his father. This officer figures in the Ānaimaṅgalam grant of Rājendra-Chōla I, now preserved in Leyden. There is an inscription at Kuttālam dated in the same year of the reign of Parakēsarivarman Rājendrasimha which might be attributed to Rājendra-Chōla I, since the name Rājendrasimha figures very often as part of the surnames of villages and subdivisions

Rājendrasimha, his probable surname.

in Tamil inscriptions of that king, but do not occur in the records belonging to

Rājārāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājendra-Chōla I which mentions the territorial division Vaḍagarai-Rājendrasimha-Valanādu. One of the Vṛiddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṇ Dēvaḍigalār, the daughter of Paḷavēṭṭaraiyar and queen of Vallavaraiyaṇ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājārāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājendra-Chōla I constructed at Madura a huge palace (*māḷigai*) 'by whose weight even the earth became unsteady' and anointed his son Chōla-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōla-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāḷaṅḡadu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōla sovereign,

A palace at Madura constructed by him.

in the very capital of the Pāṇḍya is surely an additional information. In

A.D. 1031 i.e., in the 21st year of the reign of Rājendra-Chōla, Dantiśaktivitaṅki alias Lōkamahādēvi, queen of Rājārāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadiśvara temple at Tiruvaiyāru, through the officer Rājārāja-Mūvēndavēḷān, certain necklaces of gold, filled inside with lac and set with a number of costly gems (No. 154 of 1918). The name of the temple, i.e., Lōka-

The shrine of Uttarakailāsa built by Rājārāja's queen Lōkamahādēvi.

mahādēvi-Īśvara suggests that it should have been built by queen Dantiśaktivitaṅki whose surname it was. From a

Tiruvīśalūr record we know that this queen performed the ceremony of *kēmagarbha* (passing through a golden cow) in A.D. 1013, i.e., in the very last year of the reign of her lord, king Rājārāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājārāja's demise.

Ennāyiram in the South Arcot district seems to have been a place of importance

The temples at Ennāyiram.

in the Chōla times. No. 335 of 1917 is dated in the 25th year of Rājendra-Chōla I

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthānamudaiyār; (2) Rājarājavinnagar-Ālvār; (3) Kundavai-Vinnagar-Ālvār; (4) Sundarāśōla-Vinnagar-Ālvār; (5) Dēvēndra; (6) Śarasvatī; (7) Śrībhāṭṭārakī; (8) Mahāmōḍi; (9) Sūryadēva; (10) Saptamātris, (11) Mahāśāstā; (12) Durgā; (13) Subrahmanya; (14) Jyēsthā; (15) Dēvas of the Chēris and (16) Śingavēlḱunrālvar.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *ēvāram*, the *Nālayiraprabandham* and other religious poems and for reading and expounding works of great merit. *Adhyayana* (i.e., the chanting of the *Vēdas*) was one of the

Temple as an Educational Institution.

many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymoli* hymns. A Śendalai inscription provides for the reading of the *Mahāhārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōnam (*Annual Report* for 1912, page 65). One of the Tiruvorriyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *mandapa* called Vyākaranādāna-Vyakhyāna-*mandapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaranādāna-Perumāḷ) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharmā* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Venkatēśa-Perumāḷ temple at Tirumukkūdal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōla I found in the year under review at Ennāyiram.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikōṇḍa-Chōla and building a hall called after that title and feeding a number of people in it.

Rājēndra-Chōla's expedition against the Northern Powers.

The wording of the inscription seems to indicate that Rājēndra-Chōla I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvālaṅgādu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimangalam, which was the name by which Ennāyiram was known, made the following provisions to the

A college for Vedic study and a hostel maintained in the temple at Ennāyiram.

worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

(i) Four persons were appointed for the recitation of the *Tiruvāymoli* hymns in the temple and they were allowed three *kuruni* of paddy each per day. To meet this charge, land at Ānāṅgūr alias Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaiṣṇavas in the *matha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kalāñju* of gold were also provided for the Seven-days' festival of Āṇi-Anūlam in order to feed one thousand Vaishnavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikondaśōlan-*maṇḍapa* :—

- (a) Seventy-five studying the Rīg-Vēda.
- (b) Seventy-five studying the Yajur-Vēda.
- (c) Twenty studying the Chāndōga-Sāma.
- (d) Twenty studying the Talavakāra-Sāma.
- (e) Twenty studying the Vājasanēya.
- (f) Ten studying the Atharva.
- (g) Ten studying the Baudhāyāniya Gṛihya-kalpa and Gana,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāli* of paddy was allotted for each of these per day.

Further there were—

- (h) Twenty-five learning (சட்டிரம்) the Vyākaraṇa.
- (i) Thirty-five learning (சட்டிரம்) the Prabhākara, and
- (j) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuruni* and two *nāli* of paddy each per day.

One *kalam* of paddy was given to the *nambi* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdānta.

Ten professors were appointed to teach the Vēdas as detailed below :—

- Three to teach the Rīg-Vēda.
- Three " Yajus.
- One " Chandōga.
- One " Talavakāra-Sāma.
- One " Vājasanēya.
- One " Baudhāyāniya grihya and kalpa and Kāthaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuruni* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājaṇ-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 3 *kalāñju* of gold to the professor of *Vyākaraṇa* for expounding 8 *adhyāyas* at one *kalāñju* per *adhyāya*, 12 *kalāñju* to . . . for expounding 12 *adhyāyas* at one *kalāñju* per *adhyāya*. 6½ *kalāñju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kalāñju* each and 35 *kalāñju* at ½ *kalāñju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāṃsā*.

Thus in all for the 61½ *kalāñju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbākachchēri *alias* Pavittiramānikkanallūr forming part of Ānāṅgūr *alias* Rājarājanallūr and Mēlak-kūdalūr *alias* Purushanārāyaṇanallūr.

King Rājendra-Chōladēva I, having thus directed the assembly of Rājarāja-chaturvēdimāṅgalam ordered, in the presence of Kālī Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavrithi*

and *Ahhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Ennāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmanas versed in the Vēdas, Brahmanas in general and the Śrī-Vaiṣṇavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugal* and who uttered *Sadyajñam*. As *jātakadakshinā*, on the day of *Jayantyashṭamī* (the birthday) of Venṇaikūttar (Krishna), it is stated that, those Brahmanas who studied to the end the Rīg, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding?] the 50 Brahmanas. The great men in charge of the *ūrvāriyam*, i.e., 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Valaṇṭiya* merchants who traded in the south bazaar

Brahmanas also as tradesmen.

were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*śālai*) which fed daily 50 Brāhmaṇas and 10 *Śivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-paḷḷi*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramuḍaiyār, another in front of the *maṇḍapa* of Rājēndraśōḷaṇ and the third in front of the temple of Rājēndraśōḷa-Viṇṇagar-Ālvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

30. Inscriptions of Rājakēsarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details

Rājakēsarivarman *alias* Rājādhirāja I.

which are correct for A.D. 1048 February 26, Friday. It is stated that the

assembly of Rājārāja-chaturvēdimaṅgalam, i.e., Ennāyiram met in the pavilion called Munmaḍiśōḷa-*maṇḍapa* in company with Nripēndraśōḷa Mūvēndavēḷaṇ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōḷa Viḷupparaiyar stating that on the lands belonging to the temple of Tiruvāyppādi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājārāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

The second record, i.e., No. 55 of 1918 contains the short introduction commencing with the words திருமகன் மருவிய, etc., and mentions the conquests of (1) Gaṅgai,

His conquests shortly told.

Lankā, Kadāram (Burmah) and Magōdai

Mānābharana and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūr-śālai.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 313 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Kollāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāru (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Irattapādi *One and a Half Lakhs*.

32. Nos. 230 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Panaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a

Parakēsarivarman Adhirājēndra.

gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppahyam* hymns in the temple of Tirumāmbalam-udaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramudaiyār at Paravaipuram (the ancient name of Panaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruveṇṇai-nallūr, not far from Panaiyavaram.

The portion of the South Arcot district which was situated on the north bank of the Pennai was known by the term Vānagappādi and it seems to have been termed so because it was included in or formed part of the country of the Bānas. None

A portion of the Bāna country lay in the South Arcot district.

of the inscriptions at Panaiyavaram state that the place was situated in Vānagappādi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bānas has been identified with Parigi in the Anantapur district (*South-Ind. Inser.* Vol. II, page 425 and *Annual Report* for 1912, page 15).

33. A number of inscriptions of Kulōttuṅga-Chōla with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ் சூழ்ந்தபுணரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மாசுவளங்க. These seven records therefore belong to the time of Rājakēsarivarman

Kulōttuṅga I.

Kulōttuṅga-Chōla I. They range in date from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagalāṇṇ Tiruvaraṅgadēvaṅ of Kulattūr to the temple at Ennāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimāṅgalam, i.e., Brahmadēśam in the South Arcot district, having killed a native of Āmūr in Uttamaśōla-valanādu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmiśvaram in order to expiate the

Accidental killing of a man and the punishment awarded therefor.

sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Ennāyiram, quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōramāy-elundaruli*) as opposed to a mild form (*iṁdelundaruli*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōla kings from the time of Rājēndra-Chōla I to Kulōttuṅga I and his son Vikrama-Chōla contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction கிருமன்னிகிளங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōla, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōla (*South-Ind. Inser.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr.

in the Tanjore district and have either the title Rājakēsarivarman or are signed by Nārāyaṇan, the *Madhyastha* of Kāhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōla country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkilār. According to this authority, during the reign of the Chōla king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great,

The *Dēvāram* hymns, compiled in the time of
Kulōttuṅga-Chōla I.

it is said, that the god yielded to his request to eat a dish of rice offered by him.

Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Śiva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Śiva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvadavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

35. Of the time of his successor Vikrama-Chōla who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and

Vikrama-Chōla.

182 of 1918). They begin with the introduction புகழ்மாத புகார, புகரதுபுகார and புகரமேமிடைந்த. One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōlakōṇ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Insers.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōla.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

புலோத்தங்கன். In all of them the king gets the title *Rājakēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōlēndraśingha-Mūvēndavēlaṇ was the king's chief secretary (*tirumandira-ōlai*).

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruvidavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D. 1168, June 8, Saturday but the *tithi* was dvitīyā

not *tritīyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikramaśōḷa-chaturvēdimangalam, made a tax-free gift of land to the temple of Tiruvīrattāṇamudaiyār—one of the eight Vīrattāṇams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kuḍimai* all these years. Subsequently it was again Land unclaimed for 50 years now granted to lying fallow and the taxes, such as the temple exempt from tax. *kaḍamai* and *kuḍimai*, were not paid, but

were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Sēngalunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (செங்குண்டியூர்), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāsu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kuḍimai* taxes on this land including *antarāya* and *viñiyōga*. The assembly further agreed to pay the said taxes including *silvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāsu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புயல்வாய்த்து; others mention his conquests of Madura, Ḵam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya

(king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyaṇṇa *alias* Rājarājaśambuvarāyaṇ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscr.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vira-Pāṇḍya or his son and his ally the king of

Civil war in the Pāṇḍya country.

Ceylon, sought the help of the Chōla sovereign and that Kulōttuṅga III

espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vira-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiappan Rājarāja Sambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōla overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Sambuvarāya in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Sambuvarāya family as that of the feudatories of the waning Chōla power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there

The family of Sambuvarāyas were originally feudatories of the Chōlas.

was a feudatory chief of the Sambuvarāya family who stood by the side of his Chōla overlord. Later on we meet with a

member of the same line in the records of Rājarāja III. Thus during the days when the Chōla power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōla sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Sambuvarāyas held a subordinate position under the Chōlas and rendered valuable service to them as the titles 'Pāṇḍinādukonda', 'veṇṇumankonda' 'laninirru-veṇṇān' which the several members of the family had assumed, clearly indicate. The weakest of the Chōla kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysala Narasimha and the Telugu Chōḍa chief Tikka both of whom claim to be establishers of the Chōlas. It was after Rājarāja III that the Sambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōla dominions, i.e., a part of the ancient Tondai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōla Tikka, who claims to have established the Chōlas, claims also to have defeated the Sambuvarāya by which we might gather that on behalf of the declining Chōlas, Tikka aimed a blow at the feudatory Sambuvarāya who attempted to throw off the Chōla yoke and assert his independence.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvanam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iranan-Ponparappinān alias Rājarājakōval-

Building activities during the reign of Kulōttuṅga III. *சுந்தரபாண்டியன்*

rāyaṇ of Kugaiyūr in the South Arcot district built the temple of Srikailāsam, also known as Ponparappiṇa Īśvara-

mudaiya-Nāyaṇār, with its three pavilions the ardha-maṇḍapa, śnapana-maṇḍapa and nṛtta-maṇḍapa together with the two enclosing walls and towers, i.e., the first *prākāra* and its *gōpura*. He also constructed a tank called Virabhayankaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarāja-dēvaṇ Ponparappinān alias Vānakōvaraiyaṇ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title *Ponparappiṇa* which they assumed by virtue of some early member of the family covering the *Chidambaram* temple with gold were also subordinates of the Chōlas. (*சுந்தரபாண்டியன்*?)

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Viraśōla-maṇḍalam."

Conquest of Koṅgu.

That the two are not different is quite

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṇ.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīraṭṭa-ṇēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttuṅga III (A.D. 1187-88).

Some administrative features of the time. in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṇ and Kāduvetṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *arasukūli*, and *pādikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, $1\frac{1}{2}$ *kāni*, 1 *mundiri*, $\frac{1}{2}$ *kāni*, 4 *mā* of land were sold for 20,700 *kāsu* and that 2 *vēli*, $8\frac{1}{2}$ *mā*, $\frac{1}{2}$ *kāni*, 1 *mundirigai*, $\frac{1}{2}$ *kāni* and 2 *mā* for 10,000 *kāsu*.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōlīśvaramudaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *seṅgalunir* flowers and for meeting other requirements of the temple failed to pay the *kalamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīrāṇḍan alias Munaiyadairaiyaṇ, one of the *Kāvalkūṇiyālar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by

The services rendered by a *Kāṇiyālaṇ* during a time of distress and the privileges he was allowed.

giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Brihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Vellālas who had inhabited the village from outside. For all these good services he, the *kāṇiyālaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyālaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The latest Chōla records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvana-chakravartin Rājendra-Chōla III.

of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhāi*) of Tirumurai-Dēvārachchelvar, of the lineage of Naraśingadēvar belonging to the *matha* called *Oruchchiragan* situated on the northern side of the temple of Tiruttōnippuram at Tirukkaḷumalam (i.e., Shiyali) in Tirukkaḷumala-nādu, a subdivision of Rājādhirāja-vaṇanādu and registers a gift made by a private individual for the welfare of the officer Vānādhārāyaṇ. The title *Mahāmaṇḍalēśvaru* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōla king had grown so powerless at the time as to be mentioned with that degrading title.

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R. Ch III.

THE PANDYAS.

42. Two early kings of this dynasty Mārañjadaiyaṇ and Śadaiyamāraṇ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vatteluttu characters and come from the Tinnevely district. No. 863 which is dated in the 35 + 7th year of Mārañjadaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śadaiyaṇ the predecessor of Rājasimha-Pāṇḍya in whose reign the bigger Śiṅṅamaṇūr plates were issued. One of the records of Śadaiyamāraṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāsupatapperumakkaḷ whose function is not given in the record.

43. We have 11 records of Māravarmaṇ Sundara-Pāṇḍya (1216-1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction *புமலர் திருவுயம்* and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōla country performed the anointment of heroes at Mudigondaśōlapuram" thus clearly showing that they belong to Māravarman Sundara-Pāṇḍya I. In the first the king is stated to have been seated on his throne Maḷavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of Aiññūruppanṇiruvar which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to

Assembly of 512 members.

have had a throne by the same name at Poṇ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachchilaipperumāl alias Nuḷambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōṇēriṇmaikondān to Māravarman Sundara-Pāṇḍya I. No. 633 of 1917 refers to a certain Śāttaṇ Nāgapperumāl alias Nandiyarāyaṇ who was a chief of Nāgēri in Sengudi-nādu and the liquid measure called *Dēvāsriyaṇ-nāḷi* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjiṅgadēva.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīlappāvūr in the Tinnevely district of a certain class of men called Muṇai-edirmōgar whose commanders (*daṇḍa-nāyakam-śeyvār*) make certain gifts to the two temples there. The term *daṇḍanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māravarman Vikrama-Pāṇḍya in which their other name is given as *Tēṇṇavaṇ-āpatṭudavigaḷ* meaning "the helpers of the Pāṇḍya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māravarman Kuḷasēkhara I and in No. 396 of Appendix B of the time of Māravarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāṇḍya country and somewhat similar to the community called *Padaikkāṇṇar* and *Perumpadaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevely districts. Māṛavarman Vikrama-Pāṇḍya. No. 395 of Appendix B which begins with the historical introduction *tirumagal jayamagal*, etc., has already been referred to under Māṛavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269-70 (*Annual Report* for 1917, page 111).

45. Māṛavarman Vikrama-Pāṇḍya with the introduction *tirumalar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōla. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumaṇaṇ Ἀṇḍa-Pillai who is also an assignee of a similar lease in No. 432 of the time of Jaṭāvarman Vīra-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māṛavarman Vikrama-Pāṇḍya who began to rule in A.D. 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōṇērinmaikondāṇ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōṇērinmaikondāṇ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājākkāṇāyaṇ-sandi* after his own name. From previous records we have known that the surname *Rājākkal-Nāyaṇ* was borne by a certain Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṛavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṛavarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭāvarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rājākkal-Nāyaṇ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṛavarman, I suggested that the epithets Jaṭāvarman and Māṛavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājākkal-Nāyaṇ* is distinctly a Māṛavarman and much earlier than Jaṭāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōṇērinmaikondāṇ. No. 75 of Appendix C records that a certain Kōṇērinmaikondāṇ. Malavarāyar established an *agrahāra* called Kulaśekhara-chaturvēdimangalam after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkāṇāyaṇ-sandi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōlakōṇ who also figures in No. 86 of 1918, but therein he is merely called *Śōlakōṇ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māṇavarman Kulāśekhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṇavarman Vikrama-Pāṇḍya mentioned above.

47. Nos. 434 and 435 belong to Jaṭavarman Vikrama-Pāṇḍya and both are from Kuttālam in the Tinnevely district. It is not impossible that they belong to Jaṭavarman Vikrama-Pāṇḍya referred to in the above paragraph.

48. Three inscriptions of Jaṭavarman Vira-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432)

Jaṭavarman Vira-Pāṇḍya. which begins with the historical introduction திருவள்ளூர், etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īlam, Koṅgu, Sōla-maṇḍalam and defeated Vallāṇ (i.e., Vallāla?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D. 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvattam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Pillai in exchange for a fixed annual rent in paddy and money on every mā of cultivated land. It was also stipulated that the lessee would pay on every mā of waste plot that he brought under cultivation at the rate of 1 mā of *achchu* and 1 *kalam* of paddy for the first year, 2 mā of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 mā of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 mā of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "Cowle."

There are two inscriptions of Vira-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except

Tribhuvanachakravartin Vira-Pāṇḍya. A.D. 1296 which would make him identical with Jaṭavarman Vira-Pāṇḍya the natural son of Māṇavarman Kulāśekhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6). He styles himself "*Raṇamukharāma*" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhattas (Brahmans), 1 part as a *Yajurvēdavaritti* and 1 part as *Purāṇavaritti* (see paragraph 28 above) being exempted from all kinds of obligations.

49. Of Jaṭavarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *tirumaṇḍalai*, etc. The king is

Jaṭavarman Śrīvallabha. stated to have made a grant of land to the temple of Tirukkapālīsaramudaiyār at Kilappāvūr being seated on his throne called Kalīngattaraiyaṇ in the hall Alagiya-Pāṇḍiyaṇ in his palace at Madura east of Māḍakuḷam. Telingakulakāla-chaturvēdi-maṇḍalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-vilāgam. It looks as though these were called after Jaṭavarman Sundara-Pāṇḍya I (1251-71 A.D.). Jaṭavarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭavarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

50. Two inscriptions of Jaṭavarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṇ. The details

Jaṭavarman Sundara-Pāṇḍya II. of date which are given in these inscriptions make him identical with Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubagaṇārtali-Mādēvar and Aṇaṇinārāyaṇa-Vinnagar-Emberumāṇ both of which are referred to in the Tanjore inscriptions of Rājārāja I (*South-Ind. Insers.*, Vol. II, page 282) as being situated at Ambar.

The conquest of the south and the defeat of the Pāṇḍya king by Muppidi-Nāyaka, the general of Kākatiya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him.

Muppidi-Nāyaka contemporary of Jaṭavarman Sundara-Pāṇḍya. No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tri-

bhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppidi-Nāyaka the minister of Kākatiya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppidi-Nāyaka is called "the lord of Vikramasimhapattana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōḍaṇḍarāma-śandi* after himself. We learn that his birthday star was Pushya. This surname *Kōḍaṇḍarāma* is applied to Jaṭavarman Sundara Pāṇḍya in No. 123 of 1904 whose date of accession Mr. Swamikaunu Pillai fixes as A.D. 1276 (*Int. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭavarman Sundara-Pāṇḍya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōṇērinmaikondāṇ mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname *Kōḍaṇḍarāma*. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭavarman Sundara-Pāṇḍya referred to above. Another inscription of Kōṇērinmaikondāṇ (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service *Sundara-Pāṇḍya-śandi* called after the king. It is possible that this may also refer to the same king, since a certain Kāliṅgarāyaṇ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭavarman Kulaśekhara, one (No. 638) begins with the introduction *சுதலமடந்தை*, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanaṅgakāraṇ-vāykkāl*. '*Pāvanaṅgakāraṇ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāṇḍya Māvalivāṇādhirāya, the son of an unspecified Jaṭavarman Sundara-Pāṇḍya. It is therefore clear that the record has to be assigned to a later king of that name.

52. To Māṇavarman Kulaśekhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōṭṭai both dated in his 22nd year, call him

Māṇavarman Kulaśekhara I.

Bhuvanēkavīra and record a gift of land by a certain chief (*arāṣu*) of Vandālai-nādu named Mēykkundēvaṇ Śokkanāyaṇ *alias* Vijayagandagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṇavarman Kulaśekhara and Rājārāja Sundara-Pāṇḍya. Of Māṇavarman Kulaśekhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class Muṇai-edirmōgar referred to under Māṇavarman Sundara-Pāṇḍya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him identical with Māṇavarman Kulaśekhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭavarman Sundara-Pāṇḍya must have borne the surname *Veṇṇu-muḍi-śūḍināṇ*. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṇavarman Kulaśekhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Venṇumudiśūdiya-Sundara-Pāndya-pattanam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṇavarman Kulaśekhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālamukkal-tōlaṇ-sandi.

53. An inscription of Māṇavarman Parākrama from Vriddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṇavarman Parākrama-Pāndya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūdal near Karūr in the Trichinopoly district belongs to one of the Kongu-Pāndyas. It is dated in the 15th year of Rajakēsarivarman *alias* Vira-Pāndyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

LATER PANDYAS.

54. The village war epigraphical survey of the Tenkasi taluk, Tinnevely district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāndyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jaṭavarman Parākrama-Pāndya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *mandapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśekhara who may be identified with Māṇavarman Kulaśekhara who rebuilt the temple at Ilaiji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṇavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Alagaṇ-Perumāl Śrīvallabha from Karivalam-vandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāmaṇ. It is doubtful if it could be taken as *Kaliyugarāmaṇ*. We know of a Māṇavarman Vira-Pāndya of about this time who had the title *Kaliyugarāmaṇ* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṇavarman Vira-Pāndya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōṭṭai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśekhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṛavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives

Māṛavarman Vīra Pāṇḍya.
his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāmaṇ Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttālanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*annālvī*) which could hardly be possible. We learn that his star of nativity was Jyēsthā. The signatory in this inscription is a certain Tachchanenmēni-udaiyāṇ who also figures in No. 460 of the time of Śrīvallabha mentioned above

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Poṇṇinperumāl Parākrama is mentioned as the king's nephew (*marumagaṇār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archaeological Series*, volume I.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Alagan-Perumāl Kulaśekhara, Vīra-Pāṇḍya and Māṛavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimāṅgalam as his elder brother, (*annālvī*) and is said to

Jaṭilavarman Kulōttuṅga-Pāṇḍya.
have been born in the asterism Jyēsthā which as we have seen above was also the star of birth of Māṛavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1345 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayinār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gaudarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśekhara (Śaka 1351-1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśekhara-Perumāl for a service in the Kuttālam temple called Sundara-Pāṇḍya-*sandi*. This Sundara it is needless to say is the same as Śanbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrārāmappērēri. The first part of this name may perhaps be taken as another surname of Kaliyugarāmaṇ Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archaeological Series*, Vol. I, we have an inscription of a certain Māṛavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A. Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*annālvī*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimangalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given Alagaṇ-Perumāl Parākrama 'born in Avittam.' as 2 + 28th. It gives his star of birth as 'Avittam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Alagaṇ-Perumāl Parākrama born in the asterism 'Dhanishthā' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archaeological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśekhara and Arikēsari (*Travancore Archaeological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archaeological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśekhara which was now formally put into writing.

Jaṭilavarman Parākrama alias Kulaśekhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Kṛittikā and was probably the son of Kulaśekhara (*Travancore Archaeological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśekhara-dēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśekhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Parākrama alias Kulaśekhara 'born in Māṇavarman Tribhuvanachakravartin Kṛittikā.'

No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyūṅkāmalagiyaṇ Kumārasvāmi and Mīdaliyāṇ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*mūna*) and under whose direction the building operations of the temple at Teṅkāśi were carried out and the consecration ceremony from *karshaṇa* to *pratishṭhā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchāra-dakṣiṇā* and other additional emoluments (*aahikāṃśa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No. 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Viṣṇu temples of Aḷagiya-Śokkaṇār and Varantarum-Perunāl both built by him at Kadaṇanallūr.

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṇḍakālam eḍutta Kulaśekhara*" and *Iṇḍakālam eḍutta Śrīvallabha* were probably connected with each other. Six records in which the kings Śrīvallabha alias Kulaśekhara 'who revived the old times.' assumed the epithet "*Iṇḍakālam eḍutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

calls himself Kulaśekhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśekhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśekhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archaeological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśekhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōṇērmaikondāṇ Jaṭilavarman alias Kulaśekharaḍēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Śaka 1457 and 1463, respectively. The first belongs to Jaṭilavarman Kōṇērmaikondāṇ Tirunelvēlpperumāl and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlpperumāl 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlpperumāl and Śrīvallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrīvallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also

Tirunelvēlpperumāl 'born in Aśvati.' mention this Tirunelvēlpperumāl 'born in Aśvati.' In an inscription of his successor Kulaśekhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlpperumāl 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlpperumāl 'born in Aśvati' who calls himself Vīraṇbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jaṭilavarman Tirunelvēlpperumāl Vīraṇbāmālai Kulaśekhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlpperumāl 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśekhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśekhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśekhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 533 of 1915).

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśekharaḍēva alias Parākrama above referred to who ascended the throne in Śaka 1464.

Kulaśekhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama. Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśekhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Tenkāśikaṇḍa-Udaiyavar 'the founder of Tenkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Tenkāśi had been made to the temple. Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlpperumāl and the taxes thus remitted were to be utilized for a service called Viraveṇbāmālai-*sandi* after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhatta of the lineage of the Āchāryas of Āmarddāsrama in Irādhāvarēndi (Varēndra in Rādhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmanavarman who made a gift of land to the temple. He calls himself the son of Kulasēkharadēva alias Parākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126; *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṇ Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Viraveṇbāmālai Tirunelvēlpperumāl Kulasēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for Tirunelvēlpperumāl Kulasēkhara. 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Perumāl Tirunelvēlpperumāl Viraveṇbāmālai alias Dharmapperumāl Kulasēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Śaka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulagudaiyaperumāl Kulasēkharakkāliṅgarāyaṇ and Tirunelvēlpperumāl Kulasēkharakkāliṅgarāyaṇ, by whom we are informed, the images of the Nāyahārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Tenkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Viṣṇu temple at Tenkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

64. Prince Guṇarāmaṇ Alagaṇ-Perumāl occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkōṭṭai grant. In No. 538 he makes some gift of land for a festival called *Kudiraizīḍu-Purānattirunāl* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṇ Alagiya-Sokkanār who made in No. 532 of Appendix B a gift of land to the Tenkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṇ Parākrama also called Alagaṇ-Perumāl Ativīrarāmaṇ figures as another secretary of the king Tirunelvēlpperumāl Kulasēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulasēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Viṣṇu temple of Viṇṇavar-Embērumāṇ in the vicinity of this temple inform us of its construction by the same king under the name Śivala-Viṇṇavar-Emberumāṇ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Aḷaṅ-Perumāl Ativīrārāmaṇ Śrīvallabha, the son of Tirunelvēlpperumāl Vīravenbāmālai alias Kulaśēkharadēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly

Aḷaṅ-Perumāl Ativīrārāma Śrīvallabha. different in wording from that commonly found in most of the records of these kings.

In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāl Aḷagiya-Śokkaṇār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśēkhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

In No. 484 a gift is made by Aḷaṅ-Perumāl Ativīrārāmaṇ alias Abhirāma Jaṭilavarman alias born in Śravishthā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanishthā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīrā-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguna Śrīvallabha also called Kulaśēkharadēva-*Yajvā* the latter part of which is only a synonym of the word *Dikshitar* occurring in No. 597 of 1915 of Śivalamāraṇ

Varaguna Śrīvallabha.

Varagunaṇ whose 26th year is given as Śaka 1563. Hence his initial date would

be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agrahāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dikshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrārāmaṇ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

THE VIJAYANAGARA KINGS.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Vodeya, son of Bayicheya-Dannāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in

Bukka I.

the Hindupur taluk of the Anantapur district). He is known to us as the 'best

of Jains' who built the Jaina temple at Vijayanagara (*South-Ind. Inscr.*, Vol. I, page 156). Of the time of Kampana II, son of Bukka I, we have a record at Vriddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Panaiyavaram in the South Arcot district. The next record in chronological order (No. 631 of 1917) belongs to the time of Singanna-Vodeyar, son of Sāvanna-Vodeyar. The latter, we know, was the son of Kampana I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Singanna-Vodeyar whose relationship to Sāvanna-Vodeyar is now known, is perhaps identical with that Singanna-Oḍeya who in Śaka 1314, was in charge of Tulu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Haribara II (*Arch. Sur. Rep.* 1907-08, page 243). It is interesting to learn from this record that the *guru* of Singana was the saint Ākāśavāsi Sāmavēdi-Ayyagalu. The epithet *ākāśavāsi* (*ākāśavāsi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*ālike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907-1908, page 244).

Bukka II.

No. 21 of Appendix-A records in detail, the names and emoluments of the servants of certain villages including Madakaśīrya (Madakasira) and the incomes of the police officers (*kāvulu-doregalu*) of that part of the country. The other record mentions one Pōlināyaningāru, son of the *Mahānāyakāchārya* Hariḡi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīrēru to the tank at Mēḍireddipalli. This Chīrēru might be the river Kundēru which flows by the side of the village Mēḍireddipalli (i.e., Mēḍireddipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917,

Viruppaṇṇa II.

the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjanāṅgal who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *sūlavari*, *jōḍi*, *magamai*, *vāśatōṭṭu-kāṇikkai*, *kāṭṭigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *palavari*, *puduvai*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of

Dēvarāya I.

Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Kotipi. In the same year a similar order was passed in the village of Balālapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In

Dēvarāya II.

three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vṛiddhāchalam in the South Arcot district is not in a good state of preservation: but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Idaṅgai* sects met together in the courtyard of the temple of Tirumudukunṇamudaiya-Nāyinaṛ at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyālan* and the Brāhmanas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Idaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . .

Coercive measures of taxation.

Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Idaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades. Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Idaṅgai* joined together and . . . "because they did not tax us according to the yield

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vṛiddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāttavar* of Irūṅḡḷa, pāḍi, the *Ūrār* of Erumbūrparru, Viraḡōmapura-parru and another, the people of the 18 districts, the *kaikkōlar*, the *tandrimār*, the *śēṇaikkudaiyār*, the *maṇṇādis*, *kaṇmālar*, the *San* . . . , and the six classes of *kudis* and the oil-mongers, who met together in the *Tirukkāvaṇam* called Vīdiviḍaṅgaṇ. They are as follows :—

On one <i>mā</i> of wet lands on which dry crops were cultivated and on one <i>mā</i> of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One <i>kalam</i> of paddy on each <i>mā</i> .
For dry crops raised on wet lands	Two <i>tūni</i> of grain on each <i>mā</i> .
. dry lands	One <i>tūni</i> and one <i>padakku</i> on each <i>mā</i> .
On each person doing <i>veṭṭi</i> service in the several countries and the 18 districts	Half <i>paṇam</i> .
On <i>kaikkōlas</i>	Half <i>paṇam</i> on each loom (<i>tari</i>).
On <i>śēṇaikkudaiyār</i>	Half <i>paṇam</i> each.
On fishermen	Do.
On <i>maṇṇādis</i>	Half <i>paṇam</i> on each <i>kudī</i> .
On each of the six classes of <i>kudimakkal</i>	Do.
On oil-mongers	Half <i>paṇam</i> each.
On the looms of the <i>paṇaiyas</i>	Quarter <i>paṇam</i> on each loom.
On the <i>kottil</i> of the <i>veṭṭis</i>	One-eighth <i>paṇam</i> on each <i>kottil</i> .

No. 162 of 1918 from Brahmadeśam states that the *kaikkōlar* of the place who had not till then the privilege of using *danḍu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriñjipuram.

69. Of the Śāluva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuluva minister and general Narasā-Nāyaka, the *Mahāmaṇḍalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōḷa-Mahārāja and Immaḍi-Kāchapa-Nāyaka, son of Āḍavāni Kāchapa-Nāyaka.

Śāluva Naraśiṅgarāya and his subordinates. No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *śu. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya. Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigalamūnda* and *Gāyigōvāla*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Śāluva Naraśiṅga (*Arch. Sur. Rep.* for 1908-09, pages 164-5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Śāluva kings bearing the name Narasiṃha. Two of these inscriptions are dated in Śaka 1392, Vikṛita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṃha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (i.e. king's representative?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadēśam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasimha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāṭṭavar*) of the countries situated on the southern bank (of the Pennai). It was to this effect. The inhabitants of this country (*śīrmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkidā*, *narpasu* and *oṭṭiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-varṭṭanai* and *nōṭṭavarṭṭanai* were also taken. The price of the sheep

Revision of taxes.

price of ghee per measure. *Ālamanji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcane grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *maṇḍapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908-09, page 167).

Here, the contents of four other inscriptions, somewhat of an earlier period, Four other inscriptions dealing with remission relating to taxation, similar to the one and revision of taxes. noticed above, may be considered :—

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, i.e., in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāṭṭavar*) and a certain amount of money was received as subsidy in lump sum (*kāṇikkai*) that year, it was unlawful to demand *kāṇikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tārana :—The order of Immaḍi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāṭṭavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāsi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttanai*, *kōvai-varttanai*, *adigāra-varttanai*, and *tattāyakol*, shall no more be collected that the one *kuṟuṇi* and four *nāli* shall be added for *puravattam*, that *daśavandus* shall not be demanded, that *vāraparṟu* paddy shall be measured into the granary of the villages, that *kānikkai* shall be obtained at the prevailing rate and that no tax (*vaṟṟi*) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 773 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāpradhāna* Tippiarasu-Oḍaya of Penugonḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nṛsiṁha or Narasiṁha, the son of Sāluva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-samvatsara. Though one of these omits the name of the king, the other calls him

Immaḍi-Narasiṁha : His other names. Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by

Nuniz and the second was the original of his Tamarac. In the year quoted, the temple of Rājarāja-Vinnagar of the place, having gone out of repair, Penugonḍa Tammaiya-Nāyaka built the *mahāmandapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṁha instead of Immaḍi-Narasiṁha. According to this record an agent of the Tuluva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvanamahādēviparṟu, Naḍuvukaṟaipparṟu and Neṁmalipparṟu, the right to have *daṇḍu* and *saṅku* on all good and bad occasions as the weavers of the country

Privileges conferred on the weavers. situated on the bank of the Pennai river were privileged to have. It is further

added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeliyaṅganallūr.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasiṁha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkana-Nāyaka "who inspired fear in the Chēra,

Eramañchi Tulukkana-Nāyaka. Chōla, Pāṇḍya and Vallāla kings, who established the Yādavarāya, who was the

enemy of Sambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkagaṇḍu* and *Vaṅginārāyaṇa* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work *Kōyilolugu* (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkana-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṁha.

72. No. 717 of Appendix B belongs to the time of Krishnarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It

Krishnarāya. records the remission of the tax on marriages in the Ghanagiri-rājya (i.e.,

Penugonḍa-rājya), Kandanavōlu, Ghaṇḍikōṭa-thala, Sidhavatṭa, Siddhāpura-sīma, Chandragiri-rājya, Nāgamaṅgila-sīma, Mula-rājya and Rāyadurga-rājya; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908-09.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumulai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishṇu temples in whose favour he remitted taxes

Remission of taxes in favour of temples. amounting to 10,000 *varāhas*. Both the inscriptions are dated in the cyclic year

Īśvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumulai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of $7\frac{1}{2}$ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of

Prince Tirumala.

Bhujabala Virapratāpa-Kṛṣṇadēva-Mahārāja. I have already identified (see

my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Kṛṣṇarāja and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Kṛṣṇarāja has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasimha. It now appears to have been assumed by his successor Kṛṣṇarāja as well.

A suspicious record referable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmandalēśvara* and is stated to have been ruling at Penugonda. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince

Virabhadra.

Virabhadrarāja. The capture of Konda-

viḍu' and of the Gajapati prince Virabhadra which took place in June A.D. 1515 (*Arch. Sur. Rep.* 1908-09, pp. 177 and 178) was followed within four months by the appointment of Virabhadra to the governorship of a Kannaḍa province. The two known grants of Virabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

73. Of Achyutarāja, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Śāluva *birudas* to Achyuta, and says that he destroyed the army of the Muḥaminadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the

Gajapati kings and against Ceylon.

Achyutarāja's conquests and his subordinates.

No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich

grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghandikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 755 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūṇamañjēri plates (*Ep. Ind.* Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achhutēndrapura in Roddanāḍu in the Ghanagiri-rājya (i.e., Penugonda-rājya) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupanna, son of Nandi Lakki-ṣeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (i.e., Vijayanagara) and the village Cheluvindla is called Komāra-Venkaṭādrīpura, evidently after prince Venkaṭādrī or Venkaṭarāja, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupanna mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Salukarāju-Raghupatirājyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Salukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmandalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Sadāsiva.

have repaired or re-constructed in Śaka 1465 (= A.D. 1543) the temple at Ennāyiram which had been originally built by Rājendra-Chōla and had become dilapidated (No. 334 of 1917). It is worthy of note

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Adappa Baiyapa-Nāyaka. that the elder brother of the chief had served under the great Kṛṣṇarāya and

had another brother named Virappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1913, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Venkatappaiya noticed in No. 112 of 1918 along with his sub-agent Uṟattu-Pāppa-Nāyaka. Venkatādri-Nāyaka who made a grant for the merit of Sadāsiva-Mahārāya to the temple at Ennāyiram, according to No. 337 is still another officer of the king.

A Vaishnava celebrity of the time named Tirumalai Tāttayyaṅār of Tiruppērrūr who belonged to the Aghamarshaṇa-gōtra, Āpastamba-sūtra and the Yajus-sākhā figures in No. 130 of 1918, dated in Śaka 1482.

Tirumalai Tāttayyaṅār and Tāthacāray. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṇ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṇ and the latter's agent Emberrumāṇār-Ayyaṇ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅār was a native of Tiruppērrūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāsiva must have come to an end by Śaka 1465 and Sadāsiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakṛit, Vaiśākha, *śu. di.* 15, enables us to fix the latest date for Sadāsiva's undisturbed accession of the throne. It states that Daḷavāyi Kṛṣṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in

Daḷavāyi Kṛṣṇappa-Nāyaka. discharge of a vow to the god for favouring this accession of Sadāsiva to the throne. This chief might be identical with Daḷavāyi Kṛṣṇama-Nāyaka mentioned in No. 590 of 1912.

Rāmarāja, the chief minister of Sadāsiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīti family ruling the Avuku-sīma (Nos. 671, 674 and 700 of Appendix B), the *Mahāmaṇḍalēśvara* Avubhalēśvaradēva-Mahārāja of the Nandēla (i.e., Nandyāla) family governing the Kōvilakunṭṭa-sīma (No. 690 of Appendix B) and the *Mahā-*

Nandyāla Avubhalēśvaradēva-Mahārāja and *maṇḍalēśvara* Nandēla Timmayadēva-Nandyāla Timmayadēva-Mahārāja. Mahārāja governing the Ghaṇḍi-

his other subordinates. Of these, *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīti family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marripūṇḍi in the Valanāṇḍu-vishaya of the Kōṇḍaviḍu-rājya to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumpnali?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarnēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmandalēśvara* Raghunātharājayyadēva-Mahārāja. Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the Koṇḍaviḍu-rājya. Kandālam Śrīraṅgāchārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōṇēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāja* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuntla-sīma as *nāyaṅkara* to the Nandyāla chief *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāja (i.e., Śrīraṅga II) for the merit of his mother Veṅgalāji-Amma. Veṅgalāji-Amma or Veṅgalāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēttūr Tātāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Venkata I and the supervisor of the Vaishnava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapra-tishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmandalēśvara Venkaṭādrirāja of the Nandyāla family ruling the Kovilakuntla-sīma in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Venkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmandalēśvara* Venkaṭādrirāja mentioned in this grant are two newly known chiefs of the Nandyāla family. The former is the son of Timmayyadēva of Nandyāla and the latter of Krishṇamarāja of Nandyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908-09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also

Harati chiefs.

of Śrīraṅga II, the predecessor of Venkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmika?)-gōtra, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmiki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganda*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmiṇipati-Nāyaka, the son of Harati Gundappa-Nāyaka, was a subordinate of Śrīraṅga II and of Venkaṭa I (Nos. 721 and 728 of Appendix B). Immaḍi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Venkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmandalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook off Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugonda-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Hande family named Siddharāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reddis*, *karanams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Hande chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

MISCELLANEOUS.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oṛeyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōla-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oṛeyūrpuravarādhiśvara*, etc. This chief might be the same as Chōla-Mahārāja of the Solar race, the Kāśyapa-*gotra* and the Karikāla family who was ruling the Rēnādu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

No. 797 of Appendix B refers to a certain Dantiyamma Maṁgu-Chōla who was stabbed to death in the fight by a certain Dantiyamma Maṁgu-Chōla and Chōla-Mahārāja. Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōla-Mahārāja. Dantiyamma Maṁgu-Chōla and Chōla-Mahārāja must belong to some branch of the early Chōlas whose inscriptions have been found in the Cuddappah district as referred to above.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōla chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparru in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription 'Sūryamaṇḍalam.' The crescent is cut to the proper left of the lower *padma* with the inscription 'Sōmamaṇḍalam' on its proper left.

The king of this grant, Saṁbhū-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-*Prajāpati* and his son Vivasvān (*i.e.*, the Sun). To the family of king Kāśyapa-*gōtra* is the king said to have belonged. His queen was Periyānārchchi (a Tamil name), the daughter of a certain

Saṁbhū-Chōḍa of the family of Kuśa and of the Kāśyapa-*gōtra*.

His queen Periyānārchchi.

Chit-*Chakravartī*. The king is reported to have defeated his enemies in a battle at Pithapurī (*i.e.*, modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yujña* (*i.e.*, sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shanmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shanmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

In the 50th year of the king's reign in which took place the battle with the king of Kalinga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kalinga is probably the same as the one stated earlier in the inscription to have taken place at Pithapurī. On the occasion of the said installation the king granted the

His gifts.

village of Kummaḍūru on the bank of the Tūṅgabhadra to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shanmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandadam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākātīya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shanmukhapurī, *i.e.*, 'the city of Shanmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshtrakūta-pramukha*) among whom are mentioned Periya-Saṁbhurāya and Chiriya-Saṁbhurāya. The king Saṁbhū-Chōḍa who was a Chōla must have got into power in the Telugu country as a result of the Chōla conquest of Kalinga in the time of Kulōttuṅga-Chōla I and of Vikrama-Chōla. They might have belonged to the family to which Rājanārāyaṇa Saṁbhuvārāya belonged (*South-Ind. Inscr.*, Vol. I, pages 101 and 102, etc.) The Saṁbhuvārāyas must have accompanied the Chōla kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

80. In the year's collection there are six records belonging to the reign of Ballāla

Hoysaḷas.

III with whom the Hoysala dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāla III had a son named Virā-Virūpāksha Ballāla IV, also known as Hampayya (Hampa-Vodeya) (*Arch. Sur. Rep.* 1909-10, page 160), No. 738 of Appendix B, dated in Śaka 1238, mentions Vira-Virūpāksha Ballāla IV *alias* Hampayya. another son of Ballāla III named Tipparasu-Bhairavadēvarasu. Aliya Mācheya-Daṇṇāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

1243 he was the Governor of Penugonda which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysalas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur

Troubles in the Hoysala kingdom. taluk (No. 772 of Appendix B) it is seen that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Holakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Daṇṇāyaka and Gaṅgidēva-Daṇṇāyaka, sons of Mācheya-Daṇṇāyaka noted above. In Śaka 1261 Gaṅgidēva-Daṇṇāyaka was ruling

The Hoysala general Gaṅgidēva-Daṇṇāyaka. at Penugonda. It is interesting to learn from No. 791 that the village of Sēnagavudanahali (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēdōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Travancore chiefs. Pāṇḍya kings. It is exactly during this

period that we get many records of the Travancore chiefs in the Tinnevely district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māṇavarman Kōṇērmaikondāṇ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māṇavarman Kōṇērmaikondāṇ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanād, Kayattār and Gaṅgaikondāṇ, places very near Tinnevely and far removed from Tenkāṣi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Saka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śīraivāy and Vīra-Mārttāṇḍan, the *mūttavar* of Śīraivāy regarding some grant of land, appointment of servants, etc., in the Tenkāṣi temple.

Udaya- or Vīra- Mārttāṇḍavarman. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Tenkāṣi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍan Parākrama-Pāṇḍya-dēvaṇ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

The other chief Rāṇavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatūṅga-nāḍu' and has the titles *Śāṅkaranārāyaṇamūrtti*, *Veṇṇu-maṅkondā* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 123) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevely (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Tenkāṣi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāṇavarman being encamped at Ērupāḍi (Ēruvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called *Śēnbagarāmaṇ-ṣaṇḍi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king
 Undirāja of the Solar race. Undirāja of that branch of the Solar race
 in which Ikshvāku and Rāma had been
 born and of the Harita-gōtra. His genealogy is given as shown below:—

Dēvarāja of the Solar race and of the Harita-gōtra.

Undiśa m [Bi]mmidēvi.

Tammarāja m Vīramadēvi.

Undirāja m Rudramadēvi of the Mānavyasa-gōtra.

The last of these (Undirāja), the king of this grant, assumes the epithets, *Rāja-vēśyābhujāṅga*, *Yōdhanandīmēru*, *Nadagōṭamalla* and *Aśvadānadīkshāguru*. His capital town was Sūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-gōtra was probably a princess of Chālukya blood. In the Saka year 1304 denoted by the chronogram *ambōdhi* (the seas), i.e. 4, *viyat* (the sky) i.e., 0, *guṇas* (qualities), i.e., 3, and *indu* (moon), i.e., 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (= A.D. 1383, January 28), the king granted the village Rāvulaparti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Undiśapuram probably after the king. More than a dozen other

His gifts.

villages granted as *agrahāras* by the king to Brahmans and named in the record are

Gōpavaram, Tvōmkapalli, Chervukanma, Kāśapādu, Chintapali, Vipparru, Kāṭlaparru, Bhandārupalli, Kārikarlapalli, Uṅgūtūru, Komḍruprōlu, Kadakatlu, Nidumrānūru, Pallivāda, Parumballi, Gūdaparru, Tāṁdiparru and the *khēṭaka* Tāṁdipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Undirāja to the contemporary Redḍi chief Anna-Vēma of Kōṇḍaviḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Redḍi king in the record as the overlord. And the large number of villages granted by Undirāja suggests that he owned a large territory. The record closes with the signatures (*vrāṭu*) of Peda Ūṇḍrāju and Veṅgu. The former must be the name by which the king was familiarly known.

83. A genealogy of the family of the Chemji (i.e., Ginjee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71)

A genealogy of the Chemji i.e., Ginjee chiefs.

and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with

the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (i.e., Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the

Their immigration from Maṇināgapura in the Aryāvarta to the south.

Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration,

allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda

Further emigration from Vijayanagara to Chetaji, i.e., Ginjee.

Krishnappa-Nāyaka from Vijayanagara to Chemji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di. 15* (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-*maṭha* at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).
 Akkanna and Mādanna.

1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificent city called 'Bhaugnuggur' (laterly called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581-86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (i.e., city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugonda province which was at this time included within the Golkonda empire was under the rule of a certain Liṅgōji-Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkandru*) of the lords of Ayyāvali, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōmkālīkā-prasasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *settis* including Prithvi-*Setti* Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janār-

Prithvi-*Setti* Rāyani Bhāskaranna and Bhās-
 karāchārya. dana-Perumāl and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of

Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-*maṭha*, Halukūri-*maṭha*, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuda* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpakshi-*sthala*, the *Paṭṭana-svāmi-Sāmpradāyikas* of Penugonda-*sthala*, the several *settis* of the fifty-six countries including those of that *sthala* and of the other *sthalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*,

The Eighteen *Phaṇas*. *Vaiśyas* and *Sūdras* together, viz., *Vyava-hārikas*, *Pāñchālas* (five sects of smiths),

Kumbhālikas (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers?), *tila-ghātakas* (oil-millers), *kurantakas* (*kuratakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]keliti* (*parikelettēvāru* (keepers of pack-bullocks?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamandapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Virēśvara and Rāghavēśvara (in the temple) at Lēpakshi-*kshētra*, to the south of the capital Ghanagiri (Ghanagiri-*simhāsana*) called also Roddhanāḍu-Penugonda which

A communal grant of the 17th century. was the holiest spot in the entire Jambū-dvīpa and was the chief seat (*mātri-sthāna*) for the seventy-seven *simhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sthala* and of other *sthalas* (*parasthala*) passing through or from the several villages were also granted for offerings and lamps to the god Nāñjunḍēśvara at Lēpakshi.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvale merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders?) the members of the 18 sects (*phana*) the *yajamānas*, *gavūdas* and *karanams* of the *Lēpākshi-sthala* at which the gift was made, the *Paṭṭaṇasvāmi-sāmpradāyika*, the representatives of the four (chief) Reddi families who were landowners (*bhūmi-prabhus*) (evidently of *Lēpākshi*) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *ṣeṭṭi* community to a temple at *Ghaṇṭasāla* in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nakaramu* 102 i.e., the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysala king Vīra-Ballāla (III?) registers a grant of land made by the *paṭṭaṇasvāmin*, the *gavūdas* of the *nādu* and the 18 *saṁayas*. The *eighteen saṁayas* (leagues?) The *Eighteen Saṁayas* and Seventy-four sub-divisions of *Pāñchālas*, probably of the 18 *phanas* (sects) above mentioned figure as a recognized part in the

assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* sub-divisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (i.e., Harihara I), Bhikshā-vṛitti Tātayya, the six *darśanas* and the eighteen *saṁayas* for their having made the entrance-throne (*hajāra-simhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-varṇa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuḍa, the favourite of Kamalāpriya, i.e., Viṣṇu, was the banner (*dhvaja*) of a certain Siriyāla-Ṣeṭṭi. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the Kaṇva-Rishi-gōtra.

86. We learn that *Ghaṇṭasāla* was called Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Pāṇḍyapura, Pāṇḍyapura, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). surname of *Ghaṇṭasāla*. Chōḍa-Pāṇḍya was the title of the Chōḍa

princes appointed to rule over the Pāṇḍya country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīragals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Anniga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the*

Hero-stones in the Anantapur district. *Southern List of Inscriptions* by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bānavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Gaṅga-Trinētra Anī-Bhīma (i.e., Anī-Bhīma, a Bhīma in battle) who fell in an attack against the Kurumas (i.e., Kurumbas?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?) Gaṅga)

Kannarāju who made a gift of a tank at Vanavṛōlu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūdi refers to the death of a certain Mārappa in a cattle-feud at Madivādi (i.e., Madhūdi) in Śaka 924 Śubhakṛit. No. 745 from Narasāmbudhi,

3 miles from Ingalūru, refers to the death of Mādanna, the son of Keraḍara Belli-Gāvunḍa, and No. 746 to the death of Keraḍara Bijayi (i.e., Vijayi), son of Mayinda-Gāvunḍa, the younger brother of Belli-Gāvunḍa of Piri-Yīngalūru. Land is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysala invasion (Hoysana-dāli). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the *Mahāsāmantādhīpati* Holakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysala expedition referred to in No. 732 of Appendix B.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēṣa* made by Gaṅgāsāni, the daughter of Bayiri-Ṣeṭṭi of Pāmiḍi at Penugonḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded. .

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 663 in 1916-17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1918-19.

READ—the following papers:—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI AVARGAL, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918-19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archaeological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI AVARGAL, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archaeological Survey, Madras).
Dated—Madras, the 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918-19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archaeological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1919.

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PART I.

OFFICE ROUTINE.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

PUBLICATION.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzsch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāṇḍya copper-plate inscriptions from Vēlvikuḍi and Śiṅṅamaṇūr. Some minor Chōḷa copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the “(Texts of) *South-Indian Inscriptions*” now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with “The topographical list of inscriptions in the Madras Presidency.” The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the ‘vast amount of useful material well digested’ in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

ASSISTANT SUPERINTENDENT'S TOUR.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Ganapēśvaram, Śrīkākulam and Bezvada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Śālihūṇḍam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take :—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board ‘Śiva Temple’ put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishnava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board ‘Jaina Temple’ which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōḍaṇḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishnavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōṇḍarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kānṇaḍa characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tāḍpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāṇa-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishṇu (Vīraṇārāyaṇa) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishṇu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhalingam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kalinga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187-188. The chief temple here is that of Mukhalingēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhalingam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhalingēśvara temple is plainly Buddhistic and excavations in and around Mukhalingam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhalingam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śāṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śāṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śāṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaiṣṇava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sanuidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihūṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archaeological Survey, has been informed of the Buddhist remains at Sālihūṇḍam and he has promised that he will personally inspect the site in question as early as possible.

TOURS OF THE ESTABLISHMENT.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917-18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919-20 printed at page 9 below.

THE YEAR'S WORK.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917-18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of *South-Indian Inscription Texts* now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhist. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Talaing inscriptions intimately connecting him with Rājendra-Chōla Kulōttunga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Talaing inscriptions, that Kulōttunga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

CONSERVATION.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuḍa banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gāṅga kings of Kalinga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anāgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyāishtha, Aṣṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gāṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājendra-Chōla. This Rājendra-Chōla has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājendra-Chōla II. Their son was Anantavarma-Chōdaganga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Sri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Profesor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuṣa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevely district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhimavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918-19 :—

Expenditure.

						RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	..	6,731	7	9
Permanent establishment	..	..	..	..	..	8,850	6	8
Temporary	..	..	..	..	..	2,215	11	1
Officer's travelling	..	..	..	..	..	845	14	0
Establishment travelling	..	..	..	..	..	2,174	12	0
Contingencies	..	..	..	..	..	6,133	7	8
Total						26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	Rs. 550 0 0	.. ..	.. ..	1 Set	Rs. 550 0 0	.. ..	.. ..	1 Set	Rs. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's look with one key ..	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	Value not known.
Tent articles (11 bundles)	1 Set	.. ..	.. ..	.. ..	1 Set	.. ..	.. ..	.. ..	1 Set	.. ..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	1	36 5 0	Vide G.O. No 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *South Arcot district*.—Chidambaram, Singavaram, Sembēdu, Avalūr, Dādāpuram, Markānam, Kandādu, Kūnimēdu, Ālattūr, Munṇūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district*.—Tirumālpādi, Maḍam and Āvūr.

III. *Bellary district*.—46 villages in the Harapanahalli taluk¹.

IV. *Chingleput district*.—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district*.—Lokkanahalli, Muḍigunḍam and Tagarapura.

VI. *Canjam district*.—Sālihunḍam.

VII. *Godavari district*.—Bhīnavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district*.—Nādeṇḍla, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district*.—Bezwaḍa, Śrīkākulam.

X. *Madura district*.—Madura, Tirupparaṅgunṇam, Tirumōhūr.

XI. *Salem district*.—Elavampatti, Kāṭṭuvēppilaippatti,* Ponnēri, Pulahalli and Bairamaṅgalam.

XII. *Tanjore district*.—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk².

XIII. *Tinnevely district*.—Six villages in the Ālaṅḡulam firka of the Tenkāśi taluk³.

XIV. *Trichinopoly district*.—Trichinopoly, Śrīraṅgam and Paluvūr.

XV. *French territory*.—Tribhuvani, Tirukkāñji.

¹ Hundred and fifty other villages were also visited but contained no inscriptions.

² Eighty-five other villages were also visited but contained no inscriptions.

³ Fifty-one do. do.

* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.</i>			
1	Adiguḍi	Trichinopoly .. .	Inscriptions in a Śiva temple.
2	Āyal	North Arcot .. .	Reported to contain inscriptions.
3	Ayyampalayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Godavari.
8	Dēsur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Ganapavaram	Kistna	Inscriptions in the Svayambhūta temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpaḍi	North Arcot	Contains many inscriptions.
15	Modamidipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Muduluru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlavaram).	Godavari	A Buddhist stupa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmaraja and Irnkalamma temples.
21	Natharāmeśvaram and Juthiga ..	Kistna	Reported to contain inscriptions.
22	Nīśankadurga	Chittoor	Do. do.
23	Paḷḷichchandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Pūḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumalkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Tāḍuvayī	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumalavāḍi	Trichinopoly	Contains many inscriptions.
33	Vasudēvapattanam	Ganjam	Buddhist images.
34	Veligonda	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpuram—Coimbatore.

Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevely district).	Nayaka ..	Vijayaranga-Chokkanatha-Nayaka, son of Ranga-Krishna-Muttuvirappa-Nayaka and grandson of Chokkanatha-Nayaka.	Saka 1617, Kollam 871, Adi 11, Sunday, Thursday, Anuham.	Tamil ..	....	..	Records sarvananya grants of Vagukulam, Sengulam, Avisagapperi, Arpananagulam, belonging to the north-east hamlet of Raja-raja-chaturvedimangalam, Iluppaikkurich-ohi, and others, made by a Pandya king in Saka 1408, corresponding to Kollam 661, Purattadi 20, ba. di. saytami, Tuesday, Mridu, Virupaksha, Krishnaraya and Viramanda, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinar-Narumpunkondaruliya-Tambirajar at Dakshinakasi alias Putajunasthala, in Mulli-nadu. Relates to the grants made in No. 1 above.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Records the gift of the village Sattivada in Erada-vishaya, to Ganapati-Nayaka, the grandson of Ganapati, a resident of the village Valtavuru in Kancheesam.
3	M.R. Ry. Chilukuri Narayana Rao Garu, M.A., L.R., Teacher, Chioacole (Ganjam district).	Eastern Ganga.	Vajrahasta III ..	Saka 97[1] Karkataka, Sukla-paksha Trayodashi, Sunday.	Sanskrit (in Nagari).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Pantulu and Chikuri Narayana Rao.	Records the gift of the village Vrilat-Kodila in Varahavartam, to Vasudevasarma of the Vata-gotra and Narayanasarma of the Kasyapa-gotra, who were residents of the village Kalipara. The king was crowned in Saka 992, on Jeshtha, Subhara, Ashtami, Simha-lagna, Thursday with Uttara-Phalguni.
4	Do.	Do.	Devendravarman Rajarajadeva, son of Vajrahasta III and Ananga-Mahadevi.	Saka 998, Chaitra, Vishu-Sankranti.	Do	Do.	Do.	States that the three villages Patugrama, Hondaravado and Morakini were together formed into a Vaishya-agrahara and granted to a certain Erapa-Nayaka, the son of Mafichi-Nayaka of the Vaishya caste.
5	Do.	Do.	Madhuka[m]aravadeva, son of Anantavarma.	526th year of the Ganga rule.	Do.	Do.	Do.	Registers the gift of the village of Sellada in the [Rajapuratani-vishaya, to Komarachandra, son of Nannipangu and grandson of Valjanapangu, a resident of Talagrama, for worship, offerings and lamps of the goddess Bhagavati of that (i.e., Sellada) village and for the repair of the temple.
6	Do.	Do	Anantavarman-Chodaganga-deva, son of Rajaraja and Rajasundari.	Saka 1006 ..	Do.	Do.	Do.	

A.—List of copper-plates examined during the year 1918-19—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R. Ry. Chilukuri Narayana Rao, Garu, M.A., L.R., Teacher, Chittoor (Ganjam district).	Eastern Ganga.	Devendra-varman, son of Rajendra-varman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Panthulu and Chilukuri Narayana Rao.	Records the gift of the village Virinika in the Pushkarini-vishaya to four brothers.
8	Do.	Do.	Anantavarmadeva, son of De[va]ndravarma.	Lunar eclipse.	Do.	Do.	Do.	Appears to record a gift of land in Kaptakavartani-vishaya.
9	The Collector of Nellore	....	....	....	Kannarese	Will be acquired for the Government Museum as 'Treasure Trove.'	Do.	States that the five hundred Svamis of Ayyavula granted as sarvamanya, the exemption of the tolls, sunka, magane and brane, on 50 packages on bullocks, buffaloes or asses to a certain Mali-Setti, for having constructed the temple of Gannepeshvara at Nelluripattapa surmanid Abhinava-Dvaravati and Chikri-Ayyavole.
10	Do.	....	....	Śaka 1225, Krodhi, Kartika, 6u. di. 10, Thursday.	Telugu	Do.	Do.	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyava-Setti for having killed Karapaka-la Kapi-Nayaka who had become a traitor to the samayas, by the merchants of the eighteenth samayas of all countries (residing) in Nandyala-sthala.
11	Do.	Kakatiya	Mahamandalesvara Rudradeva-Maharaja, ruling at Orungallu.	Śaka 1244, Dundubhi, Kartika, 6u. di. 6, Thursday.	Do.	Do.	Do.	Records a grant similar to the above by the same body of merchants to a certain Attana, son of Lohi-Setti for having killed Annanaraja and Singaraja the sunka-karappa (toll-accountants) of Cherunuru in Pedakapthidaga.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Krishnadeva-Maharaya	Śaka 1448, Vyaya, Visakha, 6u. di. Purnima.	Sanskrit (in Nagari).	Returned	Do.	Only the second and last plates of the set are available. Records a grant of the village Kondaivasali or Bhandara Pennuparti sur-named Krishnadeva-Maharayasamudra in Kapuru-suna which belonged to the Nelluruvajita in the Udayabhala-rajya to a number of Brahmins whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	GOIMBATORE DISTRICT, KOLLEGAL TALUK. On a slab set up near the Maraman temple at Tagarapuram.	Vijayanagara.	Krishnavarmma-Mahadhiraya [i.e., Krishnadeva-Maharaya].	Saka 1487, Bhava, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavuru to Somayya-deva Odeya, son of Balodrya of Moguru by Saluva-Govindaraja with the consent of his younger brother the Mahapradhana (prime minister) Saluva Timmarasa, under the orders of the king. The king is stated to be the son of Kajahari-Saluva Narasimhavarma-Maharaja, the lord of the Southern Ocean. The donee's grandfather Somesvaracharya, also called Mallikarjuna, was the guru of Virarudra, the lord of the town of Orun-gallu.
197	On a stone oil-mill set up in a field near the same village.	Hoyasala ..	Vij[ra]-Ballaladeva ..	Bhava, Srashthi, (Jyeshtha), ba. di. 9, Jivavara [i.e., Friday].	Do. ..	Gives the names of several persons that set up a undi-pillar and an oil-mill. On the reverse is given the name of Somappa the son of Ballaladeva (i.e., the king?).
198	On a slab lying by the side of the road from Kollegal to Mudigundam.	....	....	....	Tamil ..	Fragment. Refers to a tax-free dovedana, to the temple of ndisvaramudaiyar Pe[r]iyadeva-Nayaka (by a resident?) of Koljakk[al].
199	On a broken hero-stone lying near the Uttamaman temple at Lokkanahalli.	....	....	....	Kanarese ..	Records that a certain Kodunda knocked down his own head and died. Mention is made of a certain Rahanama and his wife Rajabe.
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Doramma in memory of his father Jalgevaio Basavayya who took the sanyasa and fulfilled the four vows.
201	BELLARY DISTRICT, HARAPANAHALLI TALUK. On a slab set up near the Anjaneyasvamin temple at Nandi-Bevuru.	Western Chalukya.	Trailokyama[lladeva]	Saka 978, Jaya, Uttarayana-Saranti, Sunday.	Do ..	Registers that while Trailokyamalla-Nolamba-Pallava-Pernanadi was ruling the Nolambavadi 32,000, Ballakunde [300] and Kodambali 1,000, the 120 mahajanas of Bechoburu, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Ashtopavasi-Bhala of Desiga-Gaga. The record mentions Jagadekamalla-Nolamba-Brahmadhiraja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Ashtopavasi-muni at Bahuru. A certain Virasundi-iddhanti is mentioned.
202	On a beam of the Kallavarasvamin temple in the same village.	....	....	Saka 1480, Kalayukti, Vaishakha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bavuru for lamps to the temple of Lakshminarayana of the same village. The gift was made for the merit of Bhikshavritti-Ayya by his agent Virapa-Odeya Immadi Odeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Margasira, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahajanas and others for the construction of a car to the temple of Basavappa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-mandapa of the Pampapativamin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hojagundhe, Morin-gere, and Rajana-Bennevaru, by the Mahamandacharya Khalesvaradeva, the rajaguru (the royal teacher) to the temmadis (Siva-worshippers). The donor is said to have propagated the new Pasupata-samaya and to have been the President of the 77 (?) (septahatari) sthanas and the chukravarti of the 7 oras samayas of Kogali 500.
205	On another pillar in the same temple.	Yadava ..	Yadavanarayana Bhujabala Pradha-Pratapachakravartin Vira-Ramaohan-dradeva.	10th year, Pramadhi, Phalguna su. Monday.	Do. ..	Records the gift of 18 gadyanas of money and 1 matter of land by the rajaguru Vabhena Yitavahi (i.e., Hitavahi ?) deva-Raneya to the 12 mahajananas of the agrahara of Byanpayaaheli for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front mandapa of the same temple.	....	Mahamandalesvara Vira-Pandysdeva, 'ruling at Uohohangi'.	Ivara	Do. ..	Damaged. Registers the gift of the village of Bennevaru to the temple of Virupaksha.
207	On another pillar in the same mandapa.	Hoyasala ..	Pratapachakravartin Vira-Ballaladeva ..	Pingala, amavasya, Monday.	Do. ..	Registers the gift of the tax indulgence, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttarakka-Heggade and Janayya-Heggade for offerings and for feeding Brahmanas in the temple of Virupakshadeva.
208	On the same slab	Do. ..	Yadavanarayana Pratapachakravartin Vira-Narasimhadeva.	Chitrabhaga, Bhadradeva, badi, ashtami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahajananas in the temple of Virupakshadeva at Banavaru, by Giripayya Piriyappa, the keeper (ugrani) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitragbhaga, Bhadradeva, amavasya, Monday.	Do. ..	Seems to record a gift to the temple of Virupaksha at Bennevaru by the members of the district assembly (mahanaidu) among whom were heggades and samantas.
210	On a slab set up in the same temple.	Western Chalukya.	Pratapachakravartin Jagadekamalladeva	11th year, Sukla Chaitra, Monday, amavasya, Monday, Uttarayana-sankranti.	Kanarese (prose and verse).	Records that the Mahamandalesvara Jagadekaralla Vira-Pandysdeva, ruling the Nopambavadi 32,000 from his capital Uohohangi, granted a vritti to the 12 Brahmanas of the brahmapuri (Brahman village) of Bennevaru, to the ascetics, &c., of the temple of Svayambhudeva at the village, while over the Koturu 12 and Kogali 500, the Mahamandalesvara Nachidevarasa, lord of Banavasi was ruling from Koturu. Mentions in succession the Abhinava-Pasupata teachers Lakulisa, Vidyarasi-Pandita, Dharmarasi-Pandita and Chandrasegi the contemporary of the donor.
211	On a pillar lying near the Kalleg-varasvamin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadekamalladeva	7th year, Baktakshi, Prathamam Sra-vapa, Purnima, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a matha by a chief of Bada to the temple of Nopambesvaradeva (i.e., Nopambesvara or Nolumbesvara) at Harihara-kshetra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Saka 1[0?] 96, Jaya, Prathamashada, Sravana, Purnima, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Nopambachakravarti.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kallēvaraśvāmin temple at Kuruvatti.	Western Chalukya.	Tribhuvanamalladeva	Ch. Vik. 24, Pramadhi, Jeshva, su. Paurṇamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and income and for feeding ascetics in the temple of Abhinava-Someśvara by two hundred great men of the village and Kalidasa, its chief. The village belonged to the Bennevēru 12 which was ruled by Surēśvara-Pāṇḍita-dēva. Lakṣmīśvara-Pāṇḍita whose santāna, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikarjunaśvāmin temple in the same village.	Do.	Tribhuvanamalladeva, 'ruling at the capital Kalyāṇapura.'	Ch. Vik. 29, Taraṇa, Vaiśākha, su. tadige, Sunday.	Kanarese ..	States that the mahājānas of the 'grahara Candrādityana-Holalu, having complained to the emperor (obakravarti) that Mannaya-Boppaya who captured Holalu was plundering all properties and killing the Brahmanas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should accede from the government of Holalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevēru 12, Nirugunda 2, Hadāg-gili, Maṇḍole, Bidirabūḷi, Haharūru, Honravati, Kuruvati and Beḷgoli and drank water at the temple of 'Tri-purāṇakadeva.
215	On a beam in the same temple	Gutta ..	Mahamalladeśvara Vikramadityadeva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do. ..	Record that, while the chief was governing the Beluhuge 70 and Bennevēru 12, his minister (pradhana) Saaga-Dandayaka, on the sanction of the Mahamalladeśvara Vijaya-Pāṇḍyārāsa, renewed, in the presence of the mahājānas of Kuruvati and Bācharasa of Bennevēru, the grant of 70 muttar of lands originally made to the temple of Abavumalladeśvara by the elder (hirya) Vikramaditya.
216	On the same beam .. ..	.. ..	....	....	Kanarese (prose and verse).	States that the five hundred śvamis of Ayyavale, the nānāśāstis, the śāstis, etc., having assembled as mahā-nāḍu at Kuruvati granted the Hejjuṅka tax to Lokabharana-Muni for the worship of the god Abavumalladeśvara.
217	Do.	Hoysala ..	Pratāpachakravartin Vira-Balladeva, 'residing at his palace at Bagūl.'	Śaka 1117, Ananda, Chaitra, su. Pāṇḍi-va (pratibāva), Friday.	Do. ..	Gift, by the king, of the village Badajand Mukkurabhe in Bennevēru 12, to Lokabharana-Munindra, for repairs, offerings and festivals to the temple of Abavumalladeśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanāyasa Vira-Balladeva.	....	Do. ..	Gift of the village Bada and of lands in Bennevēru 12, for repairs to the temple of Abavumalladeśvara, by the Mahamalladeśvara Vira-Ganadeva, the subordinate of the king. The donor is described as the lord of Dvāravati and the moon of the Yadava family.
219	On another beam .. ..	.. ..	..	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Abavumalladeśvara, by two settis.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoyasla ..	Yadavanarayana Vira-Ballaladeva.	15th year, Krodha- na, Jeshtha Paur- nami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rajaguru Lokabharapadeva for offerings to the temple of Abayamalladeva at Hiriya- Kuruvatti surnamed Dakshina-Varamasi by I-bandari Sova- rasa, the mahapradhana of the chief queen, I'adumaladevi. The mahapradhana was in charge of the Guttolala-nadu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
221	On the same wall	Do. ..	Do.	7th year, Pingala, Jeshtha, su. Purnami, Monday, Lunar eclipse, Vyatpata sankramana.	Do. ..	Registers the gift of taxes on looms, artisans and oil-mills, for lamp and incense to the same temple, by the Maha- pradhanas - Uttarakka-Heggude and Mahadeva-Danna- yaka of Arayyake and the Heggude Jannayn. The conco is the rajaguru Lokabharapadeva.
222	On a slab set up in the courtyard of the Anjanayavamin temple at Haluvagalu.	..	....	Saka Solha- krit. Asvija, su di. 15, Wednesday.	Do. ..	Damaged. Seems to register the terms of a lease (cow) in respect of a shop built at Haluvagilu. Mentions Mahana- yakacharya Basavupja-Nayaka of Laguli and his mother Nichchava (Nichhavva).
223	On another slab set up in the same place.	..	....	Saka 13 [11]. Vibha- va, Jeshtha, su. di. 1, Friday.	Do. ..	Registers the setting up of a Nanni-pillar in the sante-pete (unsrket place) at Haluvagilu by the Airole [setig] and the mummuri-dandas of the several places like Hasinavati, Holckere, Harthara, Bada, Hemavati, Karnapura, Bohuru, Havina-Hadgali, Holulu in the Landu-nadu.
224	On slab set up in the Kallavara- evamin temple in the same village.	Yadava ..	Pratapachakravartin Ramachandraraya ..	Saka 120 [4], Chitrabhanu, Vaisakha, su. di. 14, Monday, Svati, Vyatpata- yoga.	Do. ..	Registers grant of land to the sthanika Jegarasi, for repairs and offering to the temple of Svayambhu-Kali- natha at Haluvagilu, by Vasadeva, the chief of the village, under orders of Harideva who was the adrikari of Pandi-nadu and a subordinate of the commander-in- chief and Mahapradhana Kannaradeva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratapachakravartin Ramachandradeva ..	14th year, Sarvajit [Asvija], Monday.	Do. ..	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Saka 1253, Pari- dhavi (wrong) Magha, su. di. 6.	Do. ..	Gift of land by two individuals of Teligi-Duggati-nadu to a charanti (jangama disciple). Mentions the towns Kalburigi, Nagava and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Hari- hardeva-raavamin temple in the same village.	Western Chalukya.	Jagadekamalladeva ..	Saka 959, Pramadi, Uttarayana - San- kranti.	Do ..	Damaged. Records a gift of land to a gauda at Teligi situated in Bikkiga 70, by Jagadekamalla-Nolamba- Pallava-Permanadi ruling the Nolantavadi 32,000, Kogali 500, Ballakunde 300, Kaiviti 30 and Paravi 70.
229	On a slab set up near the Ivara temple at Duggavatti.	Uo.	Tribhuvanamalladeva ..	Saka 1049, Para- bhava, Pushya, su. Padiava, Sun- day, Uttarayana- Sankramana.	Do. ..	Registers gift of land and an oil-mill for a lamp and of tax on account for offerings to the god Mahadeva by Bammadeva-Nayaka, by the chief of Duggati in Bikkiga 70 near Kogali 500, Maha-Vaddavavahari Nambigami- setti and others. Also registers gift of money for a lamp by the Mahapradhana Ravasi Indirana-Batayya, the officer in charge of the land-tax and the Mahapradhana, Dandanayaka Chodhaduru, the officer in charge of the hejjuuka tax, in Kadambalige 1,000 and Kogali 600.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Išvara temple at Tumbigere.	Western Chalukya.	....	..	Kanarese	Registers that while Jagadekamalla-Nirmadi-Nolamba-Pallava-Permanadi was ruling the Kogali 500, [Ballakundi 300] and Karivadi 30 from his residence at Gantati, his subordinate Chandimayya-Nayaka granted lands for offerings to the temple of Mahadeva at Tumbigere in Bikkiga 70 and to the asetics of a matha in the same place. At the end is another inscription dated in the 6th year of the Chalukya Vikrama era, Durmati, Uttarayana-Satkranti, recording a monthly grant of 1 peru (bundle) of betel leaf for a lamp to the same deity by Chatayya-Nayaka, son of (Ugguriya Machiseti in charge of the pannaya tax, Dandanayaka Melamayya and Nambiyappa.
231	On a hero-stone set up near the same temple.	..	....	Kalayukti Śravaṇa, ba. di. 1, Wednesday.	Do.	Records that this hero-hand (virgai) was granted in memory of the death of a certain Kurula by Sankarasa, an officer of the Mahapradhana and Sarvadhikari Kalidevarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Ajjanē-yasvamin temple at Ragimasaḷavāḍa.	....	....	Śaka 1649, Pīlavaṇga, Pīlagaṇa, śa. di. 5, [Ch. Vik.] 10, Krodhi, . . . [Vya]ḷipata.	Do.	Damaged. Mentions the Mahanayakaacharya Bagali Basavappa-Nayaka.
233	On a slab set up in the ruined Basavēvara temple in the same village.	Western Chalukya.	Tribhuvanamallaḍa	..	Do.	Damaged and mutilated. Mentions the Mahamandaleśvara Tribhuvanamalla-Pandyaḍa, 'Lord of Kuluvipura' who was ruling Nolambavāḍi 32,000 and Gangavāḍi 96,000.
234	On a slab set up near the Išvara temple in the same village.	Do.	Bhulokamallaḍa	..	Do.	Registers the grant, of two panas per month out of the vāḍavāḷa tax and out of the pannaya tax in Mosalevāḍi to the god Kṛtābhūṣaṇa-Vinayaka by Hergade Vujibhatayya under the orders of the Mahapradhana Indarāna-Bhatayya in charge of the vāḍavāḷa tax and land-tax of the Nolambavāḍi 32,000 as the subordinate of the Mahapradhana and Kannada-sandhivigrahi Bboga-Bhatayya who was enjoying the vāḍavāḷa (tax) of the 7½ laḷ (country) and Banarasa 12,000. Registers also grant of money by the Mahadandanyaka Cholaḍaḍa, the lord of the Nolambavāḍi 32,000 and by the members of the Vira-Baṇaḍa sūt to the same temple.
235	On a slab set up near the Kallēva-yasvamin temple at Satturu.	Do.	Traḷḷikyanamallaḍa	..	Do.	Records that, while Jagadekamalla-Nanni-Nolamba-Pallava-Permanadi was ruling the Kogali 500, Kadambajike 1,000, Ballakunde 300 and Kaneyakalu 300, Sōvimaṇṇa, the chief of Satturu and Kuppārasa of the Yadava family, belonging to Masavāḍi 140 granted land for a lamp to the temple of Mahadeva at Satturu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓236	On a slab set up near the ruined Manḍi-mēṭha at Kanchikere.	[Western Chalukya.]	....	Śaka 988, Pramādi, Vaiśakha, Saṅkrānti.	Kanarese	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bāhimayya was ruling Gāuchikere under Jagadekamalla-Manniya-Nolamba-Pallava-Perumana[dī], the overlord of Kōgaḷi 500 and Kadambāḷi 1,000.
✓237	On a slab set up near the Kallēśvara temple at Alagallavāḍa.	....	Vijaya-Pāṇḍyaḍeva	Śaka 1092, Virōḍhi	Do.	Damaged. Mentions the king's fondatory Perumādī-Daṇḍanāḷa, the latter's subordinate Pergeḷe Paṣiyappa and Barināḍeva.
238	On a broken slab set up near the same temple.	....	....	Bhava, [Jyēṣṭha], Uttatāyana-Saṅkrānti.	Do.	Damaged. Registers gift of a garden to the villagers of Aragilvāḍa by the Mahāmapāḍēśvara Vira-Pāṇḍyaḍeva, ruling the Nōmambavāḍi 32,000 and his queen Vijayadevi.
✓239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit, Vaiśakha, bh. di. 7, [Sunday?].	Do.	Records the death of Haripi-Sekki, brother of Baṅgaḷa-Singayya of Hoḷakkoḍi in a fight during the capture of Aragilvāḍa.
✓240	On a broken slab set up near the Mellikarjunaśvamin temple at Kunchuru.	....	....	śa. aṣṭami, Sunday, Uttarayana-Saṅkrānti.	Do.	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattanuru by Vira-Pāṇḍyaḍeva and Vijayadevi.
241	On another slab in the same place	Western Chalukya.	Tribhuvanamalladeva]	....	Do.	Mutilated and incomplete. Mentions the Mahāmapāḍēśvara Tribhuvanamalla-[Vira-Pāṇḍya].
242	On a pillar in the same temple	Yadava	Pratāpachakravartin Vira-Ramachandraraya.	15th year, Sarvajit, Śravana, śa. di. 16, Monday.	Do.	Registers grant of a śrōtra to Kallēya-jyā Haripa-jyā for offerings to the temple of Mallikarjuna at Mattavūru by the sarvadhikari Jakkarasa under the orders of Liṅga-deva-Raneya, son of Jajjigideva.
243	On a pillar in the Añjanēśvamin temple in the same village.	Do.	Do	10th year, Pramādi, Aṣāḍa, bh. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhū.Kallēśvathadeva, by the Mahāmapāḍēśvara Manneya Naḍbi-devarasa of Halavāḷu and Malliya, the chief of Kōchōṭuru.
✓244	On a broken slab set up near the Kallēśvarasvamin temple in the same village.	Western Chalukya.	Tribhuvanamalladeva	....	Do.	Mutilated and incomplete. Mentions the Mahāmapāḍēśvara Tribhuvanamalla-Pāṇḍyaḍeva and his subordinate Jruṅgarasa of Kōichēpura.
✓245	On a slab set up near the Kallēśvarasvamin temple at Yarbāḷu.	Do.	Do.	Ch. Vik. 47, Śubhā-kṛit, [Pu]ṣya, śa. di. 7, Saturday, Uttarayana-Saṅkrānti, Vyatipāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahadeva at Erambalura by Maḍhabōva and Singabōva, while the Mahāmapāḍēśvara Tribhuvanamalla-Pāṇḍyaḍeva was ruling the Nōlambavāḍi 32,000.
✓246	On a hero-stone set up near the Kallēśvarasvamin temple at Nit-turu.	....	....	....	Do.	Records that the hero-stone was set up by Kallōja in memory of his father, Maṣṇōja, the carpenter of Nacharasa of Halavāḷu who died in the battle of Kadirimīḍi.
✓247	On a hero-stone set up in the Isvara temple at Kadati.	Yadava	Praudhapratāpachakravartin Vira-Ramachandradeva.	[12]th year, Chitra-bhānu, Vaiśakha, bh. di. 2 Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do.	Vira-Ramachandraraya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahāmapāḍēśvara Goḍati Chatṭarsa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka * 22, Śaivara	Kanarese	Damaged and mutilated. Registers grant of land to a matha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyāśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	..	Śaka 984, Vaiśākha, 4u. [pañcami], [Sun] day.	Do.	Damaged. Records gift of lands to Śaivismayya-Nayaka, chief of Gundigavatti in Bikkiga 70 for the requirements of the temple of Aditya.
251	On a nandi-pillar lying near the Muktesvara temple at Gundagatti.	....	....	Śaka 985, Śolhakti, Pausya, 6u. di. 2, Sunday, Uttarayana-Sakhranti.	Do.	Much damaged. Seems to register a gift of land by Chettyaya-Nayaka.
252	On a broken slab lying near the Śaivara temple in the same village.	Western (Chalukya).	Jagadekamalladeva ..	....	Do.	Mutilated. Mentions the Mahamandalesvara Vira-Paṇḍya-deva who was ruling the Nopambavadi 32,000.
253	On a slab set up near the Bhagyaśvara temple at Talavagali, hamlet of Gundagatti.	Do.	Do. ..	Śaka 955, Iḥava, Pausya, 4u. di. 1, Wednesday, Uttarayana-Sakhranti.	Do.	Registers gift of land for offerings and other requirements to the temple of Bhogēśvara at Talavge in Bikkiga 70 which was a district of Kōgali 600, by Jagadekamalla [Udayadityadeva-Nolamba-Pallava-Permanadi, who was ruling the Nolambavadi 32,000, Kadambajige 1,000, Kōgali 600, Ballakunde 300, Harsge 70 and Karividi 30. Records that the śthanika of the temple of Bhogēśvara having died, Chikka-Gaṇḍa, Nema-Gaṇḍa, the sixty tenants and others appointed another man in his place.
254	On the same slab .. ..	....	....	Śrīmaṅkha, Chaitra, 4u. di. 8, Monday.	Do.	Damaged. Mentions Basavaya-Nayaka.
255	On a slab set up in the backyard of a house at Kallihalli.	....	....	Kharu, Āśvija 4u. di. 10.	Do.	Registers gift of land to Vinayachandradeva, disciple of Nemichandra-Bavṇa of the Postuka-gaḇobha, Deṇḡ-gana and Mṇa-saṅga by the Mahāmandalēśvara Bhairavade-varasa, the gaṇḍa and others, for offerings, etc., to the Jina temple at Mosāḷavada which was repaired by Kēśava-Paṇḍita, son of Savamita-Paṇḍita, the prime-minister of the Mahāmandalēśvara Śaḷaveya Tikamadeva Rāṇeya.
256	On a slab set up on the site of a ruined matha at Mannera-Masalayāda.	Yadava ..	Pratāpaśakhravartin Vira-Ramachandradeva.	Śaka 1219, Hema-nambi (Hēvilambidi) Margaśira, 4u. di. 5, Thursday.	Do.	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mḷasthanadeva by the Mahāmandalēśvara Vikramadityarasa in charge of Mosāḷavada 12, Hoggade Aiohara and others while the Mahāmandalēśvara Vijaya-Paṇḍyadeva was ruling Kōgali 600 and Nopambavadi 32,000. The record is dated in the 4th year corresponding to Śolhakti, Jeshṭha, Pṇṇime and the lunar eclipse of Rāyanarāyaṇa Ahavamalladeva of the Kallachuri family.
257	On a slab set up in the Kallēśvara-svamin temple in the same village.	Western Chalukya.	Jagadekamalladeva, ruling from Kalyana.	....	Do.	Records that Ayyasa-Bhivajigarasa, Mara-Gavunda and others granted lands in the presence of Gurudeva who was ruling that village, to the same temple of Kalideva at Mosāḷavadi in Kōgali 600, while Nolauba-Pallava-Permanadi was ruling the [Kōgali] 600, Kadambajige 1,000 and Ballakunde 300.
258	On a slab set up near the same temple.	Do.	Jagadekamalladeva ..	Śaka 958, Iḥava, Kārtika, 4u. di. 1, Sunday, Solar eclipse.	Do.	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓259	On a hero-stone set up near the Kallesvarasvamin temple at Basarakodu, hamlet of Sivalinganaiahalli tank bund at Hagaranuru.	Vijayana- nagara.	Bukkaraya	Śaka 1295, Prathama- vi, Prathamapada, bc. Bhadrapada, bc. di. 12. Śaka [14] 69, Prathama- varga, Kartika, śu. di. 2, Wednesday. Śaka 1132, Śukla, Jyēṣṭha, śu. di. 6, Sunday.	Kannarese ..	Mutilated and damaged. Mentions Kocharideva.
✓260	On a slab set up in a field near the tank bund at Hagaranuru.	Do.	Sadasivaraya-Maharaya	Śaka [14] 69, Prathama- varga, Kartika, śu. di. 2, Wednesday.	Do. ..	Registers gift of the village Amara [gera] in Kōṭṭoru-sime to a native of Mayilāra, by Chemma-Nayaka, son of Tammara-Nayaka for the merit of Kriṣṇapa-Nayaka, son of Bayappa-Nayaka. Highly damaged.
✓261	On a hero-stone set up in the courtyard of the Ramalingasvamin temple at Chigateri.	Hoyasala ..	Pratapachakravartin Viraballaladeva ..	Śaka 1132, Śukla, Jyēṣṭha, śu. di. 6, Sunday.	Do. ..	Records gift of a part of the village of Kalahalli by Rāpoji-Nayaka for the merit of the king.
✓262	On a slab set up near the Kallesvarasvamin temple at Musuvana-Kalahalli.	Vijayana- nagara.	Acbyuta .. ..	.. ..	Do. ..	Records gift of land to the shrine of the goddess Honnali at Alebēru by Kriṣṇappa-Nayaka, son of Basappa-Nayaka, a close acquaintance of the king.
✓263	On a slab set up in the Honnattiyamma temple at Alaburu.	....	Kriṣṇadevaraya	Rahudhanya, Aśvija, ba. dasami, Monday.	Do. ..	Registers the grant in the presence of Vamadova-Papḍita, the disciple of Kallesvara-Panditadeva, of lands for worship and offerings to the temple of Swayambhu-Mulashana by the 84 mahajanas of Alaburu while the mahamandalesvara Nachidevarasa, the subordinate of the Mahamandalesvara Pratapa-Jagadekamulla-Pandya-deva who was ruling the Nollambavadi 32,000, was in charge of Kōgali 500.
✓264	On a slab set up near the Ramalingasvamin temple in the same village.	Western Chalukya.	Pratapachakravartin Jagadekamalladeva, 'ruling from Kalyanapura.'	10th year, Prathama- varga, Pausya, śu. di. 4, Thursday, Uttarayana-Sankranti, Vyatipada.	Do. ..	Highly damaged. Mentions Basappa-Nayaka.
✓265	On a stone lying in a field to the north of the village of Malduru.	Vijayana- nagara.	Virapratapa Maharaya.	Śaka 1086, Magha, śu. pañchami.	Do. ..	Much damaged.
266	On a hero-stone set up in the courtyard of the Javara temple in the same village.	....	....	....	Do. ..	Records the remission of taxes on the barbers of Maiduru in Kōṭṭuru-sime.
✓267	On a slab set up on a vacant site in the same village.	Vijayana- nagara.	Virapratapa Sadasiva-Mallabala	Śaka 1466, [Pravēṣṭha, śu. di. 1, Monday, solar eclipse	Do. ..	Records that the image of Kunaravamin was consecrated by Yarapa-gauda, the gauda of Nuttage, for the prosperity of his family.
✓268	On a pedestal of the god in the Kumarasvamin temple at Nuttigi.	....	....	....	Do. ..	The slab is highly worn out. Registers a gift of land for the maintenance of a water-shed at Nuttage in Nuttage 30, a subdivision of Kōgali 500 by the chief Bappaya of the village.
269	On a slab set up in the same temple.	Hoyasala ..	Pratapachakravartin Viraballaladeva ..	Śaka 1136, Bhava, Vaiśākha, śu. di. 1, Monday, solar eclipse	Do. ..	Much damaged. Mentions a certain Kriṣṇapa-Nayaka.
✓270	On a slab set up near the Ajñeysavamin temple in the same village.	Vijayana- nagara.	Sadasivadeva-Maharaya, 'ruling from Vidyana-gara.'	Śaka 1476, Paridhāvi, Kartika	Do. ..	Refers to the victorious death of Maleyya, son of Mududara Nannige, son of Yelaya-Pallava of Nollambavadi, while the Mahāsavanta, Bijja[la] was ruling the Kōgali 500 and Masiyavadi 140.
✓271	On a hero-stone set up in a field to the west of the village of Kadabagere.	Rashtrakuta.	Nityavaraha	Śaka 844, Chitra- bhau.	Do. ..	

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rashtrakuta	Nityavaraha	Saka 844, Chitrabhannu.	Kanarese	Much damaged.
273	On a slab set up in a field to the north of Kasavanahalli. hamlet of Kadabagere.	Vijayanagara.	Virapratapa Vira-Venkatapati-Mahadevaraya.	Saka 1681, Vikari, Phalguna, su. di. 3, Friday.	Do. ..	Records gift of land by Baguli Basavappa-Nayaka to Shukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at Arasikere.	Do. ..	Virapratapa Ramadevaraya	Saka 1683, Plava, Margesira, su. di. 5, Saturday.	Do. ..	Registers gift of land by Baguli Basavappa-Nayaka to Basavayya, son of Sira-Mallappa and grandson of [Sa]-nita-Ravuta of Arasikere-Muttige.
275	On a slab set up in the Anjaneya swamin' temple at Nichchavvanahalli.	..	....	Saka 1650, Saumya, Jashita, su. di. 6.	Do. ..	Registers gift of the village Nicholapur by the Mahanayakacharya Bagali Basavappa-Nayaka to Subetar Lingappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varahas to 8,000 varahas by obtaining the consent of Abdul Nabikhan for building Hosapete and causing the reduction of the rent to 6,000 varahas.
276	On a slab set up near the Asjaneya-swamin temple at Hosakote.	..	....	Saka 1434, Prajopatti, Pushya, ba. di. 30, Amavasya.	Do. ..	Records the gift of the agrahara of Bukkasagara to Chennarasaiya, son of Vilhurasaiya, the sthanika of the temple of Hariharadava, by Haridasa-Rahutta, son of Ramappa-Rahutta, the chief of the Toraga[ra] fort.
277	On a slab set up in the court-yard of the Isvara temple at Gudihalli, hamlet of Hosakote.	Western Chalukya	Tribhuvanamalla-deva	Ch. Vik. 86, Khura, Pushya, su. di. 11, Sunday, Uttarayana-Sankranti	Do. ..	Registers grant of lands by the Mahasavanta, Singarasa, the son of Kamuripa and Chayabbe, ruling Kunigal 800 while 'Iribhuvanamalla-Pandya was in charge of the Nolambavadi 32,000 for offerings, etc., to the temple of Nolambesvara, for ascetics and for education. The donor's grandfather was Marasirha and the grant was made in the presence of Varasvara-Pandita a disciple of Vama-sakti-Pandita whose preceptor was Divyasakti-Pandita.
278	On another slab in the same place..	Do.	Tritilokyamalladeva	Saka 987, Visavasa, Pushya, su. di. 11, Monday, Uttarayana-Sankranti	Do. ..	Registers grant of the village of Kadakola in the district of Murtage 30 in Kogali 500 by Bijjaladeva, for worship, offerings, etc., to the temple of Nolambesvara at Arasiyakeri, for feeding ascetics and for education, while Vishnavardhana-Maharaja-Vijayadityadeva, ruling Kadambaji 1,000, Kogali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalla-deva	Ch. Vik. 37, Nandana, Pushya, su. di. 11, Monday, Uttarayana-Sankranti, Vyatipata.	Do. ..	Records the gift of the tax called vadgaravula and two gardens, made in the presence of Varasvara-Pandita, for festivals and offerings to the temple of Nolambesvara at Arisiyakeri in Murtage 30 a subdivision of Kogali 500. States that the mahasamantadhipati Anantapallaya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahapradhana Madirajasa was in charge of Panavase 12,000, Halseiga 12,000 and Nolambavadi 32,000 and the latter's subordinate the Dandanayaka Jayamarasa was managing Nolambavadi 32,000 and that Chamundamayya-Nayaka was, under the orders of the last, in charge of Kadambalike 1,000 and Kogali 500.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front mandapa of the same temple.	Vijayanagara	Krishnaraya-Maharaya	Saka 1449, Sarvajit, Śravanā, Śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Radgadasa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nagarnasa who was governing the Kotturu-śime and was the agent of Rayasta Narayappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nopahana-Arasikere in Kotturu-śime. Gift of land for offerings and lamps to the temple of Kalideva at Kuchegola in Uchohangi 30, by Pallava-savanta of Asagodu, a subordinate of the mahapradhana Ammarpa-Dannayaka.
281	On a slab lying in a field to the south of Anijigere.	Hoysala	Vira-Narsimhabadeva, 'who established the Chōlakingdom.'	Saka 1146, Chitrabhannu, Pūbaya, bs. aṣṭami, Monday, Uttarayanā-Sankramana, Vyatipāta.	Do. ..	
282	On a slab set up near the Isvara temple at Srinivasapura hamlet of the same village.	Western Chalukya	Pratapachakravartin Jagadekamalladeva	[Pramadi], Kartika, Amavāsa, Monday, Solar eclipse. Saka 1341, Vikari, Kartika Śu. di. [1], Sunday ..	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Arisvara at Kuchegola by Jagadekamalla-Vira-Pandyaśiva.
283	On a slab set up near the Anjanēvasvamin temple at Bajabavana halli.	Vijayanagara	Vicpratapa Devaraya-Maharaya, 'ruling at Vijayanagara.'	Saka 1341, Vikari, Kartika Śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyappa, son of Lakṣappa gave rent-free lands to Singanna, son of Viṭharsu and others for having constructed a tank and founded a village called Hariyasaṃudra to the east of Nopahana-Arasikere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of Uchohangidurga.	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchohangi and the death of Madava who is said to be of the Yadava family and the mahasaṃanta of Ballaha. Kañchupuri is mentioned.
285	On the pedestal of a <i>dhevajastambha</i> to the north of the same village.	..	....	Saka 1630, Sarvadhari, Śravana, Śu. di.	Do. ..	States that Sureśya Hirayappa of Tanbarahalli set up this lamp-pillar to the goddess Uchohangamma.
286	On a slab set up near the Tavakadeśvarasvamin temple in the same village.	Western Chalukya.	Trailokyamalladeva	Saka 986, Krodhi, Chaitra, Paurṇimā, Sunday.	Do. ..	Records a grant of land and tank in Uchohangi fort made by Bijaladeva in the presence of Kagesvara-Pandita to the temple of Gaḷagēśvara while Vishnuvardhana-Maharaja-Vijayadityadeva was ruling Nolambavadi 32,000. Accounts for the origins of the four names Meghanātha, Kanakagiri, Uttunḡaparvata and Uchohangi by which the last mentioned place was called in the Kṛti, Trēta, Dvāpara and Kaliyuga respectively.
287	On a slab set up near the Keslavarasvamin temple at Ramaghatta.	Do. ..	Tribhuvanamalladeva	Ch. Vik. 48, Śubhākrit, Uttarayanā-Sankranti.	Do. ..	Much damaged. Registers grant of land to the temple at Ramaghatta by the Mahānandāśvara Tribhuvanamalladeva. Rāya-Pandyaśiva came at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmeśvara at Trikutā. Also registers grant of money for a lamp by the Mahānandāśvara Chaitāra and others.
288	On a slab set up near the Anjanēvasvamin temple at Chatnahalli.	Vijayanagara.	Vicpratapa Krishnaraya-Maharaya ..	Saka 1446, Svabhannu, Kartika, Śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tungabhadra for the merit of the king, of the village of Chatnahalli situated in the Uchūṅgi-vēṅge which was a <i>adyanaka</i> of Visana-rāvutta, son of Murari-rāvutta to Narayana-Bhatta, son of Devaru-Bhatta.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kallēvaravamin temple in the same village.	Western Chalukya.	Pratapachakravartin Jagadekamalladeva.	9th Year, Kaba-ya, Jashtha, 8u. di. 18, Monday, Lunar eclipse, Vishu Sakramasa.	Kanarese	Refers to the construction of an old agrahara, tank and the temple of Hoyyavara and registers a gift of land made in the presence of the Siwa-Brahmin Uyyakonda-Bhatta of Pulpalluru for bath, offerings, <i>poetira</i> festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the <i>Dandagaka</i> Gajaya-Raya-Pandya-deva, who was ruling over the Uchchahangi-nadu for his own merit and that of Jagadekamalla-Vira-Pandya-deva ruling Nolembavadi 32,000. Records also a grant of land for feeding Brahmanas in a <i>majha</i> for the merit of Raya-Pandya-deva and Sovaladevi.
290	On a slab set up near the Kallēvaravamin temple at Panabagatta.	Do.	Trailokyamalladeva	Saka 974, Nandana, Pashya, 8u. di. 1, Thursday, Uttarayana-Sankranti.	Do.	Registers gift of land for offerings to the temple of Mahadeva at Hosagere by Nalamba-Mahadevi, wife of Trailokyamallan-Iriva-Nolamba-Pallava-Perumavadi-Narasimghadeva.
291	On a slab set up near the Kallēvaravamin temple at Nandikamba, hamlet of the same village.	Do.	Do.	Saka 974, Nandana, Magha, Amavasya, Sunday, Uttarayana-Sankranti.	Do.	Records grant of the village of Pulitayaghatta made in the presence of Sōmēvara-Pandita, to the temple of Kadambadevara, by Kāṭya Napatyarasa, ruling the Kadambaligo 1,000 and born in the family of Maybraverman.
292	(In a slab set up in the tank-bed at Hire-Meggalageri.	Do.	[Trailokya]malladeva	Saka 981, Vikar], Śravana, Ponnime, Lunar eclipse, Vishu-Sankranti.	Do.	Damaged. Gift of land to the temple of Srayambhu-Ka[ji]-deva, at Megnagere by the Mahamandalevara Singapadeva, who was ruling over Uchchahangi 30.
293	On the same slab	Do	Trailokya]malladeva]	Saka 978]3, Pava, Jashtha, Amavasya, Sunday, Solar eclipse.	Do.	Gift of land to the temple of Srayambhu-Kalidevasvami at Megnagere situated in Kadambalike 1,000, by Perge-de-Dandana-yaka and Kaimayya-Dandana-yaka.
294	On another slab in the same place .	Do	Jagadekamalladeva ..	Saka 943, Durmati	Do.	Damaged. Mentions the Mahasamantadhipati Dandana-yaka Polamaya. Below this is a damaged record which mentions the king and the Saka year 956, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab .. ..	....	....	Saka 976, Vijaya, Aashtha, 8u. di. 3, Sunday.	Do.	Records a gift of land to the temple of Srayambhudeva at Megnagere by Jagadekamalla-Nolamba-Brahmadhi-[raya].
296	On a slab set up near the Basavē-varavamin temple in the same village.	....	....	Khara, Chaitra, 8u. bidige, Thursday.	Do.	Damaged. Records that while the Mahamandalevara Vijaya-Pandya-deva the younger brother of Vira-Pandya and the son of Raya-Pandya by his queen Sōmadevi was ruling over the Nolembavadi 32,000 from his residence at Uchchahangi, his subordinate Govindadeva-Dandana-yaka made a grant of land to the temple at Megana [geri]. Vijaya-Pandya's chief minister was Vanavannuvēnda of Velaiyamalakam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Sankaralingasvamin temple at Siratthahalli.	Kashtrakuta(?)	Vallabha(?)	Śaka 8 * ..	Kanarese ..	Damaged. Seems to state that Ayyappa was ruling Masavadi and Kogali.
298	On a slab set up in the same place	Western Chalukya	Trailokyamalladeva	Śaka 970, Sarva-dhara, Magha, 8u. di. 5. Sunday, Uttarayana-Sankranti.	Do.	Records that while Narsinghadēva was ruling the Kogali 500, Kadamatāpge 1,000, Balakunde 300 and Sindavadi 1,000, Nanniyā Putabbarasi, Kōkarasa and the 120 mahājanas of Sirivelji granted in the presence of Vidyandhī-Pāṇḍita, disciple of Tejōndhī-Pāṇḍita, land to the temple of Sankharadēva in that village.
299	On another slab set up in the same place.	....	....	Fuhann ..	Do.	Incomplete. Records that Aimmadi-Nolamba was ruling Kogali and Kadambali countries.
300	On a slab set up near the Lingalaya well in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpāda, 8u. di. 15.	Do.	Registers the construction of the Lingalaya well by Bayakara Ramappa for the merit of his son Lingal-ayya.
301	On the same slab ..	..	....	Śaka 1461, Vikari, Nabha.	Sanskrit and Kanarese.	Gives the genealogy of Ramayamantri who obtained the government of the Konda vidya country from Aohyutade-varaya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gopala-krishnasvamin temple at Tim-malapuram (Heepet taluk, Helliary district).	..	....	Śaka 1461, Vikari, Bhadrāpāda, 1u. di. 12.	Kanarese ..	Registers the construction of the temple of Gopinatha by Bayakara Ramappa for the merit of his parents Hiriyā Timmarasayya and Hiriyā Lakshmasamma.
303	On the same slab ..	..	....	....	Sanskrit and Kanarese	Copy of No. 301 above.
304	On a slab set up near the Mallikarjuna temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpāda, 8u. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikarjuna by Namasāyaya, the officer of Bayakara Ramappa, for his own merit.
305	On the same slab ..	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrāpāda, 8u. di. 12.	Kanarese ..	Registers the construction of the temple of Bachēvara, Amōśvara and Krishnēvara by Bayakara Ramappa for the merit of his uncle Bacharasayya, his aunt Ammalajamma and his brother Krishnasappa.
307	On the same slab ..	..	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
TINNEVELLY DISTRICT, TENKASI TALUK.						
308	On west wall of the central shrine in the Kailasanatha temple at Marandai.	Pandya	Jatavarman] alias Tribhuvanachak- vartin Kuladev [kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailasamudaiya Nayanar at Marantayanallur, alias Vikrama-Pandyanapuram in Mulli-nadu.
309	On the same wall ..	Do.	Śrivallebbadeva ..	7th " ..	Do.	Records that the temple of Śrīkayilāsamudaiyar at Marantayanallur alias Vikrama-Pandyanapuram in Mulli-nadu, was built of stone by a certain Maai-Amudūñ-choyda-Mani-Paguvayal of Kiliyur.
310	On the north wall of the same shrine.	Do.	Jat[va]rman alias Tribhuvanachak- vartin Kuladevadeva.	2nd " ..	Do.	Registers a gift of money (apāi-aechu) for a lamp, by a merchant and a few other residents of the city of Marantayanallur.
311	On the same wall ..	Do.	Do.	[2]nd " ..	Do.	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pandya	Mavarman alias Tribhuvanaohakravartin . . . dyadeva.	5 + 1st	Tamil	Stones out of order. Provides for lamps to the shrine of Kunramerinda-Pillaiyar in the same temple.
313	On the same wall . . .	Chola	Parakesarivarma . . .	Lost	Vatteluttu	Registers a gift of land for offerings to the temple of Tirunana-Vippagar-Perumanadigal at Marandayanallur a brahmadaya in Kalakkudi-nadu.
314	On the west wall of the same mandapa.	Pandya	Sundara-Pandyaadeva . . .	8th year	Tamil	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do.	Maffavarman alias Tribhuvanaohakravartin Sundara-Pandyaadeva.	• + 1 + 1st	Do.	Begins with the introduction of <i>gessaga</i> . Gift of land for offerings to the shrine of Vinayaka-Pillaiyar at Kurochchi alias Virakera[n]allur situated to the west of Marandayanallur.
316	On the same wall . . .	Do.	Mavarman alias Tribhuvanaohakravartin Kulasekharadeva, 'who was pleased to take every country'.	2[1]st	Do.	Seems to register the assignment of the incomes of arcanuts and betel-leaves by the mudalis and nagaratiars of Vikrama-Pandyaapuram to the temple of Kallasa mudaiya-Nayupar at that village.
317	Do.	Do.	Do.	22nd year	Do.	Gift of land for a lamp to the same temple.
318	On the same wall . . .	Do.	Mavarman alias Tribhuvanaohakravartin Sundara-Pandyaadeva, 'who took and presented the Chola country.'	5 + 1st year	Do.	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunramorinda-Pillaiyar which was set up in the temple of Kallasa mudaiya-Nayupar at Marandayanallur alias Vikrama-Pandyaapuram, by Arasasingadevan.
319	Do.	Do.	Sundara-Pandya, 'who took and presented the Chola country.'	....	Do.	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do.	Ativira-jaman Sivalamagan	....	Do.	Records gift of land in Marandainallur as a devadana to the temple of Tirukkuralamudaiyar and Senbhagadevi-Nachaiyar, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavanga, Vaisi, 29.	Do.	States that the dam was constructed by a certain Naranappayan a resident of Sotkanadapuram which was a hamlet of Nettur.
322	On a stone set up in the Kammalar street in the same village.	..	....	Saka 1[61]6 [Ran-dri] (wrong), Arpasi, 15.	Do.	Records certain restrictions imposed on industrial classes inhabiting the street Ativira-jaman-perunduru at Nettur, in Kunramai-nadu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pandya	Mavarman alias Tribhuvanaohakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country.'	11th year	Do.	Gift of land under Parantakapereri to the temples of Arikeeri-isvara and Iyskattisvara at Kalakkudi in Kalakkudi-nadu.
324	Fragments in the ruined Siva temple at Kilakkalangal.	Do.	Mavarman [alias Tribhuvanaohakravartin Sundara-Pandyaadeva].	2nd	Do.	Mentions Kallaga-nadu. Another fragment in the same temple mentions Kaduvettinallur and a third the measuring rod called Sunda-pandiyan-kol.
325	On a slab now worshipped as Madasami at Kalunirkulam.	Do.	Jayavarman alias Tribhuvanaohakravartin Koneimarai-kondan Perumal Alagan-Perumal Ativiramasu alias Sivallabhadra.	Saka 150[8], [23]rd year, Vyaya, Uttarayana, Vasantaritu, Mesha, 7 ba. di. dasami, Sunday, Vajjekarana, Avittam.	Do.	Commences with the words Bhuvanaikavira, etc., and registers a gift of land in Kalunarkulam alias Kurumbanallur situated in Kunramai-nadu for a service called Sivallabhadra-sandi instituted in the temple of Tirukkuralamudaiya-Nayupar, by the king who is said to have been born in the asterism Punarvasu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pandyaśvara temple at Surundal.	Pandya ..	Perumal Kulasekharadeva ..	Śaka 1481, [9th year, Siddharthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vira-Pandya-Ichchuramudaiya-Nayinar at Rajenriyanalūr in Korumai-nadu.
327	On the same wall .. ..	..	....	Śaka 1480, Kalesyukti, Kartigai.	Do. ..	Records that a merchant constructed the artha-mandapa and the Kapodakavari.
328	On a stone set up in front of the same temple.	Pandya ..	Alagan Perumal Ativiramañ alias Srivallabhadēva.	Śaka 1492, 8th year, Pramōduta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prakāra of the Kalamēgha-Perumal temple at Tirumohur. (Madura taluk, Madura district).	Do. ..	Māvarman alias Tribhuvanaśakravartin Kōnerimaikōṇḍaṇ.	....	Do. ..	Unfinished. Registers the gift of the village of Sīrūkūṇṇattar in Sengudi-nadu, for repairs to the temple of the god (Paramasavamin) at Tirumōḡr in Ten-Parappu-nadu.
330	On the same wall	Do. ..	Jatavarman alias Tribhuvanaśakravartin Sundara-Pandyaśva.	7 + 1st year, Vaigasi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvāli-Alvan set up in the same temple, by a certain Gaṅḡya. Part of the inscription is peeled off at the right side.
331	Do. .. ..	..	Tribhuvanaśakravartin Kōnerimaikōṇḍaṇ.	8th year	Do. ..	Registers the gift of the village of Kunarapavira-chaturvēdimangalam which was a brahmadeya in Venbil-nadu, for repairs to the temple of the god (Paramasavamin) at Tirumōḡr.
332	Do.	Pandya ..	Jatavarman alias Tribhuvanaśakravartin Sundara-Pandyaśva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Viraśayana-ohaturvēdimangalam separated from Tenur-Tiruvēdagam in Paganūr kōṛṛam.
333	Do.	Do. ..	Māvarman alias Tribhuvanaśakravartin Kulasekharadeva, 'who was pleased to take all countries.	40th year and 131st day.	Do. ..	Gift of the village of Pannāttāṅkōṭṭai for offerings to the shrine of Vēlanātha, built by Sundarapaṇḍiyaśoḥola-kōḡar in the name of the king.
334	On the north wall of the Palli-kōṇḍa-Perumal shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmins of Kundaivai-ohaturvēdimangalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaśī and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a mandapa in front of an empty shrine in the same temple.	Pandya ..	Kulasekharadeva	13 + 6th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the mandapa in front of the central shrine in the Subrahmanya temple at Tirupparankunram, same taluk and district.	Do. ..	Tribhuvanaśakravartin Sundara-Pandyaśva, 'who took the Chōla country.	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḷavarayaṇ.
337	On the east wall of the first prakāra (inside) of the (Sivar-dhami-Ammañ shrine, in the same temple.	..	Tribhuvanaśakravartin Kōnerimaikōṇḍaṇ.	42 + 1st year ..	Do. ..	Gift of land as a devādāna to the shrine of Tirukkamakkōṭam, constructed in the temple of Tirupparankunramudaiya-Nayanaṇ, by Sēndappillai.
338	On the same wall .. ..	..	....	Do. ..	Do. ..	Records a similar grant of one vēli of land to the same shrine, by the king (Ulagudaiya-Nayinar).
339	Do.	Pandya ..	Māvarman alias Tribhuvanaśakravartin Kulasekharadeva, 'who took every country.	42nd year, Karkata, an. di. shashihī, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkamakkōṭṭattu-Aludaiya-Nāchohiyar in the temple of Tirupparankunramudaiya-Nayanaṇ, by the assembly of Srivallabha-ohaturvēdimangalam.

B.—Stone inscriptions copied in 1918—cont

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Fudimāṇḍapa at <u>Madura</u> , same district and taluk.	Nayaka	Virappa-Nayaka, son of Nayaka.	Śaka 1503, Vikrama, Aḍi, 2.	Tamil	Damaged. The income in the shape of taxes received in the treasuries of the Nayaka and Sokkanātha, on account of the Ramesvaram temple, having been previously distributed between the temple of Ramanāthadeva and the Ariyar-Paṇḍhadesiyyar in the proportion of 2 to 3, it was now decided on the representation of Sandrasēgara-gurukkal and his disciple to give 700 poṇ to the temple. Fragment. Mentions Vēmlaṅṅur alias Avanimarāyaṇa-obaṭurvēṭmaṅgalam and seems to register a gift of 14 <i>kaḷaṅṇu</i> of gold, by the assembly of Tiruvaraṅgam, for offerings to the temple.
341	On the west wall of the shrine attached to the Uṇjal-māṇḍapa in the Kaṅganātha temple at <u>Srirangam</u> (Tiruchinopoly taluk and district).	Chōla	[Rajarājadeva (I)]	24th year ..	Do.	
342	On the same wall	Do.	Rajarājaka [sarivarma] [Rajarāja I] ..	....	Do.	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do.	Rajarāja (I) .. ..	....	Do.	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do.	Parakēsarivarman alias Rajendra-Chōla..	....	Do.	Do.
345	On a stone built into the floor near the same shrine.	Do.	Parakēsarivarman, 'who took Madura and Iṇam (Ceylon),'	[40]th year ..	Do.	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēvara temple at <u>Palur</u> (same district and taluk).	Do.	Rajakēsarivarman	5th year, Kaṇṇi, Lunar eclipse.	Do.	Registers a gift of land for offerings to the temple of Paramēvara at Tiruppalavūr in Viḷattūr-nādu, by the chief Mahimālaya-irukkuvēl alias Parāṭṭakāṇ Virasōḷaṇ.
347	On the same wall	Do.	Do.	8th year ..	Do.	Gift of land by a native of Adavattūr in Uraiyūr-kurram for the bathing of the god in the same temple.
348	Do.	Do.	Do.	5th year, Kaṇṇi, Lunar eclipse.	Do.	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do.	Do.	6th year ..	Do.	Gift of land by a native of Karaikkudi in Viḷattūr-nādu for singing <i>tiruppaḍiym</i> in the same temple.
350	On the north, west and south walls of the same shrine.	Do.	Rajakēsarivarman [alias Triḷbhuvana-chaḅravartin Kuḷiōḷḷuṅga-Chōladeva.	39th " ..	Do.	Unfinished and stones missing. Seems to register the gift of the villages of Palavūr alias Rajendraseḷanallūr in Viḷattūr-nādu and Eṇḍimaṅgalam alias Kaṇṇavadiṇallūr, under the orders of Sedirājār, as a <i>brahmadēya</i> to 108 Brahmanas. Mentions Aṇṇirattāḷi in Paṇḍyakulaśanivalaṇaḍu.
351	On the west wall of the same shrine.	....	Triḷbhuvanachaḅravartin Kōṇērimēl-kopḍaṇ.	21st " ..	Do.	Seems to register a gift of land as a <i>tanmakkaṇai</i> to the headman of Palavūr in Viḷa-nādu, a subdivision of Rajasambura-vaḷaṇaḍu.
352	On the south wall of the same shrine.	Chōla	Parakēsarivarman	3rd " ..	Do.	Gives a list of lands presented for offerings, to the temple of Nakkar-Puraṇḍēsvaṇur at Palavūr in Viḷattūr-nādu.
353	Do. do.	Do.	Parakēsarivarman, 'who took Madura and Ceylon.'	40th " ..	Do.	Gift of gold for a lamp to the temple of Paramēvara at Palavūr, by the queen Adittāṇ Kaṇṇali-vaḷṭṭi. Mentions the gold weight called <i>viḷēṇṇēṇṇu-kūl</i> .
354	Do. do.	Do.	Rajakēsarivarman .. ..	....	Do.	Gift of land for worship to the same temple by Maḍaṇ Aṇṇijigai, a native of Tiruvellaṇai.
355	Do. do.	Do.	Parakēsarivarman	8rd year ..	Do.	Gift of land for worship in the same temple.
356	Do. do.	Do.	Rajakēsarivarman	10th " ..	Do.	Gift of land to the same temple.
357	Do. do.	Do.	Do.	6th " ..	Do.	Do.

Madura

Srirangam.

Palur.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chola	Parakesarivarman	3rd year ..	Tamil	Registers a gift of land for offerings to the same temple, by a native of Karaikkudi in Vilattur-nadu.
359	On the same wall	Do.	Rajakesarivarman	8th ;, ..	Do.	Gift of land for making flower-garlands to the same temple.
360.	Tanjore district, Shiyall taluk. On the south wall of the central shrine in the Brahmapurisvara temple at Shiyall.	Chola	Tribhuvanaachakravartin Virarajendra-deva.	7th year ..	Tamil	Gift of land in Kidāringasolānallur, the southern hamlet of Sippadaduli-obattuvēdināṅṅalam, for offerings to the temple of Tiruttōppuramudaiyar and Periyanaachobiyar at Tirukkalumalam, a brahmadeya in Rajaraja-vala-nadu, by Udaiyakoheydan Taji alias Cholendraśinga-viṣṇuparaiyan of Karuppur.
361	On the same wall .. ..	..	Tribhuvanaachakravartin Kōnerimmaikondan.	6th year and 198rd day.	Do.	Registers a gift of land situated in Māttūr, a village of Māttūr-nadu which was a subdivision of Uyyakkondar-vaṇadu, for worship to the image of Āndaiya-Pillaiyar set up in the temple by Uyyavandan Rajavichohadiri, one of the servants of the king. Mentions Tirukkalatti-Udaiyan of Jayangondachola-mandalam and states that Cholendraśinga-Muvēndavēḷan was the Royal Secretary.
362	Do.	Chola	Tribhuvanaachakravartin (Rajarajadeva.	17th year and 468th day.	Do.	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōppuram at Tirukkalumalam, in Tirukkalumala-nadu, a subdivision of Rajadhiraja-valanadu.
363	Do.	Do.	Tribhuvanaachakravartin Virarajendra-deva.	6th year ..	Do.	Built in at the right side. Gift of land for two lamps by a native of Polaiyanar in Jayangondasola-mandalam to the same temple.
364	On the north end west walls of the maṇḍapa in front of the same shrine.	Do.	Tribhuvanaachakravartin Kuloṭṭunga-Choladeva, who was pleased to take Madura, and the crowned head of the Paṇḍya.	14th ..	Do.	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōppuramudaiya-Nayanar at Tirukkalumalam which was a brahmadeya in Tirukkalumala-nadu, a subdivision of Rajadhiraja-valanadu by two ladies who were the daughter and grand-daughter of Kunrangilān, a resident of Anahūr in Naḍuvil-nadu alias Rajaraja-valanadu, for their own merit and for the merit of their husbands and descendants. Mentions Palaiyapuri in Menmalai-Palaiyanur-nadu, a subdivision of Jayangondachola-mandalam. Perumai in Venni-kurram, a subdivision of Suttimali-valanadu and Olu-garai alias Kuloṭṭungaśolānallur in Māttūr-nadu, a sub-division of Rajaraja-valanadu.
365	On the north wall of the same maṇḍapa.	Do.	Tribhuvanaachakravartin Kuloṭṭunga-Choladeva 'who took Madura.'	9th year and 176th day.	Do.	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kuloṭṭunga-Choladeva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Paṇḍya	Tribhuvanaachakravartin Kōnerimmaikondan.	....	Do.	Gift of land in Kidāringasolānallur and Tirukkalumalam, for the service of Rajakkapayan-sandi instituted in the name of the king by the chief of Polaiyari in Naḍuvil-kurru, a subdivision of Mijalai-kurram, a district of Paṇḍi-mandalam. Provides also for offerings to the images of Rajakkapayan and Maratachokkiyar, set up by the chief. Refers to the 18th year of Sundara-Paṇḍya, the elder brother of the king.

Shiyall

B.—Stone inscriptions copied in 1918---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
879	On the south wall of the same shrine.	Chōla	Tribhuvanaśakravartin deya.	11th year ..	Tamil	Registers a gift of land for offerings to the shrine of Āṇḍaiya-Pillaiyar, by Āṇḍanāyagaṅga Nēṭṭerumāl the headman of Vennali.
880	On the same wall	Do.	Tribhuvanaśakravartin Chōladeva.	3rd year, Simha, ba. di. Navami, Monday, Pura- dam.	Do.	Records a sale of land by the assembly of Tirukkaṭumalam, for offerings to the same shrine.
881	Do.	Do.	Do.	4th year .. .	Do.	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
882	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Gives a list of lands granted to the temple at Tirukkaṭumalam.
883	On the same wall	Chōla	Tribhuvanaśakravartin Chōladeva, 'who was pleased to take Maḍura, Iṭam (Ceylon) Karuvūr and the crowned head of the Paṇḍya'.	27th year .. .	Do.	Gives a list of lands in Tirimullaivayil, a hamlet of Tiruvali alias Eḍirilaṅka-chaturvėdimaṅgalaṁ, in Rajadhiraja-valaṇḍu, which were purchased at various times for the temple of Āṇḍaiya-Pillaiyar.
884	On the north wall of the same maṇḍapa.	....	....	....	Do.	Fragment. Seems to register a gift of land for offerings to the same shrine.
885	On three pillars in front of the same maṇḍapa.	....	....	....	Do.	Records the names of the donors of these pillars. They are Ararū Ṭpaichohayaṇṇan and Ākāra-vallavan.
886	Right of entrance into the east prakāra of the same shrine.	....	....	....	Do.	Registers a gift of land at Tiruvākkar, for offerings, repairs and a flower-garden, to the same shrine.
887	On the east wall of the same prakāra.	....	....	3rd year, Kuṇḥba, ha. di. asptami, Monday, Aṇḱem.	Do.	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruviśai (music).
888	On the south wall of the same prakāra.	Chōla	Tribhuvanaśakravartin Rajarajadeva ..	2nd year and 219th day.	Do	Fragments. Gift of money for repairs to the first prakāra of Āṇḍaiya-Pillaiyar, by a native of Gaṅgaikondaśola-puram.
889	On the north wall of the first prakāra of the Brahma-pariśvara temple.	Do.	Do.	24th year, [Kun]- bha, su di. pañ- chami, Monday, A[ṇḱam].	Do.	Gift of land by purchase for a flower-garden by a native of Anaṅgar in Naḍuvil-naḍu.
890	On the same wall	Do.	Do.	18th year, Makara, su. di. daśami Wednesday, [Rōhinī].	Do.	Gift of land for a flower-garden by a native of Nāṭar.
891	On the south wall of the same prakāra.	Pallava	Śakravartin Peruṅṇiṅgadeva ..	. . . . . su. di. prathaf[mai] Saturday.	Do.	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttoni]paramudaiyar.
892	On the east wall of the same prakāra.	Chōla	Rajakēśari-varmaṇ alias [Rajarajadeva] ..	7 + 1st year	Do.	Much damaged and stones out of order. The introduction commences with the words <i>Śrīvadhivārthaṅge</i> , etc. Seems to record a sale in publication of a land situated in Panāṅḡudi a hamlet of Tiruvāli alias Mummudiśola-chaturvėdimaṅgalaṁ, in Rajadhiraja-valaṇḍu, to the temple of Tirittoniparamudaiyar and the shrine of Tiruveṇkaḍudaiyar set up in it by a certain Kalinga-rayāṇ. Mentions the Royal Secretary (<i>Kaliga-rayāṇ</i>) Neriyaḍaibochōla-Māvendaivelu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chola ..	Tribhuvanaachakravartin [Raja] Rajadeva	7 + 1st year and 317th day.	Tamil	Damaged. Records sale, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neri-yudaioholaja-Muvendavelan.
394	Do.	Pallava ..	Sakalabhuvanaachakravartin Kopperunjingadeva.	19th year, Makara, su. di. Chaturdasi, Wednesday.	Do.	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kodalur in Jayagondachola-velanadu. Mentions Olai-yamagalam in Voz[un]aiy[ar]-nadu.
395	Do.	Do. ..	do.	19th year	Do.	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gopura of the same temple.	....	....	Saka 1410, Kataka, Tula, su. di. Wednesday, Makha.	Do.	Records that Konerideva-Maharaja made the villages belonging to the temple at Sigali, as sarvamanya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gopura.	Vijayana-gara.	Virapratapa Krishnadeva-Maharaja	Saka 1433, Prajapati, Mesha, su. di. Tritiya, Friday, Asvati.	T'o	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 pag (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Venkatadeva-Maharaya	Saka 1520, Vijambhi, Simha, su. di. Septami, Monday, Anuradha.	Do.	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhisheka of Apaduddharapa.
399	In the same place .. ..	....	....	Sittirai-Vishu ..	Do.	Records a grant made by Ramappa-Nayaka, son of Kodai Vasavana-Nayaka.
400	On the south wall of the platform round the central shrine.	Vijayana-gara.	Viruppana-Udayar	Saka 1319, Ivara, Panguni 11.	Do.	Built in at the beginning. Seems to register a gift of land to a private individual for building a mandapa.
401	In the same place .. ..	....	....	....	T'o.	Records the birudas of Vitthaledeva-Maharaja. Traces the genealogy of Vitthala from certain mythical kings through the Western Chalukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Ardhanath temple at Talarankoli.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	3rd year	Do.	Gift of money for a lamp and a lamp-stand, to the temple of Vibhishanapavaramadaiyar at Tirukkajumalam in Tirukkajumala-nadu, a sub-division of Rajadhiraja-velanadu.
403	On the north wall of the central shrine in the Kedaresvara temple at Pudutturai.	....	....	15th ..	Do.	Registers a tax-free gift of land in Sivapadesakharanallor for the requirements of the temple of Tirukkedaradevare-mudaiyar constructed in Vikkiremasolanallor a hamlet of Kdirilodeja-ochaiyuvendimengalam in Tiruvallinadu, a sub-division of Rajadhiraja-velanadu, by a certain Gath-sevaraja of Anpavayil in Sengur-kottam a sub-division of Kulottungadeja-velanadu.
404	On the west wall of the same shrine.	....	....	16th year and 122nd day.	Do.	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and madapa in front of it.	Chola	Tribhuvanachakravartin Chōjadēva.	8th year	Tamil	Records that the assembly of Tiruvāli alias Ediriśōḷa- obstūṛvīṇṇaḡalam acquired by purchase and made tax- free certain lands, required for various purposes connected with the temple of Tirukkedaramudaiyār.
406	On the north wall of the central shrine in the Raḡḡanathā- Perumal temple at Tirunagari.	Vijayana- gāra.	Kṛishṇadevarāya-Mahārāya	Sāka 1439, Iśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Viṣṇu and Śiva temples in the Chōḷa country.
407	On the same wall .. ..	....	....	....	Do.	Gives a list of Brahmins who recited the Veda in the temple of Uḡṇyayavīṇṇarundaraiya-Nayanar Vāyālali- manavala, and the shares of lands given them.
408	Do. .. ..	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vāyālali- manavala-Perumal.
409	Do.	Vijayana- gāra.	Viruppapa-Uḡaiyār, son of Harihararāya- Mahārāya,	Sāka 113108, Kāha- ya, Kārttiḡai, śu. di., prathamai, Sunday.	Do.	Registers a list of saivamānya grants made to the temple of Vāyālali alias Manavalar at Tirunagar alias Viṇṇēḡ- varanallūr in Rājādhirāja-valanadu which comprised the tract of land between the Kaveri and the Kōḷḷidam.
410	On the south wall of the central shrine in the Tiruṇṡalamudaiyār temple at Tirukkolakkal.	Chōḷa	Tribhuvanachakravartin Tirubhuvana- virādēva, 'who having taken Madura and Ilam (Ceylon). was pleased to perform the anointment of heroes and victors.	3[5]th year. . .	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkolakkavudaiya-Nayanar in Tirukṡalamala-nadu, the income was found to be in- sufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prakāra in the Śivalokanathā- svamin temple at Tiruppuṇṇur.	Pallava	Sakalabhuvanachakravartin Kōpperuṇṡiṇ- gudēva.	2nd year, Makara, be. di. Chatur- daśi, 'bursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuruchōḷi in Kiliyūr-nadu, a sub-division of Paṇḡkula- śani-valanadu, for offerings, bathing, garlands, etc., to the temple of Śivalokanudaiya-Nayanar at Tiruppuṇṇur in Tiruvāli-nadu, a sub-division of Rājādhirāja-valanadu.
412	On the same wall	Chōḷa	[Tribhu]vanachakravartin [Rāja]rāja- dēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkramaśōḷi [śavara]mudaiya-Nayanar built on the northern side of the second prakāra of the same temple, by a certain Vikkramaśōḷan alias Vayanatṡaraiyaṇ of Marudūr.
413	Do. .. ..	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do. .. ..	....	Tribhuvanachakravartin]	Vīśōḷika, be. di. Aṡṡṡami, Wed- nesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chōḷa	Tribhuvanachakravartin] Kulottuṅga- Chōjadēva, 'who was pleased to take Madura'.	Aṡṡṡami, Wednes- day.	Do.	Fragment. Seems to register a gift of land.

R.—Stone inscriptions copied in 1918 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Alayanar-kulam at Perumangalam .	Nayaka	Achchuyutappa-Nayaka	Śaka 1505 Subhannu, Masi 8.	Tamil	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Chidambaresvara, by Al-gapperumal-Pillai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at Maruvattur.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudisuramudaiyar.
418	On two pillars in the same temple..	....	....	....	Do.	One of them states that the reconstruction and consecration (kumbabhishēka) of the god was made by a certain Sōmasundra-Tamhiran belonging to the temple of Vejar, on Monday Avani 12, Aṅgīrasa. The other mentions Sachchudananāḍēgar, the 16th disciple of the Dharmapuram mutt.
419	On the steps in front of the Subrahmanya shrine in the Vaidyanāthaśvamin temple at Vaidisvarankoyil.	....	....	....	Do.	Records that shutter of the shrine at Śāttainadapuram measured 36 inches in length and 8 inches in breadth.
420	Right of entrance into the Tiruk-kulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaidasi.	Do.	Records that the tank, Nachohiyar shrine and its mandapa, were completely renovated when Kaderayar was governing the Sigai-śirmai, and during the management of the Vaidyanāthaśvamin temple by Mutiyakkumarasvamin-tamhiran, a disciple of Sivajñānadesika-Sambandar of the Dharmapuram mutt.
421	In the same place, left side	....	....	....	Do.	States that the wall of the second prakara, the tirumaligaip-paṭṭi, the court-yard of the Amman shrine and the tatpī-śūṛṇi-mandapa were repaired and completed in the month Avani of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasiddhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgaḷa, Vaidasi, 4, Monday, Chatur dasi, Svati, Sīrma-laḡna.	Do.	Registers a deed granted to Śankarabharagiri Rengōpandīar by Ambalavapa-tambalai, the agent of the temple of Vaidyanāthaśvamin.
423	On the east gopura (inside) of the same temple.	Nayaka	Achchuyutappa-Nayaka	Śaka 1505, Subhannu, Masi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from Maṅṅippaḷam in Tiruvālipparur.
424	On the north wall of the central shrine in the Velvīdānatha temple at Tirukkurugavur .	Chōla	Chakravartin Kulōttunga-Chōladēva	15th year	Do.	Gift of land for offerings to the image of Chandraśekhara-deva set up in the temple of Tirukkurugavur-Mahadeva in Tiruvāli-nāḍi, a sub-division of Rajadhiraja-vaḷanāḍu, by a certain Saitay Maṇḍai one of the paṭṭinavar of Maṇṇaikondaśola-paṭṭinam.
425	On the same wall	Do.	Kulōttunga-Chōladēva	38th "	Do.	Records the gift of a lamp to the temple of Tiruvellāḍai-Mahadeva at Tirukkurugavur in Tiruvāli-nāḍu, a sub-division of Rajadhiraja-vaḷanāḍu.
426	Do.	Do.	Vikrama-Chōladēva	10th "	Do.	Gift of a lamp to the same temple by a native of Kīṇar.
427	Do.	Do.	Chakravartin Kulōttunga-Chōladēva	33rd "	Do.	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do.	Tirhuvanaśchakravartin Kulōttunga-Chōladēva.	24th "	Do.	Do.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same wall	Chola	Rajakesarivarman vartin Rajadhirajadeva, 'who was pleased to take Madura and Nam (Ceylon).'	14th year	Tamil	Registers an order of the assembly of Tiruvall alias Edirisiola-chaturvedimangalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do.	Rajakesarivarman	4th "	Do.	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do.	... sarivarman	10th "	Do.	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do.	Parakesarivarman	1st "	Do.	Registers gift of lamps to the temple of Tiruvelladai-Apdar at Tirukkurugavur.
433	On the same wall	Do.	Do.	15th "	Do.	Registers gift of lands at Kadavayil to the same temple, by SembanArulan Uttamanidai/Uttamasola-Mavendevellar.
434	Do.	Do.	Do.	13th "	Do.	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvelladai-Mahadeva at Tirukkurugavur in Tiruvall-nadu.
435	Do.	Do.	Parakesarivarman alias Kulottunga-Choladeva.	4th "	Do.	Mentions Kalanivayil in Tiruvall-nadu. Gift of paddy by a native of Ilavanteri alias Sivacharsana- sekharanangalam in Vennaiyur-nadu, for offerings to the same temple.
436	Do.	Do.	Udayar Rajendra-Choladeva	10th "	Do.	Registers gift of lamps to the same temple.
437	On the north wall of the mapdapa in front of the same shrine.	Do.	Kulottunga-Choladeva	13th "	Do.	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakara of the same temple.
438	On the same wall	Do.	Parakesarivarman alias Vikrama-Choladeva.	5th year Karkataka, Sunday, Wednesday, Tirattadi.	Do.	Incomplete. Registers a gift of land for feeding Srimahadevas (who are aprvins) in the Tiruchchirumbalamudaiyan-Matha, by Tiruchchirumbalamudaiyan alias Viluppadijan, a resident of Perumbor in Vela-nadu a sub-division of Kulottunga-sola-valanadu. The Assembly met together in the hall called Rajendrasolan-Perambalam in Mummudiola-chaturvedimangalam, a village in Rajadhiraja-valanadu.
439	On the south wall of the same mapdapa.	Do.	Tirihuvanachakravartin Rajarajadeva.	19th year	Do.	Fragments. Mention the temple at Tirukkurugavur in Tiruvall-nadu, a sub-division of Rajadhiraja-valanadu.
440	Below an image on the same wall.	...	...	Kilaka, Vaigasi, 28.	Do.	Records the name Tapasi Venayiludaiyan Ilatangilai Aruran
441	On a slab in the house of Mr. Vijayaraghavalu Naidu at Edamanel.	...	...	[2]6th year	Do.	Gift of land for the midday festival in the temple of Velvidaiyappar at Tirukkurugavur.
442	On the north wall of the central shrine in the Svetaranyasvara temple at Tiruvankadu.	Do.	Rajarajakesarivarman alias Rajarajadeva		Do.	Built in at the beginning and middle. Gift of 30 kasan for a lamp by queen Vanavan-Mahadeviyar alias Tribhuvana-Mahadeviyar.
443	On the same wall	Do.	Rajaraja-Rajakesarivarman	16th "	Do.	Built in at the beginning. Registers a gift of gold to the temple of Sri-Tiruveqkadudeva at Nangur in Vadakeral-Nangur-nadu.
444	Do.	Do.	Rajakesarivarman	6th "	Do.	Mentions the images made and jewels and vessels presented by Parantakan Mahadeviyar alias Sembian-Madeviyar, the daughter of Melavaraiyar, the mother of Uttama-Chola and queen of Ganderadiya, in the fourth and sixth years of Uttama-Chola, in the fourth year of the reign of Rajakesarivarman, in the third and tenth years of Parakesarivarman and in the second year of Ganderadityadeva alias Mummudioboladeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōla	Raja[rāja]dēva	[3]rd year	Tamil	Damaged and built in the middle. Seems to record a gift of money by a native of Kuṇṇam in [Venai]-kuṇṇam, for the requirements of the temple.
446	Do.	Do.	Rajakesarivarman alias Uḍaiyar ār-Raja-dhīrajadēva.	[3] 4th "	Do.	Gift of sheep for two lamps to the temple of Tiruveṇkaḍaiyar by Arājāṇ Nambanāgai, the mother of queen Trailōkyaṇḍaiyar.
447	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	28th "	Do.	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṇ Lokachintamaniyar, the mother of queen Villavap-Mahadeviyar. Naṅḡur-[naḍu] is stated to be a sub-division of Vaḍagavai-Rajendrasimha valaṇḍu.
448	Do.	Do.	[Rajendra-Chōla I]	4th "	Do.	Gift of sheep for lamps to the same temple by Kajarāja's queen Vṣavapnadēviyar alias Tribhuvanamadeviyar, the mother of Rajendra-Chōla.
449	Do.	Do.	Rajakesarivarman alias Rajarajadēva ..	28th "	Do.	Gift of gold for offerings to the image of Adavallar in the temple of Tiruveṇkaḍaiyar, at Naṅḡur in Naṅḡurnāḍu, a sub-division of Rajendrasimha-valaṇḍu, by Kattai Virāpiyar, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman alias Uḍaiyar ār-Raja-dhīrajadēva.	30th "	Do.	Built in at the end. Records that Amalan Seyyavayar set up the image of Pichohadevar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Porvadeśam, Gaṅgai and Kidāram.'
451	Do.	Do.	do.	27th "	Do.	Gift of gold and silver ornaments to the image of Pichohadevar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do.	Rajakesarivarman alias Uḍaiyar ār-Virarajendradēva.	2+1st "	Do.	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruveṇkaḍaiyar at Naṅḡur in Naṅḡurnāḍu, a sub-division of Rajadhirāja-valaṇḍu, to be conducted on the birthday asterism Aśleśa of the king. The regnal year "2+1" is repeated as "second year and the 24th day" in the body of the inscription.
453	On the same walls	Do.	Do.	3rd "	Do.	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On (the south wall of the same shrine.	Do.	Rajaraja-Rajakesarivarman alias Rajarajadēva.	[24]th "	Do.	Registers a gift of gold for ſeṅḡaṇṭir-tiruvāṣṭigai (an area of red-lilies) and gold-flowers to the temple of Tiruveṇkaḍaiyar, by the servants (mūlaparivāra and mūlaparivaraviṭṭeru) of the king.
455	On the same wall	Do.	Rajakesarivarman alias Rajarajadēva ..	1[3]th "	Do.	Gift of money by the officers of the king for festivals in the month of Mārgaṣi.
456	Do.	Do.	[Rajakesarivarman alias Rajarajadēva] ..	26th "	Do.	Gift of money for offerings and jewels to the image of Vṛṣabhavahanadēva set up in the same temple by Kōlak-kavan.
457	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	27th "	Do.	Records the setting up of a copper-image of the goddess to Rishabhavahanadēva, by certain persons belonging to the Kajaraja-jananatha-terūja-parivāra.

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B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōla ..	[Rajadhiraja I]	28th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṇkaḍudaiyar.
459	Do.	Do. ..	[Parakeśarivarman alias Rajendra-Chōla-deva. ..	[3]rd ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruveṇkaḍudēva, by a cavalier of the king's troop who was a native of Aṭṭappalli-Niyamam.
460	Do.	Do. ..	[Parakeśari]varman alias Rajendra-Chōla-deva. ..	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyirāṭṭiyar Tribhuvana-Mahadeviyar, the mother of the king.
461	Do.	Do. ..	Parakeśarivarman alias [Rajendra-Chōla-deva] ..	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do. ..	Parakeśarivarman alias Rajendra-Chōla-deva. Do. ..	[3]rd year ..	Do. ..	Do.
463	Do.	Do. ..	Do. ..	4th ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruveṇkaḍudēva, by a servant of the queen.
464	Do.	Do. ..	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṇ Kurukkamanda] alias Paṇḍhavan-Madeviyar.
465	On a pillar near the north wall of the same shrine.	Do. ..	Madiraikonda Parakeśarivarman ..	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruveṇkaṭṭu-Perumal, by a native of Kōḍuṅḡōḷar in Malai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do. ..	Rajakeśarivarman	2nd ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanaśaḥakravartī Kōṇṇiṇṇai-kōṇḍaṇ. ..	5th ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇadārayar in the temple of Tiruveṇkaḍudaiyar.
468	On the same wall	Chōla ..	Tribhuvanaśaḥakravartīn Kulōttunga-Chōlādēva. ..	45th ..	Do. ..	Records a sale of land by the assembly of Kaliyugakanna-chaturvedimangalam, in Adiyamaṅgai-nāḍu a subdivision of Rajadhiraja-valanāḍu, to the same temple. The assembly met in the bull called Rajadhiraja-chaturvēśālai in the same village.
469	Do. .. ..	....	Rajakeśarivarman alias Tribhuvanaśaḥakravartīn [Kulōttunga-Chōlādēva]. ..	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanaśaḥakravartīn Rajarājādēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Devaṇṇapayaḍādēva in the temple at Tiruveṇkaḍu by the assembly of Kaliyugakanna-chaturvedimangalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do. ..	Rajakeśarivarman alias Tribhuvanaśaḥakravartīn Kulōttunga-Chōlādēva.	34th ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do. .. ..	....	....	33rd ..	Grantha and Tamil ..	Fragment.
473	On the east wall of the same maṇḍapa.	Chōla ..	Parakeśarivarman alias Tribhuvanaśaḥakravartīn Vikrama-Chōlādēva. ..	10th ..	....	Gift of land by purchase in Perundōṭṭam alias Kaliyugakanna-chaturvedimangalam in Adiyamaṅgai-nāḍu, a sub-division of Rajadhiraja-valanāḍu, for a maṭha established in the street called Vikramaśōḷan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḷan-tirumanḍapa in the temple of Tiruveṇkaḍudaiyar in Naḍut-nāḍu, a sub-division of Rajadhiraja-valanāḍu. Refers to the 44th year of the king's father Kulōttunga-Chōlādēva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshinamurti shrine in the same temple.	..	....	Āṅgīrasa, Vaigāśī 24.	Tamil	Registers a sarvaṃyaya grant for expenses connected with the service called Nāgamaṇṇ-sandi instituted by a certain Manunidikāṇḍan Akalanḍan Nāgamaṇṇ.
475	On the same wall	Chōla	Chakravartin Kulōttunga-Chōla ..	32nd year ..	Grantha	Mutilated. Registers the gift of a perpetual lamp to Śveta-rāyaśvara by a Brahman named Vyasa.
476	On the north wall of the Chandrasekhara shrine in the same temple.	Vijayana-gara.	Vira-Virupanna-Uḍaiyar, son of Han-hararaya.	Śaka 1315, Śrīmukha, Mithuna, 30. di. dvitīya, Thursday, Pushya.	Tamil ..	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkaḍaiya-Nayanaṇ was in ruins and that Mallarasa, son of Annamarasa, rehabilitated it under the name Viruparaya-pattiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇaśa shrine in the same temple.	Chōla	Tribhuvanaśakravartin Rajarajadeva ..	3rd year ..	Do. ..	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of [Iṇaśōḷ] in Vēla-naḍu a sub-division of Kulōttungaśōla-vaṇaḍu.
478	On the west wall of the same shrine	Do.	Tribhuvanaśakravartin Kulōttunga-Chōladeva.	10th " ..	Do. ..	Gift of land by purchase for offerings to the same shrine, by a native of Uṣaguyakkopśōla-ḥaturvēdin, aṇ-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do.	Rajaraja-Rajakēśarivarman ..	11th " ..	Do. ..	Registers a gift of gold by a native of Nandur.
480	In the same place	Do.	Tribhuvanaśakravartin Kōperinmai-kōṇḍaṇ.	2nd " ..	Do. ..	Damaged. Seems to register the gift of the village of Virasōḷanallūr in Rajābiraja-vaṇaḍu for the service of Adaiyavalsindap-sandi instituted in the temple at Tiruveṇkaḍu. Mentions Vijaya-Gaṇḍagōpala, the younger brother of Maḷavaraya.
481	Do.	Pāṇḍya	Jatavarman alise Tribhuvanaśakravartin Ellarkku-Nayinaṇ Sundara-Paṇḍya-deva.	7 + 26th "	Do. ..	Gift of land in Tiruveṇkaḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōla	Parakeśarivarman ..	10th " ..	Do. ..	Registers a gift of 25 kaḷaṇḍu of gold for a lamp to the temple of Tiruveṇkaḍaiyā, by Sadirayaṇ Uttamaśaiyār, wife of Vannaḍaiyār.
483	Do.	Do.	Do.	Do. ..	Do. ..	Registers a similar gift of 25 kaḷaṇḍu of gold for a lamp.
484	Do.	Do.	Do.	[10]th year ..	Do. ..	Much damaged. Seems to register gift of a lamp.
485	Do.	Do.	Do.	....	Do. ..	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Aruraṇ Ambalattadigal.
486	Do.	Do.	Do.	8th year ..	Do. ..	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōla.
487	On the same gōpura left side	Pāṇḍya	[Tribhuvanaśakravartin Kōṇḍinmai-kōṇḍaṇ Śrīvalla] [bha*]deva.	Damaged ..	Do. ..	Gift of land in Viranarayanaṇallūr and other places for the service of Maṇḍagāṇ sandi instituted in the temple of Tiruveṇkaḍaiyār, by Pichohaṇ Maḷavaraya.
488	In the same place	Pāṇḍya	Jatavarman Tribhuvanaśakravartin Kulasekharadeva.	19th year and 267th day, 30 di. dvitīya, Wednesday, Aśvati.	Do. ..	Registers a gift of two veli of land and certain taxes, for conducting the service of Valattuvāḷvittai-sandi instituted in the same temple by Toṇḍaimaṇṇar, after his own name.
489	Do.	Chōla	Rajaraja-Rajakēśarivarman ..	14th year, Ani, Monday, Tiruvōṇam.	Do.	Gift of land for drummers.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chola ..	Parakēsarivarman..	10th year, Vaigasi	Tamil ..	Gift of 80 kalaṅja of gold for offerings to the temple of Tiruvonkadūdēva, by a merchant of Adrayamangalyapura in Mērkā-naḍu.
491	Do.	Do.	Rajakesarivarman ..	2nd year ..	Do.	Gift of land by purchase for offerings, to the temple of Tiruvonkadūdēva, by a member of the community of Parthivasegarattirinjia-Kaikkolār.
492	On the outer east gōpura of the same temple; right of entrance.	Pandya ..	Vikrama-i'āṇḍya ..	....	Do.	States that the entrance was called Vikkirmaṁ-Paṇḍiraṇ-tiruvaśal.
493	In the same place	Vijayenagara.	Vīrapratapa-Krishnādēva-Maharaya ..	Saka 1436, Bhava, Tula, śu. di. Uthana-dvadaśi Monday, Rēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Svētāranyanatha, by the king.
494	On the west inner gōpura in the same temple; right of entrance.	Pandya ..	[Kō]l[no]rinnukūṇḍan]	28th + 2nd year ..	Tamil ..	Much damaged. Seems to register a gift of land
495	On the same gōpura, left side ..	Chola ..	Parakēsarivarman ..	4th ,, ..	Do.	Seems to register gift of gold ornaments by a Kuikkolān. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place .. .. .	.. ..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Svētavama.
497	Do.	Chola ..	Parakēsarivarman, 'who took the head of the Pandya (king).	4th year ..	Tamil ..	Seems to provide for the maintenance of a flower-garden to the temple of Tiruvonkadūdēva.
498	Do. ....	.. ..	Tribhuvanachakravartin Kōṇṛinnai-kop- idān.	7th ,, ..	Do.	Gift of land for conducting a service instituted in the temple by Kulacchhara Tondaimannar
499	Do.	Chola ..	Rajarājakeśarivarman] (i.e., Rajarāja I)	....	Do.	Fragment Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do.	Tribhuvanachakravartin Cholādēva.	6th year ..	Do.	Fragment. Gift of land for a lamp.
501	On the same gōpura : left side ..	.. ..	....	....	Sanskrit in Grantha.	Records that Seta, Vadavar, Chidambaram, Gōkarraṁ, Pampapuri, Svētāranyam, Vataṭari, Soṇadri, Kañchi, Singiri, Kalabasti, Nagari, Kodari, Varapasai and Kallasa are Mukti-sthalas
502	On the north wall of the first prakāra of the same temple.	Chola ..	Tribhuvanachakravartin [Rajadhira]dēva	8th year ..	Tamil ..	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste; the donors agreeing to meet certain items of expenses such as burning lamps, reciting Vedās during the processions of the god Dēvagandyan and feeding Apurvins in the temple of Tiruvonkadūdēvarin Nangor-nadu a subdivision of Rajadhiraja-vālenadu and also to pay the taxes on the lands.
503	On the same wall	Do.	do. do.	Do.	Do.	Gift of land by purchase, in Tirunālāvayil for lamps to the same temple by a native of Vagur alias Alagiyaśo-lā-obaturvēdināngalam which was a taniyur in Vedaṅgarai-Vōśalippadi, a subdivision of Naduvil-nadu alias Raja-raja-vālenadu.

B.--Stone inscriptions copied in 1918--*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chola	Parakēsarivarman alias Tribhuvanaśakravartin Tribhuvanavardhāva 'who having taken Madura, Iḥam (Ceylon), Karuvūr and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, 13a. di. Tritiya, Sunday, Mūla.	Tamil	The introduction commences with the words <i>apāraṇḍaśaśā</i> . Registers a gift of land by purchase, by a native of Kulottungaśola-obaturvedinaṅgalam in Paṇḍyaṅgamaḥaḥaḥaḥa, a sub-division of Rājendrasōla-valaṇadu, for lamps to the temple of Tiruveṅkaḍaiyār.
513	On the south wall of the same prakāra.	..	Tribhuvanaśakravartin Kōṇṇirūmaṅkōṇḍan.	2nd year	Do.	Damaged. Seems to register the gift of the village of Abhinūktisūramāṅgalam, made at the instance of the king's officer Pallavarayar, to the same temple. Mentions the Royal Secretary Neriyaṇḍiśchōla-Muvēndavēlan. Unfinished. Records that up to the 32nd year of the king (i.e., Sriśalabha) commencing from the time when Kōpperuṇṇiṅgaḍeva was fighting against the Kannadiyas who were building fortresses on the north bank of the river Kāveri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimānar is stated to be an officer of this king and of Sundara-Paṇḍyaḍeva.
514	On the same wall	Paṇḍya	Perumaḥ Śrivalḷabhaḍeva	33rd	Do.	Gift of land under the name Kulottungaśōlaṅ-Paśāli, in Thiruvall-nadu, for lamps to the same temple by a native of Paśāli in Paśāli-nadu, a sub-division of Maṇavil-kōttam which was a district of Jajāṅgondasōla-maṇḍakam.
515	On the east wall of the same prakāra.	Chola	Tribhuvanaśakravartin Kulottunga-Chōḷaḍeva, 'who was pleased to take Madura, Iḥam (Ceylon) Karuvūr and the crowned head of the Paṇḍya.'	26th year, Risha-bha, Monday, Mūla.	Do.	Damaged. The introduction commences with the words <i>apāraṇḍaśaśā</i> . Seems to register a gift of land for lamps, to the same temple.
516	On the same wall	Do.	Rājakesarivarman alias Tribhuvanaśakravartin Kulottunga-Chōḷaḍeva.	2nd year	Do.	Gift of land for a lamp to the same temple by a Brātmana lady of Vijayarājendra-obaturvedinaṅgalam.
517	Do.	Do	Vikrama-Chōḷaḍeva	6th	Do.	Gift of land by purchase, for a lamp to the temple of Tiruveṅkaḍaiyār in Rājādhiraḷa-valaṇadu, by a native of Poruvaiyūr in Paṇḍyaśak-ṭṭam a sub-division of Gēya-maṇḍika-valaṇadu. Refers to a breach in the Kāveri at 'Trupattar and the consequent silting up of the surrounding fields.
518	Do.	Paṇḍya	Jatāvarman alias Tribhuvanaśakravartin Sundara-Paṇḍyaḍeva.	2nd year, Makara, 6a. di. Trayōḍaśi, Friday, Mṛiga-sirsha.	Do	Gift of land by purchase to the same temple for lamps, by a native of Kuṇḍattar in Kuṇḍattar-nadu, a sub-division of Paliyūr kōttam alias Kulottungaśōla-valaṇadu which was a district of Jajāṅgondasōla-maṇḍakam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
519	Do.	Chola	Tribhuvanaśakravartin Kulottunga-Chōḷaḍeva, 'who was pleased to take Madura, Iḥam (Ceylon), Karuvūr and the crowned head of the Paṇḍya.'	27th year, Sinha-ba. di. Trayōḍaśi Tuesday, Āyilyam.	Do.	The introduction commences with the words <i>apāraṇḍaśaśā</i> . Gift of land by purchase in Nelvayil, by a native of Alampakkam in Paliyūr-kōttam alias Kulottungaśōla-valaṇadu which was a district of Jajāṅgondasōla-maṇḍakam for lamps to the temple of Tiruveṅkaḍaiyār. The donor also gave money for reclaiming the land.
520	Do.	Do.	Parakēsarivarman alias Tribhuvanaśakravartin [Kulōṭṭunga-Chōḷaḍeva, 'who was pleased to take Madura, Iḥam (Ceylon), Karuvūr and the crowned head of the Paṇḍya.'	26th year, Mēsha, 6a. di. Paṇḍhama, Wednesday, Punarvasu.	Do.	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prakara of the shrine of the Goddess Brahmavidhe.	Mahratta (of Tanjore).	Tukkoji-Maharaja	Saka 1652, Saumya, Vaigasi 17, Friday.	Tamil	Records that the walls of the shrine of the goddess Periyannayaki-Amman were constructed by Dandayudha-Pandaram.
522	On the north and west walls of the central shrine in the Sivalokatyagar temple at Achchapuram.	..	Tribhuvanachakravartin Konesrimaikonqadai.	11th year and 18th day.	Do.	Records the assignment of a fixed quantity of salt from the salt-pans at Mahipalakulakala-peralam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumanadaiya-Mahadeva at Nallur in Vennaiyurnadu, a sub-division of Rajadhiraja-valanadu. Mentions the Royal Secretary Malayappirayar.
523	On the west and south walls of the same shrine.	Chola	Ra[jakeserivannan]	....	Do.	Damaged. The introduction commences with the words <i>Chalast</i> . Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 86th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Edirilisolanallur, to the same temple for the maintenance of a matha.
525	On the north wall of the mandapa in front of the same shrine.	Pandya	[Ma]kavarnan [Tribhuvanachakravartin] Parakrama-Pandya.	8th year, 8n. di. padchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulottunga-Choladeva and to a land gift.
526	On the north wall of the first prakara of the same temple.	Chola	Tribhuvanachakravartin Rajarajadeva ..	16-1st year, Rishabha, 8n. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahajanas, exempting the temple lands from the payment of sabhavinayoga
527	On the same wall	Do.	Do.	2nd year and 46th day.	Do.	Registers a gift of land by the assembly of Panchnamadevi alias Kulottunga-chaturvedimaragalam in Vennaiyurnadu a sub-division of Rajadhiraja-valanadu, for offerings to Ajudaiyapillai and Sokkiyar and for feeding Aphrains during the service of Ayirattennuruvay-sandi instituted in the temple of Sri-Kayilasamudaiyar of the same place. Refers to the 12th year of Karikala-Chola and the 30th year of the reign of Tribhuvanaviradeva.
528	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	10th year, Makara, 8n. di. Navami, Monday, Visakha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirumallur-Perumanamudaiyar, tax-free as previously held. The sabha met in the treasury hall of Sri-Kayilasamudaiyar at Panchnamamahadevi alias Kulottunga-chaturvedimaragalam in Vennaiyurnadu a sub-division of Vadagarai Rajadhiraja-valanadu.
529	Do	Do.	Tribhuvanachakravartin Rajarajadeva ..	18th year ..	Do.	Gives a detailed list of lands comprising the villages of Tirupperumanallur and Tribhuvanaviramagalam, which were given to the temple of Tirupperumanamudaiya-Nayanar. The former village was constituted out of lands separated from Satiamadagalam alias Sivaoharanagalam, a hamlet of Panchnamamahadevi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadevar) Tribhuvanaviradeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prakara.	Chōla	Tribhuvanaachakravartin Tribhuvanavindadeva, 'who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil	Registers a gift of land to the shrine of Tirukkamakkoṭṭamudaiya-Nachchiyār constructed in the temple of Tirup-perumamundiyār, by Chandrasāgaran Pañoharadevān, the headman of Nerūṅgam in Puliur-kōṭṭam alias Kulottuṅgaśōla-vaṇaṇadu, a sub-division of Javanḡonda-Chōla-maṇḡalam. Mentions the Royal Secretary (Sēṇḡar Cēṇḡa) Neṇṇyudaiachōṭṭa-Muvēndaveṭai.
531	On the same wall	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	13th year, Vriśchika, ba. di. 26, Wednesday, Pushya.	Do.	Registers a gift of land by purchase in Sattamaṇḡalam alias Sivacharapaśākharamallur, a hamlet of Pañchavannadevi, for a flower-garden, to the shrine of Aludaiya-Pillaiyār in the same temple, by a resident of Abhaiyamaṇḡikka-chōṭṭai in the same village.
532	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōḷadeva, 'who was pleased to take Madura, [Ilam] (Ceylon) . . . and the crowned head of the Pandya.'	24th year ..	Do.	Records an order of Pirudigaṇaṇaiyān of Puṇakkudi presenting lands (purchased) from the inhabitants of Nallūr alias Nugaṇṇurappēṭṭam to the shrine of Paṇ-padaikka-Aḍuvār in the temple of Tirupperumēṇamudaiyār.
533	Do.	Do.	Tribhuvanaachakravartin Tribhuvana-viradeva, 'who having taken Madura Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, su. di. Navami, Tuesday, Kartti-gai.	Do.	Registers a gift of land by purchase for feeding the aparvins who come to worship in the same temple.
534	Do.	Do.	Vikrama-Chōḷadeva.	3rd year	Do.	Records a gift of land by purchase, by the assembly of Parakamaśōla-chaturvedimaṇḡalam in Veṇṇaiyūr-nadu, for feeding the māṭṭēvaras in the maṭṭa called Para-samayakōḷari-maḍam.
535	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōḷadeva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandya.'	24th ,	Do.	Registers a copy of an order issued by Pirudigaṇaṇaiyār presenting lands for offerings and worship, to the shrine of Paṇpadaikka-Aḍuvār in the same temple.
536	On the south wall of the same prakara	Pandya	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva.	9th year, Tula, su. di. Chaturthi Monday, Makha.	Do.	Records sale of land to a certain Kandan Sōḷaiy Soliyadaiyāy of Tandalai in the eastern division of Milalai-kurram which was a district of Paṇḍi-maṇḡalam, by two residents of Rajasaya-chaturvedimaṇḡalam in Veṇṇaiyūr-nadu.
537	On the same wall	Do.	Do.	9th year, Tula, ba. di. Chaturthi, Monday, Makha.	Do.	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Rajadhirajadeva, 'who was pleased to take Madura and Ilam (Ceylon).'	14th year	Do.	Commences with the words <i>śāleśvareṇa</i> . Records an order of the assembly of Pañoharavannadevi alias Kulottuṅgaśōla-chaturvedimaṇḡalam reducing the rate of varam and kadamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prakara	Do.	Rajakēsarivarman [Rajadhiraja II]	....	Do.	Unfinished and built in.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
640	On a slab near the dhvajastambha of the same temple.	Mabrátha (of Tanjore).	Ékoji-Naharaja	Saka 1806, Kali 4784, Dundubbi, Sittirai 8, Thursday, 8n. di. Sap-tami, Pushya. Saka 1659, Pingala, Masi 5.	Tamil	Gift of land to the temple of Śivalokatyagar by private individuals.
641	On a slab near the village of Pulichohakkadu.	..	....	..	Do.	Records that the Poligars and others decided that the village of Pulichohakkadu was not required to be held by the Mahajanas but must be enjoyed by the temple of Sattainadapuram.
642	On the north and south walls of the Arunajagésvara temple at Olaiyamputtur.	..	....	Saka 1606, Tarana, Vaigasi 15.	Do.	Stones out of order. Records that the repairs in the temple of Tiru-Arunjagaram were executed by Nalla-sevagapperumal, son of Kaliyugarama Jattaraiyar Inakkunalla-Perumal.
643	On a slab in the tank at the same village.	..	....	Sarvabharati, Avaspi, 30.	Do.	Damaged. Records a parivartana given by Vaittiyanada-Annaga], the agent of Vijayaraghava-Nayakkaraiyan to the Mahajanas of Olaiyamputtur.
644	At the entrance into the Sundarésvara temple at Tirumalladi.	..	....	10th year..	Do.	Fragment. Seems to register a gift of land for conducting the service called Vikiramasolai-sandi instituted in the temple of [Trei] Jokkiya-Mahadevisvaramudaiyar.
645	On nine fragmentary stones the east wall of the first prakara of the Nataraja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do.	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulottunga-Chola-deva], two others contain part of this historical introduction of Kutotunga-Chola I.; and the rest provide for offerings to the temple.
646	On the same wall ..	Pandya	Jata[svrman]	....	Do.	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapandiyan-tiruttoppu and the street called Sundarapandiyan-tetiga-tiruvidi. Mentions the king's officers Tenjavan-Brahmarayar, Vikramasolai-Brahmarayar, Vikrama-Pandya-Brahmarayar, Jayatunga-pallavaraiyar, Villavarayar and Kurukulattaraiyar.
647	Do. ..	Do.	Maravarman Tribhuvanachakravartin Kulottunga-Chola-deva.	28th year and 190th day.	Do.	Stones missing in the middle. Registers an order of Kalingarayan granting lands for the maintenance of certain flower-gardens one of which was called Alaiyannah-gakara-tirunandavanam.
648	Do., on the left and right sides ..	Chola	Tribhuvanachakravartin Rajarajadeva	10th year and 122nd day.	Do.	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
649	Do., on the right side ..	Pandya	[Maravarman] Tribhuvanachakravartin Vikrama-[Pandya-deva].	6 + 1st year	Do.	Registers an order of Vanattaraiyan. Gift of land for supplying plantain fruits.
650	On six fragments built into the platform forming steps in front of the entrance.	Do.	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	...	Tamil	One of the fragments refers to the 8th year of Parakésarivarman Tribhuvānashakravartin Vikrama-Chōlādēva (12th century) and mentions Nāṅṅur in Nāṅṅur-nāḍu and another contains a portion of the historical introduction of Rājaraṣa I, (A. D. 985-1013). In archaic characters. Mentions Kilikudi in Kilisengilinaḍu and seems to register a gift of gold.
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do.	
553	On fragments in the Nāgarāja temple in the Kamalāyām-tank, at Tiruvarur. (Negapatam taluk, Tanjore district).	Do.	Some of the fragments seem to register a gift of land. One of them mentions the name Aravallabai who was probably the donor of the stone.

Tanjore.

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O.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundaravarasvamin temple at Sembedu (Gingee taluk, South Arcot district).	Vijaynagaras.	Sadasivadeva-Maharaya, son of Rangappa-Nayaka-Udayar 'who had received tribute from Ceylon.'	Saka 1460, Phavanga, Rishabha, su. di. Paravasu, Monday.	Tamil	Records gift of the village of Sitrampur for offerings, lamps and daily worship to the temple of Tiru-Alagiya-Tumbirajar at Vramukamanallur, a hamlet of Pakkam in Pakkappattu on the north side of the Pennai (river), in Palakurra-kottam, a subdivision of Jayangondao hola-manalam, by Sarappa-Nayaka and Vayappa-Nayaka, the sons of Poddur Nayaka.
2	On the same wall	Do.	Vijayadeva Krishna-deva-Maharaya, 'who instituted the elephant hunt.'	Saka 1403 (mistake for Saka 1413), Vrisha, Kumbha, su. di. [Tri]tiya, Wednesday, Ut-tirattadi.	Do	Records the lease of certain temple lands to Tinnappa-Nayaka, son of Obappa-Nayaka who had repaired breaches in the tank at Sidampattu and constructed shrines for Alagiya-Avanappiliyar, Vairava and Chandesvara.
3	On the south wall of the same temple.	Do.	Do.	Saka 1401 (mistake for 1411), Meshha, su. di. panohami, Monday, Mriga-sirsha.	Do.	Records a transaction similar to No. 2 above.
4	On the same wall	Saluva	Narasimhadeva-Maharaja	Vikriti, Nāsi 21 ..	Do.	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijaynagaras.	Sadasiva-Maharaya	Saka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do.	Registers a gift of taxes and land for lamps to the same temple by Krishnama-Nayaka.
6	On the west and south walls of the Agastya-deva temple at Avalur (same district and taluk).	Do.	Acharya-deva-Maharaya	Vikriti, Jai 13 ..	Do.	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruvengada-Ana-yar, to certain private individuals in order to form a madavilagam and for doing service in the temple of Agastya-deva at Aviri-ur.
7	On a boulder near a tank at Singavaram (same taluk and district).	..	....	Virodhi, Adi 30 ..	Do.	Seems to register a gift of land for a garden to the temple at Singapuram.
8	On the north and west walls of the central shrine in the Vishnu temple at Dadapuram (Tindivanam taluk, same district).	Chōla	Rajakesarivarman alias Rajarajadeva	21st year ..	Do.	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavavinnagar, Iravikulanapikka-Isvara and Kundavai-Jinalaya, built by the princess Parantakan Kundavai-pirattiyar, daughter of Ponnaligaittanjinadevar, in the city of Rajarajapuram in Nallur-nadu, a subdivision of Venkura-kottam. Mentions the office Parakramadeva-Ma-vendavelar.
9	On the west wall of the same shrine.	Do.	Parakesarivarman alias Rajendra-Chōladeva.	11th year ..	Do.	Stops with the mention of the king.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chola	Rajarajakesarivarman alias Rajarajadeva	26th year ..	Tamil ..	Gift of sheep for lamps to the temple of Kundavi-Vinnagar- Alvar by princess Parantakan Kundavai-Pirattiyar. Mentions the ednapati Mumudisola Brahmamaharayar, who was in charge of the management of the temple.
11	On the same wall	Do.	Do.	23rd ..	Do. ..	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do.	Parakesarivarman alias Rajendra-Chola- deva.	4th ..	Do. ..	Gift of sheep for 10 lamps to the temple of Kundavai-Vin- nagar-Alvar by princess Kundavai-Pirattiyar.
13	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Cho- ladeva.	7th ..	Do. ..	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the mandapa in front of the same shrine.	Do.	Rajarajakesarivarman alias Rajarajadeva.	23rd ..	Do. ..	Records that the dancing girls attached to the temples of Iravikulamapikka-Isvara and Kundavai-Vinnagar-Alvar should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same mandapa.	Do.	Parakesarivarman alias Udayar Sri-Ra- jendradeva.	5th ..	Do. ..	The inscription commences with the introduction <i>Prasasti</i> <i>Chola</i> , etc., and is left unfinished.
16	On the north wall of the same mandapa.	..	....	Do. ..	Do. ..	Gift of vessels by a dancing girl to the temple of Kundavai- Vinnagar-Alvar for the sacred bath of the god. Mentions Iraṇaṇ Sivasāraṇen alias Sō[la] purandara Muvēndave- lan, the headman of Mirai.
17	On the north and west walls of the central shrine in the Maṇikyadeva- raevamin temple in the same village.	Chola	Rajakesarivarman alias Rajarajadeva ..	21st year ..	Do. ..	Refers to the construction of the 3 temples at Rajarajapuram mentioned in No. 8 above, by princess Pirantaken Kundavai-Pirattiyar and records that on receipt of the royal writ the officer Araraṇ Aravaṇaiyan alias Parakra- mso[la]-Muvēndavelan of Penaiyur, in Iṭaiyūr-nadu a sub- division of Veṅgaṇipadi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do.	Rajakesarivarman alias Rajarajadeva ..	26th ..	Do. ..	Gift of sheep for 10 lamps to the temple of Sri-Iravikulam- maṇikka-Isvaramudaiyar by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do.	Parakesarivarman alias Rajendra-Chola- deva.	4th ..	Do. ..	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the mandapa in front of the same shrine.	Do.	Rajakesarivarman alias Raja[raja]deva ..	19th ..	Do. ..	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyaṇṇ Deviyaṇar, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Arjaṇeyāṇkōyil in the same village.	..	....	....	Do. ..	Records that the temple of Sri-Lakshmi-Narayana-Perumal was constructed by a certain Eḷumbōdalagiyan, the head- man of Padanūr.
22	On a rock behind the Gaṅgaiyam- man temple in the same village.	..	....	Taraṇa, Aḍi ..	Do. ..	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmisvarāmaṇi temple at Marakkānam (same taluk and district).	Chōla	Rajakesarivarman alias Rajarajadeva	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Sri-Bhūmisvaratālar at Rajarajapperalam in Marakkānam (which was) a devadāna in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu.
24	On the same wall	Do.	Parakeśarivarman alias Rajendra-Chōladeva.	4th	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tirupūmtoḥuvarumudaiyar at Marakkānam alias Rajarajapperalam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saluva	Tammayadeva-Maharaya, son of Bhujaharaya-Virepratapa Saluva Narsingayadeva-Maharaya.	Śaka 1421, Siddharthi, Mēṣa, sū. di. Monday, Uttirani, dvadashī.	Do.	Gift of a salt-pan to the temple at Marakkānam alias Kandaradittanallur, in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu alias Viśāyārāsēndirinsōla-valanadu which was a district of Jayāṅgonḍaḥōla-maṇḍalam.
26	On the west wall of the same shrine.	Chōla	Rajakesarivarman alias Kulottunga-Chōladeva.	4th year	Do.	Damaged. The introduction begins with the words Ṣṣṣṣṣ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmisvaramudaiyar. Mentions Eyyipattiyānam alias Vikkiramāsōla-obaturvedimān-galam.
27	On the same wall	..	....	Khara, Purattadi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Alattur.
28	On the west and south walls of the same shrine.	Chōla	Rajaraja-Rajakesarivarman	17th year	Do.	Records that the officer Arūṇan Uḍaiyādivakarāṇi Arumōḷi-Muvondavāṇan of Arisūr while stationed at Paṭṭiṇam in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu, received a complaint that the expenses of the temple of Bhūmisvaradeva were not conducted since the grant of the devadāna of Marakkānam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (Ṣṣṣṣṣ) of king Rajarajadeva was Sadaiyan.
29	On the south wall of the same shrine.	Do.	Parakesarivarman alias Rajendra-Chōladeva.	8th	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Paṭṭur on the north bank (?) in Veśalippadi to the temple of Bhūmisvaramudaiya-Mahadeva at Paṭṭiṇam in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu.
30	On the same wall	Do.	Rajakesarivarman Uḍaiyer 'śrī-Vijayarajendradeva.	35th	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyyipattiyānam which was a brahmadeya in Paṭṭiṇa-nadu as a subdivision of Iambittunāḥōḥōla-valanadu in Jayāṅgonḍa-ḥōla-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppana-Uḍaiyar, son of 'Vira-Ariyapana-Uḍaiyer.	Raktakāṣi, Margi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkānam alias Kandaradittanallur in Paṭṭiṇa-nadu, a subdivision of Oymā-nadu alias Vijayarajendradeva-valanadu. Mentions the pradhāni Vāṅgappa-Uḍaiyer and the officers Mattarasār and Saundarasār.
32	On the north wall of the same maṇḍapa.	Do.	Viruppana-Uḍaiyar sū. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

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C.— Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Lynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same mandapa.	Chola	Tribhuvanachakravartin Chōladēva, who was pleased to take Madura and the crowned head of the Pandya.	16th year	Tamil	Records that a resident of Arampondai having accidentally shot a person, was required by the nādu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppanisavanmudaiya-Nayana.
34	On the south wall of the same mandapa.	Vijayanagara.	Vira-Kampasanna-Udaiyar, son of Vira-Bakkana-Udaiyar.	Kilaka, Arpasi 12	Do.	Records an order of the pradhani Sonaiya-Dappayaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaivilagam and a new street in Marakkānam, in favour of the temple of Tiruppanisavanmudaiyar, for worship, lamps and repairs.
35	On the same wall .. ..	....	....	Vijaya, Tai 1	Do.	Registers a gift made by Kāma-Reddi for the merit of Kāmabattar-Ayya, to the temple of Tiruppanisavanmudaiya-Pambirajar, for worship and lamps.
36	Do. .. ..	....	....	Kilaka, Adi 1[4]	Do.	Damaged and built in. Registers the gift of a lamp.
37	On the east and north walls of the Sagar-mandapa in the same temple.	....	....	Bahudhanya, Pattiadi 20.	Do.	Mentions a certain Mevloga-Nayakkar-Ayya. Built in the middle. Gift of a portion of a salt-pan to a matha, by the Mudalis of Marakkānam, for the merit of Tirumalai-Nayaka.
38	At the entrance into the same temple; left side.	....	....	Taranga, Arpasi 20.	Do.	Stones missing. Registers a gift of land to the temple of Tiruppaniyappan-Pambirajar by the Mudalis of Marakkānam, for the merit of Kunara-Kalattisuraiyag.
39	In the same place	Saluva	Narasimhadēva	Chitrabhanu (expired), Svabhanu (current), Tai 15, Vilambi, Tai 7, Ardhodaya.	Do.	Gift of taxes for worship etc. to the temple by Eechappan-Nayakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutaraya	Nandana, Ani 4.	Do.	Damaged. Registers a savananya gift of land made for the merit of Tirttappan, to the same temple.
41	At the entrance; right side	Do.	Achyutaiyadēva-Mahārāya	Śaka 1884, Taranga, Kumbba su. di. Paurai, Monday, Makha.	Do.	Damaged. Gift of a salt-pan to the temple of Tiruvaktisuranmudaiya-Nayanar at Velur and another at Kūnmedu, by a certain Pōti-Keddi and the Mudalis of Marakkānam, for the merit of Kāmabattaraiyag.
42	In the same place	Do.	Mallikarjunaraya, son of Dēvaraya-Mahārāya, who instituted the elephant hunt.	Śaka 1884, Taranga, Kumbba su. di. Paurai, Monday, Makha.	Do.	Registers the gift of Vijayiyaravallur as a dovadana to the temple of Tiruppanisavanmudaiya-Nayanar in Muṇḍūppattu, by the residents of Oḷugurai alias Kulōttunga-śōlanallur in Mattar-naḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Mahārāya	[Vilambi, Tai 5, Ardhodaya.	Do.	Damaged and built in. Registers the gift of the village Puḍupattū, to the same temple, for worship and repairs, by Tittaraiyag for the merit of Rāmabattar-Ayya.
44	On the east wall of the ruined Siva temple near Kandadu (same and district).	Do.	Kriśṇadēva-Mahārāya	Śaka 1445, Taranga, Tai 15, Monday, Poshya.	Do.	Gift of Kavanippakkam, a hamlet off Kandadu as a dovadana to the temple of Ekamaranatha by Kattattisuraiyar, son of Tirumalai-Nayakkar.
45	On the north wall of the same taluk temple.	....	....	Saunya	Do.	Registers an order of Kakkai Nayaka of Kandadu to a Kaikkola to set up an image of Pillaiyar called Tirukkara-[vel]-Pillaiyar and to receive certain privileges.

26.2.25

C. -Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the mandapa in front of the same shrine.	Chola	Tribhuvanachakravartin Rajarajadeva	18th year	Tamil	Gift of three lamps by a lady and her two daughters living in Sthothiramaniparigraha in Neduvil-nadu, to the temple of Udaiyar Sri-Mulasthanamudaiyar.
56	On the same wall	Do.	Do.	....	Do.	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Nul]digondisolepuram for forming a street.
57	Do.	Do.	Do.	13th year	Do.	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mulasthanamudaiyar by Sengeni Annaiyappan Rajaraja-Sambuvaiyan.
58	Do.	Do.	Do.	17th "	Do.	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvanganadevan, the headman of Kurnur.
59	Do.	Do.	Tribhuvana. rajadeva.	8th "	Do.	Built in. Gift of land by purchase, for worship on Amavasya days, to the same temple by a native of Tittach-cheri.
60	Do.	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	5th "	Do.	Gift of Kodukkanpatin and Nallanji, hamlets of Kilifalar, with their names changed into Sitaranolinelliar, for worship and repairs to the temple of Alavalla-Nayinar by the people of Nagarakkattu-nadu.
61	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	18th "	Do.	Gift of four cows for a lamp to the temple of Mulasthanamudaiyar, by a native of Perur in Puliyur-kottam.
62	On the east wall of the same mandapa.	Pallava	Sakabhuvanachakravartin Perunjingadeva.	3rd "	Do.	Records the confirmation by Alagiya Pallavan Virarayan alias Kachchiyayan, of gifts made by Aliyadevar for worship and repairs to the temple.
63	On the same wall	Chola	Tribhuvanachakravartin Tribhuvanayiradeva, 'who having taken Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya was pleased to perform the anointment of heroes and of victors'.	33rd "	Do.	A similar confirmation by Kudal-Alappirandan Alagiya Pallavan alias Kadavarayan, of gifts made by his grandfather.
64	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura, Ijam (Ceylon), Karuvur and [the crowned head of the] Pandya'.	....	Do.	Built in in the middle. Records that a native of Kinnur constructed the walls of the mandapa called Madavarayan-mandapa in the second prakara of the temple and gave lands [for a flower-garden].
65	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	11th year	Do.	Begins with the introduction of the gift of land by purchase, to the temple of Mulasthanamudaiyar-Mahadeva, by a certain Palakunpani Kannu Tiruvagattisvaradeva, a native of Iruliyur in Kunya-nadu, a subdivision of Urukattukottam, for offerings to the image of Udaiya-Pillaiyar which he had set up in the temple.
66	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	20th "	Do.	Records a gift by the individual mentioned in No. 65 to the assembly of Manfur alias Rajanarayana-chaturvedi-matigalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōla	Parakeerivarman alias Tribhuvanachakravartin Rajarajadeva.	7th year ..	Tamil	Gift of land in Emapperur alias Madhurantakavalur in Kaṭṭayūr-nadu, for a lamp to the temple of Molasthanamudaiya-Mahadeva, by a certain Munniyan Mikkamappallavaiyali, a resident of Tirukkovalur in Kurukkal-kurum, a subdivision of Miladu alias Jaunatha-valanadu, in expiation of the sin of an accidental death of a native of Mambakkam, in Vilupparaiy-nadu through the donor's nephew.
68	Do.	..	..	Nale, Arpusi 10 ..	Do.	Modern. Gift of land by a certain Tirumalai-Nayaka.
69	On the north wall of the same mandapa.	Chōla	Kulottunga-Choladeva ..	11th year ..	Do.	Records a sale of land for 8 kaṣu by Yajña-Bhatṭa of Paṇḍipuram, one of the members of the aṅgana of Muṇḍūr, to certain Brahmins for maintaining half a lamp, which was presented by a shepherd to the temple of Molasthanamudaiya Mahadeva.
70	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	18th year ..	Do.	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulottunga-Chōla by the name 'Sokkapperumal'.
71	On the north and west walls of the same mandapa.	Do.	Tribhuvanachakravartin Rajadhirajadeva.	11th ..	Do.	Gift of taxes for repairing the "Ediragayay-tirunalligai" and other structures in the temple and for repairs by Seṅgeṇi-Ammal-Appan Siyan Pallavandan alias Rajanarayana-Sambuvarayay mentioned in No. 62 above.
72	On the same walls	Do.	Parakeerivarman alias Tribhuvanachakravartin Rajarajadeva.	15th year, Siṁha, ba. di. ekadaśi, Monday, 'tiruvādirai.	Do.	The introduction begins with the words பஞ்சபஞ்சபதேவதேவ etc. Gift of 8 kaṣu by Ariyaṅ Andan Kamalākara-Bhat-tai for a lamp to the shrine of Viśveśvaradeva built by him in the western prakara (tiruchchurru) of the temple of Aludaiyar Śrī-Molasthanamudaiyar.
73	Do.	..	....	5th year ..	Do.	Gift of land made tax-free, in Śirupadi alias Kulottunga-sōjanallur by Siyan Pallavandan Ediriliśōla-Sambuvarayay, under the orders issued by the king at the instance of Gaṅgeyayay and others, to the temple of Adavallar. Mentions the Royal Secretary Minavai-Muvendavelan.
74	On the west wall of the same mandapa.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	15th ..	Do.	Gift of land by purchase for offerings and lamps to the image of Viśveśvaradeva set up in the temple of Molasthanamudaiyar, by Ariyaṅ Kamalākara-Bhatṭa; See No. 72 above.
75	On the same wall	Do.	Parakeerivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	12th year and 130th day.	Do.	The introduction begins with the words பஞ்சபஞ்சபதேவ, etc. Records a royal gift of lands at Nagar alias Dinachintamani allur constituting them into a new village under the name Kulottungasōjanallur. Mentions the Royal Secretary Aśābhala Muvendavelan.
76	On the same wall	Do.	Parakeerivarman alias Tribhuvanachakravartin Rajarajadeva.	14th year ..	Do.	The introduction begins with the words பஞ்சபஞ்சபதேவ, etc. Gift of money for a lamp to the temple of Molasthanamudaiyar at Muṇḍūr alias Rajanarayana-chaturvedimargalam in Oyma-nadu alias Vijayarajendravalanadu which was a subdivision of Jayangondaśōla-maṇḍalam, by a native of Rajasimbapuram in Tirumunai-pāṇḍi-nadu, a subdivision of Rajaraja-valanadu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōla	Tribhuvana-chakravartin vradēva.	4th year	Tamil	Built in. Seems to record a gift of land for a lamp to the temple of Aḍavalla-Nayanār, by a native of Puṭṭar in Paṭṭiṇa-naḍu.
78	At the top of the entrance into a vacant shrine in the west prakāra of the same temple.	..	....	..	Do.	Records that Ariyaṇ Andāṇ Kama'akarabaiṇ set up the image of Viśveśvaradēva and repaired the temple.
79	On the west wall of the same prakāra (inside).	Vijayanagara.	Viropakabādēva-Maharāya, son of Virapratāpa Dēva-Maharāya.	Śaka 13[90], Sarvadhari, [Paṭṭiṇa-guṇi] 20.	Do.	Much damaged. Records a gift of land to the temple of Aḍavalla-Nayanār at Muṇṇūr by Annamaṇsa-Ayyaṇ, the agent of Saluva Narasiṅgaiaṇa-Uḍaiyār, for worship and festival. Refers to a maṇḍapa built by 'Iammarāya-Ayyaṇ in the same temple.
80	On the south wall of the same prakāra (inside).	Pallava	Sakalabhuvana-chakravartin Peruṇjiṅga-dēva.	12th year	Do.	Gift of land by purchase for 10 lamps to the temple of Aḍavalla-Nayanār at Muṇṇūr alias Kajanarāyaṇa-chaturvēdinagalam, by a certain Mādavaṇ Kalōttuṅ-gaśola-Muvendaveṇai of Ambar in Ambar-naḍu, a subdivision of Uyyakkondar-veṇaṇadu in Sēla-maṇḍalam.
81	On the same wall	Chōla	Kajarajadēva	[3]rd "	Do.	Records that a certain Periyanaḥochiyār of Kayiṇṇūr set up the image of Poriya-Vināyakapillaiyār and gave land for offerings and lamps to it. States that she also built the sōpāna-maṇḍapa in front of the Dakṣiṇāmūrti shrine.
82	On the same wall (outside)	Saluva	Narasingayyadēva-Maharāya	Vaya, Puraṭṭadi [2]4.	Do.	Built in at the bottom. Seems to record the appointment of a person by 'Iammarasa, the agent of Annamarasār, who was the avasaram of the king to look after the lamps in the same temple.
83	Do.	Pāṇḍya	Maravarman Tribhuvana-chakravartin Parākrama-[Paṇḍya]dēva.	5th year, Puraṭṭadi.	Do.	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Aḍavalla-Nayanār.
84	Do.	Vijaynaga.	Mallikarjunarāya	Śaka 1389, [Vaya] Mithuna, su di. Monday, daśamī, Tiruvādirai.	Do.	Gift of land by purchase, for a flower-garden, to the same temple by a native of Sōladiṇḍavanallār alias 'Iṅgaḍu-pakkam in Uṇṇukattū-kōṭṭam, a subdivision of Jayagōṇḍaḥola-maṇḍalam.
85	Do.	Pallava	Sakalabhuvana-chakravartin Peruṇjiṅga-dēva.	10th year	Do.	Damaged. Seems to record a gift to the temple of Aḍavalla-Nayanār at Muṇṇūr alias Kajanarāyaṇa-chaturvēdinagalam in Oyma-naḍu, a subdivision of Jayagōṇḍaḥola-maṇḍalam, by Kōḍal-Alappiṇḍaiṇ Devaramalaiyāṇ alias Vānarāya.
86	On the same wall	Chōla	.. . . . Tribhuvana-vradēva	3 * year and 357th day.	Do.	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do. .. ..	..	....	Nala, Arpaśi	Do.	Seems to record the construction of a car and a gift of land to the same temple by Kaijapa-Nayaka for the merit of Tirumalai-Nayaka.
88	On the east wall of the ruined Kamaḥi Ammaṇ shrine in the same temple.	Do.	Tribhuvana-chakravartin Tribhuvana-vradēva.	33rd year ..	Do.	Records a gift of money and land to the temple, by Aludaiyāṇ Aḷagiyadēva alias Kaḍuveṭṭi of Neṅkuppal, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanaachakravartin konḍaṇ.	28rd year ..	Tamil	Gift of land, made tax-free, for the expenses to the shrine of Tirukamakōttamudaiya Periya-Naachiyar in the temple of Aḍavallār.
90	On the same wall .. ..	..	....	Pingala, Tai 10 ..	Do.	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kanjapa-Nayaka.
91	At the entrance into same temple; right side.	..	....	....	Do.	Records that the entrance was (oilied after) Tirumalirun-jolai-nūṇṇaṇ Maḷavarāyaṇ of Nāḷkuruchohi in Paṇḍi-maṇḍalam.
92	On the east and north walls of the deserted Vishnu temple in the same village.	Gajapati ..	Dakṣiṇa-Kapilēśvara Kumāra Mahāratra son of Ambiradēva.	Śaka 1886, Taraṇa, Mithuna, śu. di. Tritiya, Thursday, Pūṣya.	Do.	A copy of No. 61, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jaṭavarman Vira-Pāṇḍyadēva.	10th year, Dhanus, śu. di. pūṣama, Monday, Pūnar- vasu.	Do.	Records a tax-free gift of Śiṅgavanandal, a hamlet of Moṇḍūm with its name changed into Pūrushōttama-nallūr, by the people of Oyna-naḍu, for worship and repairs to the temple of Pūrushōttama alias Sittira-mēli-Viṇagar-Emberumal.
94	On the same wall	Do.	Do.	13th year, Margeḷi 21.	Do.	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvananṭṣa-Bhaṭṭa-Somayaji of Kuṇḍūr.
95	Do. .. ..	..	....	....	Do.	Records that some construction or repairs (பெருமை) were executed by Perumāppillai, the son of Viḷandaipillai of Valluvappakkam.
96	On the north and west walls of the same temple.	Saluva ..	Narasingadēva-Mahārāya ..	Vyaya, Kartika 30.	Do.	Records the appointment of a certain shepherd as a koyil-kudi to the temple of Perumal Sittiramēli-Viṇagar-Emberumal, by Tūmuraṣār, the agent of Annamaraṣār.
97	On the west wall of the same temple.	Pāṇḍya ..	Maṇavarman Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do.	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Mavulivanarāyaṇ.
98	At the entrance into the same temple; left side.	..	....	....	Do.	Records that the doorway (tirunilaikkal) was the gift of Aruḷapperumal of Vangippuṇam.
99	On the west wall of a deserted structure called Sambandapparu-maḷkōyil, in the same village.	..	....	Nala, Tai 5 ..	Do.	Records that the work (i.e., the construction of the building) was done by Kaṇjapa-Nayaka, son of Timmu-Nayaka, one of the Kannāḍiya-Nayakas of Marudaraṣār-paḍaividu.
100	On the south wall of the central shrine in the Tirumukhiśvara temple at Veḷur (same taluk and district).	Vijaya-nagara.	Kṛṣṇadēva-Mahārāya ..	.. . . Tai 10.	Do.	Records the gift of a village as a dēvadāna to the temple of Tiruvakkisurumudaiya-Nayinar, by a certain Kāmu-Nayaka in the name of the king. Villavarāyaṇ figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do.	Stones missing. Gift of a land by Karaṇikkam Tittar-Pillai, for the merit of Viravaṇṭa-Nayaka, for festivals in the temple of Tiruvakkisurumudaiyar. Signed by Villavarāyaṇ.
102	On the north wall of the same shrine.	Vijaya-nagara.	Kṛṣṇadēva-Mahārāya ..	Vyaya, Tai 5 ..	Do.	Gift of land for a lamp to the shrine of Ilaya-Nayinar, by Viruppaṇa-Nayaka, son of Ellappa-Nayaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chola ..	Tribhuvanaachakravartin 'Madura and .. . . .	..	Do.	Fragment. Seems to record a gift by Sōṅgepi Ammai-yappaṇ, for repairs to the temple.

93 g.

99 g.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayana-gara.	Achutaraya	Virodhi, Avani 20.	Tamil	Gift of a hamlet Mulliyappanagar as a devadana to the temple by the king. Signed by Kunrappuram and Villavarayar.
105	On the north wall of the same mandapa.	Do.	Achutaraya-Maharaya	Khara, Adi 1	Do.	Stones missing at the end. Gift of the village Kuppam as a devadana to the temple by the king for the merit of Saluvakkasakkar. Signed by Tittar-Pillai and Villavarayar.
106	On the north and west walls of the same mandapa.	Chola	Tribhuvanachakravartin Chola-deva.	11th year	Do.	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayathakarnallur in Oyma-nadu, by a native of Kaduvaiyapattam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same mandapa	Do.	.. .. nachakravartin Hajarajadeva	10th	Do.	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siviyan for a similar accidental death of an individual, while hunting.
108	On the same wall .. ..	..	....	Havilambi, Adi 14, Chashtin, Friday, Hasta.	Do.	Records that a certain Tittar, a native of Savundiriyamapuram in Asta-nadu, a subdivision of Jayangondachola-mandalam built the iritta-mandapa and Nayakar-tiruviruppu, in the temple of Tiruvakkisaramudaiya-Nayinar at Velur, in order to please Kalahastisvara, his tutelary deity.
109	On the west wall of the Subrahmanya shrine in the same temple.	Vijayana-gara.	Sadasivadeva-Maharaya	Sobhadrith, Arpasi 5.	Do.	Registers a tax-free gift of the village of Parangan in Velur-sirmai, for worship and repairs to the temple of Tiruvakkisaramudaiya-Tambiranar, by a certain Nagu-Reddiyar. Records that Vithhaladeva-Maharaja was governing the country.
110	On the north, west and south walls of the same shrine.	Chola	Tribhuvanachakravartin Chola-deva.	18th year	Do.	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhattas, for a lamp to the temple of Tiru-Agnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayathakarnallur in Oyma-nadu alias Vijayarajendra-valanadu, a subdivision of Jayangondachola-mandalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	[20]th	Do.	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnisvara at Velur in Malai-nadu, a subdivision of Oyma-nadu in Jayangondachola-mandalam.
112	On a wall on the south side of the same temple.	....	....	....	Do.	Records that this mandapa was built by Periya-Nagu-Reddi, son of Periya-Erama-Reddi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumal temple in the same village.	Vijayana-gara.	Mallikarjuna-Maharaya, son of Virupratapa Devaraya-Maharaya.	Saka 1383	Do.	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Munitoru-pattu in Oyma-nadu alias Virudarajabhayathakarnallur.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the mandapa in front of the same shrine.	Chola	Tribhuvanaachakravartin Chola-deva.	3rd year	Tamil ..	Records a royal order made at the instance of Villavarayar granting the three villages Maubakka ^o , Kurugur and Navappakam clubbed together and re-named Kulottunga- ^o solanallur as a tax-free devadana, for meeting the expenses in the temple of Kulottunga- ^o solanallur at Velur alias Virudarajabhayanallur, in Oyma-nadu alias Vijayarajendra-valanadu, a subdivision of Jayangondachola-mandalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramasolaapuram.
115	On the same walls .. ..	....	Tribhuvanaachakravartin Kōnēriusai-Koḍaṇ.	Do.	Do. ..	Relates to the same grant as the above. Mentions the officers Kulottunga- ^o solanallur and Villavarayar.
116	On the east wall of the same mandapa.	....	....	Sobhakrit, Avapi 15.	Do. ..	Damaged. Mentions Periya-Nagu-Reddi, son of Epana-Reddi of Tiruchchuvavi-Omandur and the temple of Tiruvirunda-Perumal.
117	On the east and north walls of the same mandapa.	Vijayanagara.	Virapratsapa Vira-Eokkappa-Udaiyar, son of Harihararaja.	Saka 1326, Svabhannu, Tula, badi, dvadasa, Friday, Uttiram.	Do. ..	Records that the devadana villages of Navappakam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulottunga- ^o solanallur at Velur alias Virudarajabhayanallur.
118	On the north wall of the same mandapa.	Saluva	Narasimgaraya-Udaiyar	Saka 1393, Khara, Mahara.	Do. ..	Appointment of a certain Irakkadakkon of Komadippattu as a tiruvilakku-kudi to the temple of Tiruvirunda-Perumal, by avasaram Annamarasayyar, to secure conquests (P) (tiruba-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do. ..	Records that the door-way (tirunilaikkal) and steps were made by Tiruvachohallan of Karumavur.
120	On the four faces of a slab set up near the same temple.	Chola	Tribhuvanaachakravartin Vikrama-Chola-deva.	11th year	Do. ..	Records a sale of land by the assembly (ur) of Velur alias Virudarajabhayanallur, to Achohanilaiyan, the headman of Pagal, for being granted to the temple of Rajanarayana-Virupagar-Aiyar.
121	On the same slab	Do.	Tribhuvanaachakravartin Rajarajadeva	9th "	Do. ..	Incomplete. Seems to record a sale of land by the assembly of Velur to a native of Koranjata- ^o chaturvedimattalam in Tirunaiyur-nadu, a subdivision of Solanallur, for being presented to the temple of Kulottunga- ^o solanallur at Velur.
122	On a stone set up in the Jain temple street, in the same village.	Vijayanagara	[Achyuta]deva-Maharaya	Saka 1453, Virudhikrit, Kurubha, sudi, trayodasi, Monday, Pashya.	Do. ..	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-anda-Tambirajar at Velur.
123	On another stone in the same street.	Do.	Achyutadeva	Vikriti, Ani 10.	Do. ..	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vira-Vasanta-Nayaka.

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C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jain temple in the same village; left side.	....	....	....	Tamil ..	In modern characters. Records the renovation of the temple by Jayasena.
125	On the west wall of the central shrine in the ruined Siva temple at Olagapuram (same taluk and district).	..	....	....	Do. ..	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kesari-Isvara] at Olukamadēvipuram which was a city in [I]rayur-naḍu.
126	On the south wall of the same shrine.	Chōla	Rajakesarivarman, 'who [destroyed] the ships at Salai.'	Lost	Do. ..	Stones missing. Seems to register a gift of land by purchases by Nakkaṭṭa Vayirameṇṇa for offerings and lamps to the shrine of Terkkil-vaṣai, Sattaṇ.
127	On the same wall	Do.	Rajakesarivarman	7th year ..	Do. ..	Built in in the middle. Seems to record a sale of land by the nagarattar of Uluṁamadēvipuram in Oymā-naḍu to Gaṅgaṇ-Ambalavan Gaṇḍaradi[ttai]cōla-Vijayapuriyān of Kuvalalam in Gaṅgarasāyira, for being presented to the temple for laying out a flower-garden. Mentions Kalharkā-ka-peruvarambu.
128	Do.	Do	Tribhuvanachakravartin Chōlādēva.	8th ..	Do. ..	Gift of cows for a lamp to the temple of Śrīkayilāsan-madēvipuram, by a merchant.
129	Do.	Do.	Rajakesarivarman	3rd ..	Do. ..	Arikulakēsari-Ichuhvaranadaiyā-Mahadēva at Uluṁamadēvipuram, a gift of sheep for a lamp to the temple of Śrīkailayattu Paramasavaiṇal at Uluṁamadēvipuram a taniyir in Oymā-naḍu, by Ambalavan Gaṇḍarādittanar, a perundaram of the king, who built the temple.
130	Do.	Do.	Rajakesarivarman alias Uḍaiyar ār. Rajamahēndradēva.	Do. ..	Do.	The introduction commences with the words <i>உறுதி செய்து</i> <i>செய்து</i> . Records a sale of land by the nagarattar of Uluṁamadēvipuram in Perāyur-naḍu, a subdivision of Oymā-naḍu for being presented to the temple of Arikulakēsari-Isvaranadaiyar in order to meet the expenses connected with the shrine of Rajendrasōja-Vijāṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do.	Records that Pattulāy Nṛpūṇa Kulattāy of Maṇḍanapattin in Tirumunappadi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pandya	Jajavarman alias Tribhuvanachakravartin Sundara-Pandyadēva.	18th year, Karttigai 11.	Do.	Records the gift of the revenues from the looms maintained in the Tirumadavilagam, for worship, to the temple of Arikulakēsari-Isvaranadaiyā-Nayanaṇ at Uluṁamadēvipuram in Oymā-naḍu alias Vijayirajendrasōja-valanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayana-gara.	Virapratapa Devarāya-Maharāya ..	Śaka 1318, Parabhava, Mesaba. di. chaturdasi, Saturday, Revati.	Do	Gift of land for worship, offerings and lamps to the temple of Viṭṭanśūranadaiyā-Nayinaṇ at Ku[na]ṇḍapuram alias Uluṁamadēvipuram in Maṇḍūru-paṇṇu a subdivision of Oymā-naḍu alias Vijayarajendravalanāḍu, by Liṅgam-Nayaka the younger brother of Viṭṭaiya-Nayaka.
134	On the east and north walls of the same maṇḍapa.	Chōla	Parakesarivarman Rajendrn-Chōlādēva	[2]4th year ..	Do.	Much damaged. Seems to record a gift of land by the nagarattar of Uluṁamadēvipuram in Perāyur-naḍu, a subdivision of Oymā-naḍu for feeding 25 Brahmans in a sālai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	Do.	Records that Sōlaman alias Ve[m]baṇ Aḍavan alias Vidiḍiṅgaṇ, set up the Sri-piṭha.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil	Damaged. Mentions Villavarayar of Kodalar in Irungolappadi, the agent of Isura-Nayaka and the temple of Arikulakesarimudaiya-Nayanar at Ulagamadevipuram.
137	On a side of the platform near a pond called Ayakkulam in the same village.	Chola	Tribhuvanaachakravartin Vikrama-Chola-deva.	10th year ..	Do.	Gift of 4 cows for a lamp to the temple of Komani-undar, by Arvalahgijalan Vidiyadangan Sirunambadiga a merchant of Ulagamadevipuram in Oyma-nadu.
138	On another side of the same platform.	Do.	Tribhuvanaachakravartin Chola-deva.	3rd ..	Do.	Registers a gift of land as a devadana to the temple of Gokaraisuramudaiya-Maladeva, by the nagarattar of Ulagamadevipuram.
139	On the north wall of the central shrine in the ruined Vishnu temple in the same village.	Do.	Tribhuvanaachakravartin Vikrama-Chola-deva.	12th ..	Do.	Unfinished. Mentions Vaidodan Narayanan Kulungnilai alias Alagiyamapavala and the temple of Arinjiiya-Vinnagar-Alvar at Ulagamadevipuram, a city in Oyma-nadu alias Vijayarajendru-valanadu.
140	On the north, west and south walls of the same shrine.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	6th ..	Do.	Unfinished. Records grants of lands for offerings and shrines to the temple of Arinjiiya-Vinnagar-Alvar in Lokamahadevipuram in Perayur-nadu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kalikantakappetari and Gandaradittappetari.
141	On the south wall of the same shrine.	Do.	Rajakesarivarman alias Udayar Sri-Rajamahendradeva.	3rd ..	Do.	The introduction commences with the words <i>om Namo Bhagavate</i> , etc. Records a sale of land by the nagarattar of Ulagamadevipuram, to a certain Sattan for being presented to the temple of Arinjigai-Vinnagar-Virundalvar, in order to meet its expenses. The sale-deed was drawn up by Samanabahu-Acharya, a worshipper of Sundaresalayar, parumpalli of this town.
142	On the same wall ..	Do.	Parakesarivarman alias Rajendra-Chola-deva.	24th ..	Do.	Built in at the end. Mentions a palace-woman belonging to Rajendrasaladevar-Mummudisalatterinda-tirumafjanattar-velam.
143	On a slab set up near a well called Sandikkuparu in the same village.	....	....	....	Do.	Gift of land made by the villagers as a devadana to the shrine of Alagiya-Pillaiyar set up near the well called Kadalavappanarketi.
144	On a slab set up in front of the Alivanar temple in the same village.	Chola	Rajakesarivarman, 'who destroyed the ships at Salai.'	11th year ..	Do.	Gift of land for offerings to the shrine of Terkkil-vasai-Mahasattayar, by the Nagarattar of Ulagamadevipuram.
145	On three sides of a pillar lying in a field called Sattupattukollai, in the same village.	Vijayanagara.	Sadasivadeva-Maharaya ..	Karttigai 26	Do.	Gift of Sattakuppam, a hamlet of Ulagamadevipuram, in Moññoruppan, for worship and repairs to the temple of Tiruvakki-Isuvaramudaiya-Tambirajar at Vellar, by Naga-Reddi under the orders of Kondemarasaiyan Timmarasayan for the merit of Enan-Timmarasagar, the agent of the king.
146	On the south wall of the central shrine in the Agastya-svamin temple at Kilivanur (same taluk and district).	Chola	.... kesarivarman ..	..	Do.	Built in. Seems to register a sale of land by the assembly, to a certain Gungai Ambalavan Gandaradittan of Kuzhalam in Gangaruvayira, for being presented to the temple of Tiruvagaisvaradeva for shrines, etc.

original

original

O.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōla	Parakēsarivarman alias Rajendra-Chōlādēva.	13th year ..	Tamil ..	Built in at the end and incomplete. Mentions Kilinālar alias Keralantakachaturvādināṅgalam a brahmādēya in Oymā-nādu, a subdivision of Jayāṅgondachōla-maṇḍalam.
148	On the east wall of the same shrine.	Do.	Parakēsarivarman ..	10th " ..	Do. ..	Provides for offerings on Amāvāsyā and Saṅkrānti days to the temple of Tiruvāgnīśvaramūḍaiyar at Kilinālar, a brahmādēya in Oymā-nādu, by Parasaraṇ Tiyap Sāteṇ, a member of the Aṅgiga of the village.
149	On the same wall ..	Do.	Parakēsarivarman [alias] Rajendra-Chōlādēva.	3rd " ..	Do. ..	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brahmins lady.
150	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Tribhuvanaśa-kravartin Vikrama-Chōlādēva.	10th " ..	Do. ..	Unfinished. The introduction commences with the words <i>Varaṇam</i> , etc. Registers a gift of land by the assembly of Kilinālar alias Ulaguyyavandaśōla-chaturvādināṅgalam in Oymā-nādu alias Vijayarājendra-valanādu, a subdivision of Jayāṅgondachōla-maṇḍalam, for offerings to the temple of Tiruvāgnīśvaramūḍaiya-Mahādēva of the village.
161	On the north and west walls of the maṇḍapa in front of the same shrine.	Do.	Rajakēsarivarman alias Uḍaiyar Rajadhirajādēva.	26th " ..	Do. ..	The introduction commences with the words <i>Paṇḍarāṣa</i> , etc. Sale of land by the assembly of Keralantaka-chaturvādināṅgalam to the temple of Tiruvāgnīśvaramūḍaiya-Mahādēva, for the maintenance of a feeding house called Maravadiḡal.
162	On the same walls ..	Do.	Uḍaiyar śrī-Rajadhirajādēva ..	29th " ..	Do. ..	Records another sale of land by the assembly, for the same purpose.
163	On the east wall of the same maṇḍapa.	Do.	Tribhuvanaśa-kravartin Kulōttuṅga-Chōlādēva.	34th " ..	Do. ..	Records that the assembly of Kilinālar alias Ulaguyyavandaśōla-chaturvādināṅgalam in Oymā-nādu alias Vijayarājendra-valanādu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchādēva in the temple of Tiruvāgnīśvaram in the same village.
164	On a slab lying in the kitchen of the same temple.	Vijayana-gara.	Malikarjuna-rāja ..	Saka 1372. Prāmōdata, Sittirai 16.	Do. ..	Damaged. Records that a certain chief Vijaiya-rāja-Gaṅgaya, son of Viruparāja-Gaṅgaya built a shrine and repaired three tanks of [Kil]livalanallūr which had been in a severe storm.
166	On the south wall of the central shrine in the Vaikunṭhavasā-Perumal temple in the same village.	....	Rajakēsarivarman ..	18th year ..	Do. ..	Records that the assembly of Kilinālar in Oymā-nādu received 75 kaḷaḷu of gold from a native of Valudavur in Valudavar-nādu and agreed to feed daily 5 Brahmins.
166	On the same wall ..	Chōla	Rajarāja-Rajakēsarivarman ..	16th " ..	Do. ..	Records the gift of a kaḷam by a native of Perumbalamūḍr in Sōla-nādu for convening the assembly of Kilinālar a brahmādēya in Oymā-nādu.
167	Do.	....	Parthivendradhipati-varman ..	13th " ..	Do. ..	Gift of sheep for a lamp to the temple of Tigattirai-Vishnupurtha at Kilinālar, by a certain Dandanayaka.
168	Do.	Pallava	Vijaiya-Nandivikramavarman ..	3rd " ..	Do. ..	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigattirai-Vishnupurtha at Kilinālar in Oymā-nādu, by Tigattirai who had built it.

O—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōla	Rājāsarivarma alias Tribhuvana-chakravartin Kulottunga-Chōladeva.	48th year ..	Tamil	The introduction commences with the words <i>apēṇa śōṣa</i> , etc., and ends after mentioning the date of the king.
160	On the same wall ..	Do.	Parākāsarivarma ..	16th ..	Do.	Damaged. Seems to register a gift of land by purchase, by Sattan Malladigaḷ of Veṣalippaḍi, for the annual repairs of a tank.
161	On the same wall ..	Vijaya-nagara.	Achutayadeva-Mahārāya, son of Virapratāpa Vira-Bhujabala Vira-Narasimhayadeva-Mahārāya.	Śaka 1454, Nandana, Ādi 5.	Do.	Registers a gift of land and of house-sites to certain Vashnavas, for conducting annual repairs to the temple of Virirunda-Perumal.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōla	[Rajaraja I] ..	....	Do.	Unfinished. The conquests of the king that are noted extend up to Kalinṅga.
163	On the north wall of the same maṇḍapa.	..	Tribhuvana-chakravartin Kōṇērumai-kōṇḍaṇ.	3rd year, Ādi ..	Do.	Gift of the village of Annapakkam, for worship and repairs, to the temple of Virirunda-Perumal at Kilinallūr alias Ulaṇṇyavandasōḷa-chaturvōḍumangalam.
164	On the west wall of the same maṇḍapa.	..	..	....	Do.	Records that this is the charity of Adittacōvaṇ alias Kalinṅarayar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rajavarayanaṇ Sambuvarayaṇ ..	14th year ..	Do.	Records the gift of a vessel by a certain Vēḍanarayanaṇ.
166	On the same side ..	..	....	....	Do.	Records that the steps (śōṇa) were made by Dēvakula-Perumal alias Vāṇḍaḍaiyaṇ of Vijayanṅkūḍi.
167	On the west wall of the prakāra of the same temple; inside.	Vijaya-nagara.	Achutaraya ..	Śaka 1453, Khara, Masi 9.	Do.	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nayaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikṛiti, Ādi 2.	Do.	Gift of land for worship to the temple of Virirunda-Perumal at Kiliyannar, by Virappa-Nayaka, the agent of Namasivaya-Nayaka, for the merit of the latter. Below this is an inscription which states that Tēṇṇuvarganḍaṇ of Uḷḍeḍi gave the tiruohin[pa]pichohai.
169	On the margin of the platform in the Aiyappa temple in the same village.	Vijaya-nagara.	[Maha]maṇḍalēvara Mahārāya.	Śaka 1467, Viśva-vasu ..	Do.	Fragments.
170	On the west wall of the central shrine in the Agastyaśvara temple at Chunnampet-Villivakkam (Madurantakam taluk, Chingleput district).	Pandya	Jatavarman Tribhuvana-chakravartin Vira-Paṇḍyadeva.	Śravana, Friday, 12th year, [Kannil, badi, pratham], Monday, Makha.	Do.	Gift of money for a lamp to the temple of Tiuvagattisura-maṇḍaiya-Nayanar at Villipattam alias Gaṅgaikōṇḍasōḷa-nallūr in Oyna-nāḍu alias Vijayarājendra-vallanadu, a subdivision of Jayangōḍi-chōḷa-maṇḍalam by a native of Kavam alias Tyāgaśamudranallūr in Manavir-kōḷam. Much damaged. Mentions Villi[pa]kkam alias Gaṅgai-kōṇḍasōḷanallūr.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vira-Kampapa-Uḍaiyar, son of Bokkapa-Uḍaiyar.	Mithuna, Śu. di. prathamai, Wednesday.	Do.	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viṭṭappaṇ.
172	On the same wall ..	Do.	Mahamaṇḍalēvara Kampapa-Uḍaiyar ..	Pramadi ..	Do.	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kevarapa-Nayaka, son of Narasappa-Nayaka a Kannadiya resident of Maṇḍadupadaividu in Murugamaṅgalappaṇṇu which was situated in Jayangōḍi-Tonḍamaṇḍalam.
173	On a pillar lying in front of the Zamindar's house, at Chunnampet (same taluk and district).	Do.	Dharmaraya, son of Virapratapa Narasimhayadeva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Sinha, Śu. di. daśami, Monday, Śravana.	Do.	

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadaraja-Perumal temple at Tribhuvani (Pondicherry French settlement).	Chōla	Parakēsarivarman alias Rajendra-Chōladēva (I).	6th year	Tamil	"This temple of Nanduvil-Vīraṇāyana-Vinagar at Tribhuvanamahādēvi-chaṭurvēdimangalam, a brahmadēya in Jayanṅgaḍḍhōla-mangalam, sh-ill be under the protection of the regiments, Śrī [Vadavur]-Iṭṭaiyaḷṭṭipperm-badai and Pallavarar of our lord Rajarajadēvar." Begins with the historical introduction <i>Śrīcōṭṭaṭṭavar</i> , etc
175	On the east, north and west walls of the same temple.	Do.	Perakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōladēva.	6th	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷakara-Iṣvaramudaiyar set up in the 5th year of Vikrama-Chōladēva, by Arumbakkalag Madurāntakan Poṇṇēmbalaikuttan alias Perḱōyil Jōṇḍaimānar residing in Maṇavil in Maṇavil-kōṭṭam, a district of Jayanṅgaḍḍhōla-mangalam, for the prosperity of the king (Perumal) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamahādēvi-chaṭurvēdimangalam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Parantakadēva set up in the temple of Rajarajīṣvaramudaiyar is referred to incidentally. Begins with the historical introduction <i>Uṇṇaṭṭavar</i> , etc.
176	On the same walls	Do.	Rajakēsarivarman alias Rajadhirajadēva	30th year, Mṇa. Wednesday, Uṭṭiram.	No.	Registers a gift of land for providing a sumptuous offering called after Rajendra-Chōla, to the god Nanduvil Śrī-Vīraṇāyana-Vinagar-Aḷvar, by Rajendrarajōla-Maḷali-Vaṇarajar under the auspices of the great assembly of Tribhuvanamahādēvi-chaṭurvēdimangalam which met in the maṇḍapa built by Sembiyaz Uṇḷaiṇāṭṭu-Muvēndavēlar for the merit of Rajendra-Chōladēva. Tribhuvanamahādēvi-chaṭurvēdimangalam is herein stated to have been an independent village (ṭaṇṭiyar) in Viḷṇṇapara-ya-nāḍu, a subdivision of Rajendrarajōla-vaḷamāḍu. Begins with the introduction <i>Śrīcōṭṭaṭṭavar</i> etc.
177	On the north wall of the same temple.	Do.	Rajakēsarivarman alias Kulōttunga-Chōladēva I.	[6]th year, Śiṇha, Pa. di. Ekadśī, Pūnarvaṇ, [Tuesday].	Do.	Much worn out. Begins with the introduction <i>Uṇṇaṭṭavar</i> , etc. Registers a gift of land by purchase for worship and offerings to the god Kōḷavaraha-Aḷvar who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple
178	On the same wall	No.	Rajakēsarivarman alias Kulōttunga-Chōladēva I.	9th year, Rishabha, [sa] di. Saptami, Aślēsha, Thurs. day.	Do.	Begins with the historical introduction <i>Uṇṇaṭṭavar</i> etc. Registers a gift of land by purchase to the god Vīravayndrapurātṭu-Aḷvar. Hoṭṭin Viḷṇṇapariya-nāḍu in which Tribhuvanamahādēvi-chaṭurvēdimangalam was situated, is stated to have been a subdivision of Rajendra-vaḷamāḍu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōla	Rajakesarivarman alias Kulottunga-Chōladēva.	9th year, Mithuna, ba.di. tṛiṭiya, Thursday, Puraṭṭadi.	Tamil	Begins with the introduction of the great assembly altering the classification of the land which was given to the image of Viriṇḍaḷaiyar in the temple of Srikoṭṭil alias Virana-ṛaya-Vinagar-Aḷvar for feeding twenty Brahmins. Begins with the introduction of the Śrī-Vaishnavas to record a gift of land for feeding the Śrī-Vaishnavas of the eighteen districts in the Rājendrasōḷai-maḍam.
187	Do.	Do.	Parakesarivarman alias Rājendra-Chōladēva.	29th year, Mithuna, Sunday, Vi-sakha.	Do.	..
188	On the south and east walls of the same temple.	Do.	Rajakesarivarman alias Vijayarajendra-deva.	36th year and 33rd day.	Do.	Begins with the introduction of the gift of land to the Aḷvar at Tiruvayindrappuram, by Perumbuliyur Nijakapṭhaṇ Narayanar of Suraṭṭamapichohōri altering the classification. Mentions the adhikarin Abavmalla-Kulanaka-Muvendavōḷan.
189	On the north side of the base of the same temple.	Do.	Parakesarivarman alias Rājendra-Chōladēva.	16th year, Mithuna, Friday, Uti-raṭṭadi.	Do.	Begins with the introduction of the village Vurakkōr which was a devadana of the temple of Naḍuvil-Srikoṭṭil Śrī-Viranaṛaya-Vinagar-Aḷvar, was apportioned to 48 tenants after dividing the land into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Srikoṭṭil and to the tank Kōkkaṇadipporeṇi.
190	On the same wall	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Chōladēva.	49th year	Do.	Commences with the introduction of the temple of Tōṭi-Tiruvēṇḍattēmborūmān at Tribhuvana-madēvi-chaturvēdimangalam, a brahmadēva in Viravata-valanadu, a sub-division of Gaṅgaikondasōḷa-valanadu, was inadequate and that additional lands were given. Stones displaced. Commences with the introduction of the temple of Viriṇḍa-Perumal.
191	On the north, west and south sides of the same base.	Do.	Rajakesarivarman alias Udayar	33rd year and 19th day.	Do.	Do.
192	On the same side	Do.	Parakesarivarman alias Rājendra-Chōladēva.	6th year	Do.	Do.
193	On the west side of same base.	Do.	Rajakesarivarman alias Kulottunga-Chōladēva.	48th	Do.	Do.
194	On the same side	Vijaya-nagava.	Virupanna-Udayar	Saka 1314, Yuva ..	Do.	Stones displaced. Seems to record a gift of land to the temple of Viriṇḍa-Perumal.
195	On the south side of the same base	Chōla	Rājendra-Chōladēva	20th year	Do.	Do.
196	On a slab built into the floor of the mandapa in front of the same temple.	Do.	Rajakesarivarman, 'who destroyed the ships at Kandalur-Salai.'	10th	Do.	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkaṇadipporeṇi figures among the boundaries of the land.
197	On the south wall of the same mandapa.	Do.	Tribhuvana-chakravartin Kulottunga-Chōladēva.	5th	Do.	Commences with the introduction of the festival to the temple of Tirunagisvaranmudaiya-Parumasaivamin.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chola	Rajakesarivarman alias Kulottunga-Choladeva.	27th year, Kaikata- kaṣu, di. dvitīyāi, Pushya, Wednes- day.	Tamil	Commences with the same introduction as in No. 197 above. Gift of land to [Pipa?]ai Tirunāṟyana-bhaṭṭan alias Kavikunmachandru-paṇḍitan of Manakulaśanibohari, by the great assembly of Tribhuvana-madēvi-chaṭurvēdi-maṅgalam an independent village and a brahmadēya in Viraṭāra-valaṇḍaṇ, a sub-division of Gaṅgaikonda-chōla-valaṇḍaṇ as a recompense for having composed Kulōttunga-Chōla-charitai, a kāvyā glorifying the king (poruṇai). The assembly was required to listen to the kāvyā as well.
199	On the south, east and north walls of the same maṇḍapa.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Choladeva.	43rd year	Do.	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do.	Rajakesarivarman alias [Kulōttunga]- Choladeva.	4[3]rd " .. .	Do.	do. introduction 4 th year 8 th day, etc. Commences with the land for feeding tapasvins and Mahāśvatas.
201	On the same wall	Do.	[Rajakesarivarman alias] Choladeva.	[28]th year, Mēsha, ba. di. trayodasi, Uttirāṭṭadi, Fri- day. Lost..	Do.	Much worn out. Begins with the introduction 4 th year 8 th day, etc. Prescribes certain rules regarding the culti- vation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin [Kulōttunga-Choladeva.]	.. ..	Do.	Stones missing. Commences with the introduction 4 th year 8 th day, etc. Gift of land by the assembly of Tribhuvana-madēvi-chaṭurvēdimangalam for feeding sampradāyins, during the festival of the temple of Tirumēṅkōyil-Ālvar, on New-moon days and Viṣṇu and while offerings are made to the Ālvar of Mēṅkōyil in the Vedantavēdyamaṇam.
203	On the same walls	Do.	Rajakesarivarman alias [Kulōttunga]- Choladeva.	48th year	Do.	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Sivayogins and Mahāśvatas in the Tirunāvakkaraṇamaṇam.
204	On the north wall of the same maṇḍapa.	Do.	[Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Choladeva.	[4]3rd "	Do.	Fragments. Begins with the same introduction. Refers to the temple of Teṅ-Tiruvēṅgaḍattai-Ālvar at Tribhuvana-madēvi-chaṭurvēdimangalam.
205	On the same wall	Do.	Tribhuvanaoḥakravartin Choladeva.	43rd "	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhāṭṭavṛiti, kidaṭi, aḍaiṭṭu, kōṭṭam, account- any (kaṇakku), carpentry (kōḷohn) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Choladeva.	23rd "	Tamil	Commences with the introduction 4 th year 8 th day, etc.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chola ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	42nd year ..	Tamil ..	Commencees with the same introduction. Records that the lands belonging to the temple of Enealathia-Durgaiyar Onkaraundariyar, situated in the eastern hamlet of the village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupalasundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prakara of the same temple.	Do. ..	Prakasesarivarman alias Tribhuvana-chakravartin Vikrama-Choladeva.	8th ..	Do. ..	Commencees with the introduction <i>Uṣṇasūrya</i> , etc. Records a gift of land to the weavers for supplying certain clothe to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaisya (woman) and that as authorized by the Agamas and Smritis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	10th ..	Do. ..	Commencees with the introduction <i>Uṣṇasūrya</i> , etc. The tax-free lands already granted to the temple of Udavi Tirunapikuli-Mahadeva in Merka-nadu, a sub-division of Virudarajabayan-kara-valanadu were found insufficient to meet the daily expenses, incese, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamadevi-chaturvedimangalam.
210	On the west side of the ruined mandapa opposite the same temple.	Do. ..	Rajakesarivarman alias Udayar Sri Rajachirajadeva.	Makara, su. di Wednesday, Ardra.	Do. ..	Commencees with the introduction <i>Sasagisa</i> , etc. Gift of land as goldsmith's service-jnam, to a goldsmith named Arangan Komaran alias Rajadhiraja-perundayan who was required to do the work of a goldsmith for himself and for others within the village and its hamlets. Much damaged.
211	On a stone lying by the side of the same mandapa.	Do. ..	Rajakesarivarman, 'who destroyed the ships at Kandalor-Salai.'	12th year ..	Do. ..	The big men of the assembly decided that the tax antarayam should be levied on those who cultivated the lands.
212	On the sides of a pillar lying near the same mandapa.	Do. ..	Rajakesarivarman alias Chakravartin Kulottunga-Choladeva.	13th year, Nimha, ba. di. Monday, ekadasa, Punarvasu.	Do. ..	
213	On fragments lying round the same temple.	..	... alias Tribhuvana-chakravartin Kulottunga...	..	Do. ..	...
214	On the north base of the Ubhaya-Nachohiyar shrine in the Garbhavarahesvarasvamin temple at Tirukkanji (French Settlement).	Pandya ..	Tribhuvanachakravartin Parakrama-Pandya.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seeme to record a gift of land to the temple of Gangalvara-ninjara.
215	On a slab lying in the same temple	Chola ..	Rajakesarivarman Kulottunga-Chola I..	40th year ..	Do. ..	Records that the bank of the tank at Tribhuvanamadevi-chaturvedimangalam had breached and that Bhutisnangalamudayan Orriyuran Bhupalasundares alias Solakongar had it repaired. The stone revetment was constructed by Sangalardudayan Ariyan Tirumalapadi-Udayan alias Malayappiyaran on behalf of the former. The revetment was called Kulottungasolai.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chola	Rajasekariyaman Kulottunga-Chola (1)	4th year ..	Tamil	Refers to the same transaction and registers a gift of land by Solaknar for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Nettaipakkam alias Bhupalsundaravallur, a hamlet of Tribhuvanadevi-ohattarvedimadalam.
217	On the north wall of the central shrine in the Radesnathasvamin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalokachakravartin Rajanarayana Sambavaraya.	19th ..	Do.	Gift of certain taxes for burning lamps to the temple of Pallikonda-Perumal at Tiruvaypadi in Ponnur-parra.
218	On the north and west walls of the same shrine.	..	Sakalalokachakravartin Rajanarayana ..	5th year, Adi ..	Do.	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	4[0]th year ..	Do.	Gift of land by purchase as devadana, to the temple of Vikrama-Chola-Vinnagar-Aivar, by the residents of Tennarur in Tennar-nadu, a sub-division of Palakurra-kottam a district of Jayasingondachole-mandalam.
220	On the west and south walls of the same shrine.	..	Sakalalokachakravartin Rajanarayana ..	10th ..	Do.	Records that the various festivals in the temple of Pallikonda-Perumal were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls .. ..	..	Do.	17th year, Adi ..	Do.	Gift of taxes to the same temple for offerings.
222	Do. .. ..	..	Sakalalokachakravartin Rajanarayana Sambavaraya.	4th year ..	Do.	Gift of land to the same temple.
223	On the north and west walls of the Tayar shrine in the same temple.	Vijayanagara	Achyutadeva, Maharaya, son of Viranarasimha, who instituted the elephant-hunt.	Saka 1468, Durmakhi, Mithuna, sa. di. . . . Karttigai.	Do.	Gift of the village of Kilatigupam in Vedasthurai, for the merit of Achyutadeva-Maharaya by a resident of Kanobipuram and by one of Tiruvaypadi.
224	On the west wall of the same shrine	..	....	Parabhava, Masi ..	Do.	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virodhi, Vaigasi ..	Do.	Of the eight shares of land in Kunrekampundi given to eight Sri-Vaishnava Brahmanas as adhyayananga, four shares were misappropriated by Veilichohiyai and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammalayar and Bhachyakkar.
226	On the rook near the mandapa to the south of the same temple.	..	....	Manmatha Bhadrapada, sa. di. 11.	Telugu	Mentions the god Adi-Ranganatha of Tirupparadi and a certain Virana-Rantu, a disciple of Logacharya.
227	On the side of a brindavana in the mandapa of the Tirupallivami-koyil in the same village.	..	....	....	Do.	Gift of the terraces (koradu) by some private individuals.
228	On the north wall of the central shrine in the Takapurivara temple at Madam (same taluk and district).	Vijayanagara	Kampana-Udaiyar, son of Vira-Bokkann-Udaiyar.	Saka 1285, Sobhakrit, Iula sa. di. trayodasi, Friday, Revati.	Tamil	Gift of land to Bhuvanekabhadra, a Mahesvara of the temple of Kulandai-Andar at Madam by Gandragali Madhe-Nayakar, son of pradhani Somaya-danpayaka.

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Madam (N.A.)

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijayanagara.	Vira-pratapa Devaraya-Maharaya ..	Śaka 1355, Prang-dcha, Kumbha, su. di. dasami, Monday, Tiruvōgam (Śravana) 7th year ..	Tamil ..	Records the gift of Tirumugakkani to Amarakōnar Kulandai-Āṇḍar, one of the Kaikōjars of the temple of Tiruvagnisvaramudaiya-Mahadēva. Aramvalatta-Nāchohiyar and his elder sister paid a visit to Devaraya-Maharaya and procured this gift.
230	Do.	Pāṇḍya ..	Maṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year ..	Do. ..	Gift of the two villages Mala-āṇḍam and Kōḍaṇḍannam for the festival in the month of Āni, worship and other expenses in the temple of Tiruvagnisvaramudaiya-Mahadēva at Kulattūr in Tenpārūr-nādu a sub-division of Palakkuṇṇa-kōṭṭam a district of Jayāṅḍachōḷa-maṇḍalam, by the residents, Agambadiyars, Agambadi-Mudaliars and Paṇṇāṭṭavar of Annamāṅḍalapparu of this district.
231	On the west and south walls of the same shrine.	.	<i>Champa</i>	Śaka 1406 ..	Grantha ..	Records that Champa who was called Rajendra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brahmanas for reciting the Vēdas in the presence of Agnīśa.
232	On the same walls	Vijayanagara	Devaraya-Maharaya .. ..	....	Grantha and Tamil.	Records a gift of land to the temple by the king at the request of Aramajatta-Nāchohiyar.
233	On the south wall of the same shrine.	...	Sakalāḷachakravartin Rajanarayana Sambuvārāya.	7th year, Mēśha su. di. trayōḍasi Wednesday, Uttirāṇ.	Tamil ..	Registers the appointment of Meykaval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Gift of land for daily offerings to the temple of Agnīśvara at Kulattūr, by Sēṭṭēni Nalayiravan Annaiyappaṇ alias Rajendra-Chōḷa Sambuvārāya.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ..	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kulattūr. Mentions Annaiyappaṇ alias Rajendrasōḷachōḷambuvārāya.
236	Do.	Vijayanagara.	Vira-Bakkana-Uḍaiyar, son of Vira Hariyana-Uḍaiyar.	Śaka 1329, Prang-madi.	Do. ..	Gift of the village of Melavūr to the temple of Agnīśvaramudaiya-Mahadēva. <i>Śaka by Tirumodaiyark</i>
237	Do.	Chōḷa ..	Parakēsarivarmaṇ alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year ..	Do. ..	Commences with the introduction <i>Varaḷ 4arr</i> , etc. Sale of land to a resident of Śalakkī by the residents of Kulattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	4th ..	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnisvaramudaiya-Mahadēva at Kulattūr in Tenpārūr-nādu a sub-division of Palakkuṇṇa-kōṭṭam, a district of Jayāṅḍachōḷa-maṇḍalam by Sēṭṭēni Annaiyappaṇ Atimśliṇ alias Rajendrasōḷachōḷa-chambuvārāya.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rajadhirajadēva	3rd ..	Do. ..	Sale of land for a lamp to the temple of Kulandai-Āṇḍar at Kulattūr in Tenpārūr-nādu, by a native of Naḍuvil-nādu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th ..	Do. ..	Gift of the village of Āḷiyar for daily worship and festivals in the temple of Agnīśvaramudaiya-Mahadēva at Kulattūr.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chola	Tribhuvanaachakravartin Choladeva.	5th year ..	Tamil	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do.	Vikrama-Choladeva	3rd	Do.	Built in. Gift of land for feeding the devotees in the temple of Agnisvaranudaiya-Mahadeva, by a Brahman residing in Vikramasola-chaturvedimangalam, an independent village in Paduvur-koitam.
243	On the west wall of the same mandapa.	Vijayanagara.	Kampapa-Udaiyar son of Vira-Bokkuna-Udaiyar.	Parabhava, Dhanu, bu. di. eka-dasi, Sunday, Sodi (Svati).	Do.	Registers the assignment of the service of the accountant of the temple of Kulandini-Ardar, on one of the Mahesvaras of the temple.
244	On the south wall of the same mandapa	..	Sakalabachakravartin Rajanarayana ..	6th year, Adi ..	Do.	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall .. ..	..	Sakalabachakravartin Rajanarayana. Sambuvarya.	6th year Sirkha, su. di. prathamam, Sunday, Makha.	Do.	Records a similar transaction in the temple of Agnisvaranudaiya-Mahadeva.
246	Do.	Pandya	Tribhuvanaachakravartin Konerimmai-Kopla Sundara-Pandyadeva.	13 + 2nd year ..	Do.	Gift of land for worship and daily expenses in the same temple.
247	Do. .. ..	..	Maravarmam Tribhuvanaachakravartin Vira-Pandyadeva.	....	Gantha	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same mandapa	Pandya	....	Doubtful ..	Tamil	Damaged.
249	On the south wall of the Svayambhulingam shrine in the first prakara of the same temple.	..	....	....	Do.	This is the gift of pradhani Vitthapper, son of Apparasar.
250	On the north wall of the same prakara.	Pandya	[Maravarmam] Tribhuvanaachakravartin Vira-Pandyadeva.	4th year ..	Do.	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvanaayakesuramutaiya-Nayanar set up by one of the Kaikkolars of the village.
251	On the south wall of the same prakara.	Vijayanagara.	Hariyana-Udaiyar ..	Saka 1305, Rudhiradgar, Nina, su. di. purnai, (purnami), Monday, Uttaram.	Do.	Unfinished. Gift of land for worship by Uttama-Nambi Karunjiruntanayan of Siru-Pulur in Viranarayana alias Sundara-Pandya-chaturvedimangalam in Soja-mandalam, to the shrine of Saptamatris set up by him in the temple of Kulandini-Ardar.
252	On the east wall of the same prakara.	Chola	Tribhuvanaachakravartin deya.	11th year, Mas ..	Do.	Built in in the middle. Registers a political compact entered into between Seengei-Mindai, Siyan Pallavandan alias Samjuvarayai, on one side and Seengei Atinallai alias Rajondrasola-Sumtavaraya and Oduvai alias Rajagambiraachambavaraya on the other, by which it was agreed that they would not break the terms of the compact. Gift of 32 cows for a lamp to the temple of Tiruvagnisvaranudaiya-Mahadeva at Kulattur, by a native of Venkajipakkam in Mondur-nadu a sub-division of Amur-kottam a district of Jayangondasola-mandalam.
253	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva (III).	3rd	Do.	Registers a compact similar to that of No. 252 above between Kufal-Ajasanarayan Alappipandan alias Kadavarayan and Seengei Virasola Attumallai alias Kulottungasola Sambavarayar.
254	Do.	Do.	Tribhuvanaachakravartin Choladeva.	11th	Do.	

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chola	Tirihuvanechakravartin Chōladēva.	2 [6]th year ..	Tamil	Gift of land in Kōṇḍapuram in Iṅḷipēḍu-nadu a sub-division of Palakunṇi-kōṭṭam for lamp to the temple of Tiruvagṇisvaranudaiya-Mahadēva.
256	Do.	Do.	Rajarajadēva	10th	Do.	Gift of cows for a lamp to the temple of Kulandai-Aṇḍar at Kulattur by Sōṇḍamarakkannan Sōḷakōḷi, a veḷḷala of Uṇṇakkadu.
257	Do.	Vijayanagara.	Vira-Bokkanna-Uḍaiyar, son of Vira-Hariyappa-Uḍaiyar.	Saka 1326, Svabhānu, Mesha, ba. di. trayōḷasi, Monday, Sadaiyam. Parthiva, Aṇi ..	Do.	(Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Aṇḍar.
258	Do. .. ..	..	....	46th year ..	Do.	Records the sale of a house-site to Bhuvanekabhadhadeva, manager of a mutha.
259	Do.	Chola	Tirihuvanechakravartin Chōladēva.	..	Do.	Built in below and at the end. Seems to record a gift of land to the temple of Agnisvaranudaiyar for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijayanagara.	Vira-Bokkanna-Uḍaiyar, son of Vira-Hariyappa-Uḍaiyar.	Saka 1326, Svabhānu, Mesha, sa. di. daganī, Monday, Sadaiyam.	Do.	Gift of the village of Maḷavar for taxes, by Vira-Puliya-rāya-Uḍaiyar, son of Vira-Bokkanna-Uḍaiyar, to the temple of Agnisvaranudaiya-Mahadēva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the unabhāṇḍapa in the same temple.	..	.. . . . dēva-Maharaja	Angira, Karttigai ..	Do.	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prakara of the same temple.	Do.	Vira-Bokkanna-Uḍaiyar, [son of] Vira-Hariyappa-[Uḍaiyar].	Saka 132, Parthiva, Makara-Saṅkran-ti.	Do.	Gift of land for a lamp to be burnt at the service called Gaṅḡeṇṇi-sandi after the donor Rājaraṇṇi Gaṅḡeṇṇi.
263	On the same wall .. ..	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyāṇa-maṇḍapa in the same prakara.	..	....	Sukla, Karttigai 21.	Tamil	Assignment of Sidari-kaniyaḷōḷi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalokaachakravartin Sambuviraya.	12th year ..	Do.	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kulandai-Aṇḍar.
266	On the wall of the ruined shrine on the south side of the same prakara.	Vijayanagara.	Kampana-Uḍaiyar	Vishavasu, Karakaka, ba. di. Tritiya, Sunday, Avittam (Dhanishba.)	Do.	Registers the services of tunkaiyōṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumudugunram.
267	On the left side of the outer gopura of the same prakara.	Do.	Kampana-Uḍaiyar, son of Vira-Bokkanna-Uḍaiyar	Saka 1285, Va śākā- nti . Śa ḥak- i	Do.	Records that the gopura called Gaṇḍaragolḷimarayana-vakkaṇ-tirugopuram in the second prakara in the temple of Tiruvagṇisvaranudaiya-Mahadēva at Kulattur was the gift of Gaṇḍaragolḷimaraya-Nayakkai, son of Sonaya. Deṇṇayakkai on the occasion of the capture by him of Veṇṇuṇṇakōṇḍa-Sambuvaiyar and Rājaganbhiraṇ-malai.
268	On the right side of the same gopura.	Do.	Kampana .. ..	....	Tamil verse ..	Verse in praise of Bhukāṇa, Kampana and Sonaya-danayaka. Seems to record the construction of the gopura by Gaṇḍaragolḷi.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil	This gōpura and the doorway are the gifts of Thupāṇḍar Aruṇḍar.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Virapratapa Achyutayadeva-Maharaya ..	Śaka 1452, Vikrīti, Rishabha su. di. daśami, Monday, Tiruvonam (Śrāvāṇa).	Do.	Gift of certain taxes to the temple of Tiruvagnisvaram-udaiya-Mahadeva for conducting the mahapōja.
271	On the south wall of the same prakara.	Do.	Kampana-Udaiyar, son of Vira-Bokkapa-Udaiyar.	Krodhi, Aippasi ..	Do.	Records that the walls of the second prakara of the Kulandai-Andar temple was built by Tirunallikilāṇ Nallakumban Tennavarayan of Ilaṇḍādū.
272	Over an image of Durgā cut on the boulder called Rejjakkal to the south of the same temple.	..	....	2 nd year ..	Do.	This is the Bhagavati cut by Nāduṅgaṇḍai.
273	On the same boulder ..	Chōla	Kulottunga-Chōladeva ..	43rd ..	Do.	Gift of 48 sheep for ½ lamp to the temple of Tiruvagnisvaram-Udaiyar, by Bhuvanadeva of Nariyanpakkam in Panaiyur-nādu for having killed by mistake with an arrow while aiming at a deer Ponmai Achohiruvay of Sengarambakkam in Oyma-nādu.
274	Do.	Do.	Kulottunga-Chōladeva ..	40th ..	Do.	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ½ lamp.
275	Do.	Do.	Chakravartin Kulottunga-Chōladeva ..	41st ..	Do.	Damaged.
276	Do.	Do.	Kulottunga-Chōladeva ..	49th ..	Do.	Incomplete. Mentions the temple of Tiruvagnisvaram-Udaiyar.
277	Do.	Do.	Do.	48rd ..	Do.	Gift of 12 sheep for ½ lamp to the same temple.
278	Do.	Do.	Do.	3[8]th.,	Do.	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ½ lamp to be burnt in the Agnisvaram-Udaiyar temple.
279	Do.	Do.	Do.	38th ..	Do.	Refers to a similar accident as in No. 273 above and records a gift of ½ lamp.
280	Do.	Do.	(Kulottunga I) ..	....	Do.	Begins with the introduction of a gift of ½ lamp.
281	Do.	Do.	Rajakesarivarman alias Chōladeva.	2nd year	Do.	to record a gift of lamp to the same temple.
282	On the side of the veranda of the ruined māṇḍapa in a field to the south of the same temple.	..	..	[Śaka] 1422, Raudri	Do.	Begins with the introduction of a gift of lamp.
283	On the side of a boulder called Sarikkampayai about a furlong to the south of the same village.	Pallava	Vijaya-Kampavikramavarman ..	26th year	Tamil verses	Registers that Chennaya Krishnaya built a shrine for Sambandar at Kulandai.
284	On a rock near a pond called Venḡalamma-kūṭṭai in the same village.	Vijaya-nagara.	Kumara-Kampapa ..	Ananda, Aḍi ..	Tamil	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
					Do.	States that this pond was dug by a certain Tiruppani-Nachohiyar, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Annamalaiyān-kuttai in the same village.	..	....	Saka 14[9]4, Darmati.	Tamil	Records a gift of land by Sennaya - Krishnaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Avūr (Tiruvannamalai taluk, same district).	..	....	22nd year, Avani 31	Do.	Damaged. Seems to record a gift of land.
287	On the same wall .. ..	..	....	....	Do.	Incomplete. Seems to record a gift of land. Mentions Hoysala-nādu and Adappattu-ṣṭakappat.
288	On the west wall of the same shrine.	..	....	Saka 1193, Dhanus, 6u. di. prathamā, Friday, Mula.	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvagattisvaranūdaya-Nayanar at Avūr in Seṭṭuṅṅai-nādu of Vāṇagappadi on the northern bank of Pennar a subdivision of Rājaraṇja-valenādu.
289	On the south wall of the same shrine.	Pāṇḍya	(Tribhuvanaśakravartin maikopḍan Vikrama-Paṇḍya)deva.	6th year, Paṅguni.	Do.	Records an order of Mallaya-Juṇḍanāyakkar. (Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattisvaranūdaya-Nayanar at Avūr in Singamalaiyān.)
290	Do.	Pallava	Sakalabhuvanaśakravartin [Peruṅṅiṅga- de]va.	32nd year, Mēṣa, 6u. di. prathamā, [Monday], Vira- vādirai (Ardra). 35th year, Tula, 6u. di. paṇḍhami, [Thursday], Mēla.	Do.	Damaged and incomplete. Mentions Maṇabharana Sētiyarar and Tiruvagattisvaranūdaya-Nayanar.
291	On the east wall of the mandapa in front of the same shrine.	Do.	Sakalabhuvanaśakravartin Kopperuṅ- jūṅgaḍeva.	....	Do.	Unfinished. Seems to record a gift of the image of Aśtadēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattisvaranūdaya-Nayanar of Avūr in Sedi- maṇḍalam on the northern bank of Pennar.
292	On the same wall	Hoysala	Vira-Ballaladeva .. ..	....	Grantha	Incomplete.
293	Do.	Pāṇḍya	Māraṇman Tribhuvanaśakravartin Kō- nēimēlko[ṇḍan].....	....	Tamil	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same mandapa.	Vijayana- gara.	Vira-Kampaqa-Uḍaiyar .. ..	.... Rākhaṣa, Mithuna, 6u. di. ohatarthi, Sunday, Pūṣya. Vikrama, Viśāhi- ka, 6u. di. ohatur- dasi, Friday Aśvati.	Do.	Damaged. Gift of land.
295	On the same wall .. ..	..	....	[20]th year, Tula, 6u. di. tṛitīyā, Monday, Rōhini. Saka, 12[74], [Nan- dana], kānyā, 6u. di. [Pūrṇai] (Paurṇami), Mon- day, [Revati].	Do.	Much damaged. Seems to record a gift of land to a certain number of Chaturvedibhāṭṭas and to the temple of [Vikrama]-Perumal.
296	Do.	Pāṇḍya	Māraṇman Tribhuvanaśakravartin Kulaśēkharadeva.	....	Do.	Records a gift of land.
297	On the west wall of the same mandapa.	Vijayana- gara.	Kampaṇa-Uḍaiyar, son of Vira-Bukka- Uḍaiyar.	....	Do.	Seems to record a gift of a Brahman village called Sōmana- thapura-chaturvedimaṇḍalam in Singamalaiyān in Sedi- maṇḍalam in Seṭṭuṅṅai-nādu in Vāṇagappadi on the northern bank of Pennar by Sōmappa, the pradhani of the king.

Avūr (vtt)

C.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayana-gara.	Kampapa-Udaiyar	Śaka 128[8], Pa-rabhava, Makara, su. di. Wednesday, Mrigadeśa.	Tamil ..	Registers a gift of land to a Brahman residing in Kudalur alias Poyyal-Srīdhura-ohaturvedimangalam for adhyasna on special days and during the festival in the temple of Tiruvagathavarandaia-Nayanar at Avur of Sedimandalam alias Singamalaiapparu.
299	On the south wall of the same mandapa.	Pandya ..	Jatavarman Tribhuvanaśakravartin Virapandyadeva.	4th year, Makara, su. di. pañchami, Monday, Ravati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanaśakravartin Perunjiṅga-deva.	32nd year, Mēsha, su. di. prathamā, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do. .. ..	.. ..	....	.. ..	Do. ..	Records a gift of white chauni by Sundara-Pandyaśāvala-rayan.
302	Do.	Pandya ..	Jatavarman alias Tribhuvanaśakravartin [Sundara]-Pandyadeva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same mandapa.	Do. ..	Vira-Pandyadeva	11th	Do. ..	This is the sacred mandapa of Kudinayanar Narasiṅgaḍavar.
304	On the north wall of the (śanapati) shrine in the same temple.	Vijayana-gara.	Kampapa-Udaiyar, son of Vira-Bokkanna-Udaiyar.	Vilambi, Kumbha, ba. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kuvakkolli as a hamlet of the village of Somanathapura-ohaturvedimangalam.
305	On the west wall of the same shrine.	Do. ..	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Visveśvaradeva of Periyamadam at Tiruvapamalai made a gift of the village of Erpakkam to the mahajanas of Vaippar alias Somanathapura-ohaturvedimangalam, an agrahara in Singamalaiapparu, in exchange for Kuvakkolli which belonged to him as the mahajanas secured an order of the king assigning the latter as a hamlet of Somanathapura.
306	On the south wall of the same shrine.	.. ..	Sakalalośakravartin Rajanarayana ..	23rd year, Ādi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippar-Kuvakkolli, the hamlet of Somanathapura-ohaturvedimangalam. Refers to Timappanar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chola ..	Rajaraja-Rajakesarivarman alias Rajarajadeva.	24th year	Do. ..	Gift of land for offerings to the temple of Tirumadappara-Udaiyar at Avur in Vāgappadi on the northern bank of the Pennar at the request of Nallūḷaḷ Vipu Atimallan alias Arayaḷabharanavanavēlan, while Rajaraja Vanakovariyar was residing at Perumbappuliyyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayana-gara.	Malikarjuna-Maharaya, son of Devartaya-Maharaya, who instituted the elephant hunt.	Śaka 1371, Pramodula, Makara, su. di. dvādaśī, Monday, Svati.	Do. ..	Gift of land free of taxes to Vapadaiyar by the temple of Tiruvagathavarandaia-Nayanar at Avur.
309	On the west wall of the same shrine.	Do. ..	Devartaya-Maharaya, son of Mallikarjuna-deva-Maharaya, who instituted the elephant hunt.	Śaka 1406, Śobhākrit. . . . su. di. septami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vapadaiyar as arāṇḍaval-vari.

Am (Nt).

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saluva ..	Narasimhadēva-Maharaya ..	Saka 1393, Vikrīti, Aippasi 13, trayodasi, Monday, Aśvati.	Tamil	Built in. Mentions Annamasaar agent of the king and the temples of Tiruvagattisvaranudaiya-Nayanar and Añjaleñra-Perumal at Avur and refers to Oddiyar disturbance.
311	On a boulder in the central shrine in the ruined Vishnu temple in the same village.	Chola ..	Tribhuvanaachakravartin Rajarajadēva ..	Doubtful ..	Do.	Seems to record a gift of dry land to the temple of Karu-manikkattaiyar at Avur.
312	On a rock in a field at Pujari-patti, hamlet of Ilavampatti (Omalur taluk, Salem district).	Vijayana-gara.	Virapratapa Śrīrāṅgadēva-Maharaya ..	Kaliyuga 4756, Saka 1577, Manmatha, Āṇi, 10, Paurṇami, Friday, Mūla.	Do.	Gift of the village of Ilavampatti which was renamed Kailasanathapuram for conducting festivals in the temple of Śrīkailasanatha and Ammai Śivakami ar Tāramangalam, by Immudikatti Mudaliyar, a member of the community of Vanaṅgamudi-Mudaliyars of the place.
313	On a slab near a Mariyamman temple in the same hamlet.	..	....	....	Do.	Gift of thirty kaṇṇi of gold to (the temple of) Pujalar-dēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do.	Gift of five kaṇṇi of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailasanatha temple at Tāramangalam (same taluk and district).	..	....	....	Do.	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immudikatti-Mudaliyar of the Vēṇaṅgamudi-Mudaliyar community.
316	On the north wall of the prakara of the same temple.	Mysore ..	Chikkadēvaraya ..	Kaliyuga 4780, Siddharthi, Sit-tirai 10, Monday, septami, Purnavasu.	Do.	Records that Kempayya, the son of Sanayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmanya and the Aruvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayana-gara.	Vira-Bukkaraya ..	Parabhava ..	Do.	Records that the banlet of Ponneri was given by Rana-nayan, a local chief of Igaḍor-nadu in Edirilīṣa-man-ḍalam for (the temple of) Ponnakkuttar.
318	On the top of a hillock called Kuchakal near Pulahalli, a hamlet of Bettamugalaḷam (Hoar taluk and same district).	Hoysala ..	Vira-Ramanathadēva ..	....	Do.	Fragment.
319	On a hero-stone in Baṛaman-galam (same taluk and district).	Do.	Tribhuvanaachakravartin Vira-Ramanathadēva.	31st year, Kartigai	Do.	Mentions that Appan alai, son of toruvallaṅ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira Uḍaiyar ..	Saka 1303, Purn-mati, Tai 12, trayodasi, Friday.	Do.	Much damaged.
321	On a pillar in the mandapa at the northern entrance into the Maṇi-lesvara temple at Bezvada (Bezvada taluk, Kistna district).	..	....	Saka 1151, Magha-bahula, chatur-dasi, Wednesday.	Telugu	Gift of 25 cows for a perpetual lamp to the god Mallisvara-Mahadēva (of) Bejjavada by Malli-Desati, son of Prolī-Desati, of the fourth caste a descendant of Ghadikōṭa Guṇḍa, lord of Tumburu-nadu and a devotee of the god Jōti-Siddhavarāṭṭēvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar .. ..	..	....	Śaka 1055, Uttara-yapa-saṁkrānti.	Telugu ..	Damaged. Records that a certain setṭi of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do. .. ..	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṇṭamma who was the paternal aunt of Nagaṛjuna, the treasurer (dhanadhyaṭṭha) of Boddana-Narayana and who set up an image of the goddess Gaṇṇi for the god.
324	Do. .. ..	..	....	Śaka 1163, Śivaratri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vāṭṭa Purnva Anni-setṭi of Gonṭuru who was 'a lord of Penugonda' and belonged to the Pendlikula-gotra.
325	On a pillar near the same entrance.	Vijayana-gara.	Kṛishṇadēva-Mahārāja	Yuva, Phalguna śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Hayaṣam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍavidu provinces (raṭṭya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Bāḍa.
327	On the east face of the Nandi-pillar set up in front of the Maṭṭabhan-ṣvara temple at Nadandja (Narasaraopet taluk, Guntur district).	[Kondapadumati.]	Malle, son of Maṇḍa and Kundaṇba ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nadiṇḍa. The king was the lord of 'Giripratichi (i.e., Koṇḍapadumara) which comprised 73 villages'.
328	In the same place .. ..	..	....	Śaka 1072, Uttara-yapa-saṁkrānti.	Telugu ..	Gift of sheep by Kunda [ma], the wife of Mahasṇḍeḍṣa-ṣara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukha-maṇḍapa of the same temple.	..	....	Śaka 1055, Uttara-yapa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruda-gadyas for a perpetual lamp in the same temple by Śarāma, wife of Buddanaḍḍi. The five pajaris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttara-yapa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Naraṣana, the brother-in-law of [Ba]-ḍeya Nagaṛāja, who was the son of Velāṇṭri-Daṇḍa-nayaka Vēmi-Nayaka, a Brahman of the Maṭṭabhaṭṭa family and the Bhaṇḍarāja-gotra. In the damaged verse portion is mentioned Goṇḍa-Bhoṇḍi.
331	On the south-east pillar in the Kalyana-maṇḍapa of the Trikoṭṭṣvara temple at Kotappakonda (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikoṭṭṣvara-Mahādeva of Kāvura by Daṇḍanayaka Mumma [ha]-Nayaka of the Chaturthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1075, Vi-ṣṇu-saṁkrānti.	Do.	Gift of a perpetual lamp to the same deity by Dātayana-Pregada Sōmana the mudiseli of Mahamaṇḍalika Boddana-Narayā.
333	On a slab set up near a well at Nambur (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do.	Registers the terms of the settlement of the land under the donative-tank (dharma-charuvu) dug by Kommarāja at Namburu.

C.—Stone inscriptions copied in 1919—cont

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the mandapa before the central shrine in the Śrīkakulēśvara temple at Śrīkakulam (Divi taluk, Kistna district).	....	....	....	Telugu	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkakolann by a certain Malli-Nayaka.
335	On a pillar in the mandapa in front of the west gōpura of the Bhīmēśvara temple at Draksharama (Ramaachandrapuram taluk, Godavari district).	Gajapati	Vīra-Mukunda-Gajapati Mahādēva	10th year, Makara, di. 5, kṛi, (i.e., Kṛishṇa) 7, Thursday, Akabaya, Pūbhya ba. 7, Thursday.	Do.	States that the king, while ruling from his throne at Katakā (i.e., Cuttack) having conquered the Gauda (country) giving promise of favour to the Gauda king, and having performed the pearl tulapurusha and other donations at the Ganga(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rajamahēndravaram. Incomplete.
336	On the upper tier in the east wall of the Bhīmēśvara temple at Bhīmavaram (Coanada taluk, same district).	Eastern Chalukya.	Sarvalokāśraya Maharaja.	26th year, Viśāhika-sankranti, Sunday.	Do.	Incomplete. Records gift of a perpetual lamp to the god Chalukya-Bhūmīśvara. Mentions Uḍayar śrī-kajendra.
337	On the same tier	Do.	Do.	[6]6th year, Dhānuse, lunar eclip. se.	Do.	Fragment. Seems to refer to some acharyōpādhyaya.
338	On a mutilated image lying near the Buddhist ruins in Salihundam (Chittoole taluk, Ganjam district).	....	....	....	Nāgarī	All these give the usual Buddhist formula beginning 'Yedhamma bēnuprabhava', etc.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tadpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwaḍa ..	Sculptural ornament of a group of women playing at <i>kōlāṭṭam</i> in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmanya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions	Full plate.
528	Do. ..	View of the central shrine	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshi (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuḍa-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhaliṅgam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do.	Do.
545	Do. ..	Do. Mātangi do.	Do.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. 29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		<i>Rājakēsarivarman.</i>
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
		<i>Rājakēsarivarman Rājarāja I.</i>
"	489	1[4]th year, Āṇi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day <i>nakshatra</i> Śravaṇa or Tiruvōṇam ended about 38 <i>ghaṭikas</i> after mean sunrise.
		<i>Parakēsarivarman Rājendra-Chōla.</i>
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha <i>nakshatra</i> commenced at 7 <i>ghaṭikas</i> after sunrise, ending next day at 6 <i>ghaṭikas</i> after mean sunrise.
"	189	16th year, Mithuna, Friday, Uttirattādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttirattādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same <i>nakshatra</i> began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		<i>Rājakēsarivarman Rājādhirājadēva I.</i>
	176	30th year, Mīna, Wednesday, Uttirām. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047-48, which was the 30th year of this reign, <i>nakshatra</i> Uttirām or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 <i>ghaṭikas</i> after mean sunrise and ended next day at 12 <i>ghaṭikas</i> after sunrise.
"	210	Year lost, Makara, Śu. di. Wednesday, Tiruvādirai (Ādrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ādrā."

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Parakēsarivarman Rājēndradēva.</i>		
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Sraivishtha" ended at 20½ ghatikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghatikas after mean sunrise. NOTE.—Ba. 4 probably an error for ba. 5
"	180	6th year, Vriśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vriśchika) was a day of "Svāti," which nakshatra began at 3½ ghatikas after sunrise ending next day at 2 ghatikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
"	181	6th year, Mēsha, su. di. 13, Hasta, Thursday. = Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghatikas after mean sunrise and nakshatra "Hasta" at 41½ ghatikas.
"	183	7th year, Kanyā, Sunday, Pūradam (Pūrvāśādhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrvāśādhā" ended at 29 ghatikas after mean sunrise.
<i>Tribhuvanaachakravartin Vīrarājēndradēva.</i>		
"	376	6th year, Mina. ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghatikas after mean sunrise and nakshatra "Chitra" ended at 21 ghatikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
<i>Rājakēsarivarman Kulōttuṅga-Chōla.</i>		
"	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghatikas but the day was one of Pushya (ending at 22 ghatikas), Punarvasu having ended on previous day.
"	178	9th year, Rishabha, su. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. 31; 63.
"	184	9th year, Karkataka, ba. di. 9, Rōhini, Thursday. = A.D. 1079, 25th July, Thursday; 38; 93.
"	186	5th year, Mithuna, ba. di. 3, Thursday, Pūratṭadi. Mithunā, Pūratṭadi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
"	198	27th year, Karkataka, su. di. 2, Pushya, Wednesday. No suitable date in A.D. 1096, 1097 or 1098
"	201	[2]8th year, Mēsha, ba. di. 13, Uttiratṭadi, Friday. = A.D. 1098, 2nd April, Thursday; 48; 60.
"	212	13th year, Simha, ba. di. Monday, Ekādasi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at 79 and 48 respectively.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōla.</i>		
1918	374	10th year, Māsi, su. di. 9, Wednesday, Mrigasirsha. = Wednesday, 27th January A.D. 1143; 22; f.d.n. 30.
"	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. = Monday, 19th August A.D. 1135; 35; f.d.n. 62.
"	528	10th year, Makara, su. di. 9, Monday, Viśākha. = Monday, 11th January A.D. 1143; 62; 42.
NOTE.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōla II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttuṅga-Chōla I or Kulōttuṅga-Chōla III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "aparaksha" or "ba. di.," the combination of su. 9 and nak. "Viśākha" in Makara month not being possible except in aparaksha. See the present writer's Eye-table.		
<i>Parakēsarivarman Vikrama-Chōla.</i>		
"	438	5th year, Karkataka, su. di. Wednesday, Trayōdasi, Uttiratṭadi. = A.D. 1122, Wednesday, 19th July; 18; f.d.n. 10. The nakshatra "Uttiratṭadi" seems to be an error for "Uttiradam."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>“Rājākēsarivarman Tribhuvanachakravartin Rājārāja (II)."</i>		
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
<i>Kulōttuṅga-Chōla III.</i>		
"	505	26th year, Karkāṭaka, śu. di. 13, Wednesday, Uttirāḍam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
"	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūlā" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
"	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūlā" ended at 26 ghat. after mean sunrise.
"	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
"	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the tithi was śu. 6 not śu. 5.
"	531	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
"	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
<i>Tribhuvanachakravartin Rājārāja (III).</i>		
"	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
"	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhinī]. = A.D. 1234, January 11, Wednesday; ·6; f.d.n. ·20.
"	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
<i>THE PANDYAS.</i>		
<i>Jaṭāvarman Kulāśekhara.</i>		
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
<i>Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
"	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśirsha. A.D. 1305, Jan ·8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
"	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
"	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month.
<i>N.B.—There two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.</i>		
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
<i>Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.</i>		
"	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
"	94	13th year, Mārgaḷi 21. Details not enough for verification.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
THE PANDYAS— <i>cont.</i>		
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍya</i> — <i>cont.</i>		
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with "Makhā" in Kanni month.
"	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; 42; 53.
<i>Māṇavarman Tribhuvanachakravartin Kulasekhara.</i>		
1918	339	42nd year, Karkāṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; 76; 47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhini. The details do not satisfy the 20th year of his reign, A.D. 1187-1188.
<i>Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1918	509	5th year, Simha, ba. di. 9, Friday, Rōhini. = A.D. 1339, July 30; 90; f.d.n. 26. It was the 1st day of Simha.
"	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the <i>tithi</i> was 6th, not 5th in the bright fortnight.
<i>Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭavarman or a Māṇavarman.
LATER PANDYAS.		
<i>Perumāḷ Kulasekhara.</i>		
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
<i>Aḷagan-Perumāḷ Ativirarāma Śrīvallabha.</i>		
"	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaritu, Mēsha 7, ba. di. 10, Sunday, Avittam. = A.D. 1586; April 3, Sunday; 55; 62.
"	328	Śaka 1[4]9 [2], 8th year, Pramōdita, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
SALUVAS.		
<i>Naraśingarāya.</i>		
1919	39	Svabhānu, Āni, 15. Details not enough for verification.
"	53	Śaka 1388, Vyaya, Mārgaḷi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
"	82	Vyaya, Pūrattādi 24. Not enough for verification.
"	96	Vyaya, Kārttika, 30. Not enough for verification.
"	310	Śaka 1393, Vikṛita, Aippaṣi 13, Trayōdaṣi, Monday, Āsvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470-71.
<i>Tammayādēva-(Dharmarāya)-Mahārāya.</i>		
"	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaṣi. = A.D. 1499, April 22, Monday; 86; 19.
"	173	Śaka 1424, Durmati, Simha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
VIJAYANAGARA I.		
<i>Kampa.</i>		
"	171	Mithuna, śu. di. Wednesday. Not enough for verification.
"	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. 41; f.d.n. 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA I—cont.</i>		
<i>Kampa—cont.</i>		
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. '75; '09.
"	266	Viśvāvasu, Karkātaka, ba. di. 3, Sunday, Avittam. = A.D. 1365, July 6, Sunday; '86; '25.
"	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
"	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūnai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; '36; '67.
"	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mrigaśīrsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at '17.
"	304	Viḷambi, Kum[bha], ba. di. 9, Friday, Mūla. = A.D. 1359, February 22; Friday; '51; '29.
"	305	Do. do. do.
<i>Harihara.</i>		
"	251	Śaka 1305, Rudhirōdgari, Mīna, śu. di. Pūnai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. '32; f.d.n. '13.
<i>Viruppaṇa.</i>		
1918	373	Śaka, 1315, Śrīmukha, Mārgaśīra, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393-94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
"	400	Śaka [13]19, Īśvara, Paṅguni, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
"	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
"	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; '37; f.d.n. '01.
<i>Bukka.</i>		
"	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. '21; f.d.n. '42.
"	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
"	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at '75 and '74.
"	262	Śaka 132*, Pārthiva, Makara-Samkrānti. Details not enough for verification.
<i>Dēvarāya.</i>		
"	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
"	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. '01; f.d.n. '13.
"	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
<i>Mallikārjuna.</i>		
"	42	Śaka 1384, Tārana, Kumbha, śu. di. Pūnai, Monday, Makhā. Tārana is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tārana), February 11, Monday; '42; '16.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA I—cont.</i>		
<i>Mallikārjuna—cont.</i>		
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
"	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
"	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at .06 while the Nak. Mṛigaśirsha (and not Svāti), ended at .26.
<i>Virūpākshadēva.</i>		
"	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
<i>Dēvarāya.</i>		
"	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at .54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
<i>VIJAYANAGARA II.</i>		
<i>Kṛishṇarāya.</i>		
1918-19	12 App. A	Śaka 1448, Vyaya, Vaisākha, śu. di. Purnimā. In A.D. 1526 (= Vyaya) Vaisākha, śu. 15 fell on April 26, Friday ending at .91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at .38.
"	263	Bahudhānya, Āsvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Āsvini, śu. 10 (not ba. 10) began on Monday, September 13, at .71 and ended at .61 on the following day.
"	280	Śaka 1449, Sarvajit, Śrāvana, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvana, śu. 10 fell on August 7, Wednesday and ended at .27 of day.
"	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tārana (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. .05. The tithi was current the whole of the day as it began .96 on Sunday and ended at .05 on Tuesday. The cyclic year seems to be an error.
"	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Āsvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Āsvati" fell on Sunday ending at .04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
"	406	Śaka 1439, Īsvara, Pushya, śu. di. Purnamī. There are two Purnamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
"	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādasi, Monday, Rēvati. = A.D. 1514, October 30, Monday (= Vṛiścika 1 and not Tulā) śu. 12 ended at .50 and "Rēvati" ended at .97. Utthāna-dvādasi will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttirattādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at .74 and ended at .72 on the following day, but the Nak. was Pūrattādi and (not Uttirattādi) which began at .20 on Wednesday and ended at .21 on the following day.
"	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśirsha. = A.D. 1519, April 4, Monday; .38; .34.
"	44	Śaka 1445, Tārana, Tai, 15, Monday, Pushya. = A.D. 1524 = Tārana = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at .86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya.</i>		
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
"	40	Viḷambi (Ś. 1461), Tai 7. Details not enough for verification.
"	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
"	43	Viḷambi (Ś. 1461), Tai 5, [Ardh]odaya. In Viḷamba = A.D. 1538-39, Ardhodaya was Tai 22, Sunday, when there was a combination by day-time of Pausa Amāvāsyā with Nak. "Śravaṇa" on Sunday.
"	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
"	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
"	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virōdhakṛit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (= Kumbha 13); 43; 33. Śaka 1453 seems to be an error for 1473.
"	123	Vikṛita (Ś. 1452), Āni 10. Details not enough for verification.
"	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
"	167	Śaka 1453, Khara, Māsi 9. Details not enough for verification.
"	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
"	270	Śaka 1452, Vikṛita, Rishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at 05 of day and ended at 07 on the following day while the nak. Śravaṇa ended at 45 on Saturday.
<i>Sadāśiva.</i>		
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (= Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
"	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d.t. 20.
"	49	Śaka 1470, Kilaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kilaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttirattādi" and not Uttiram. (The date seems to be irregular.)
"	109	Śobhakṛit (Ś. 1466), Arpaṣi 5. Details not enough for verification.
VIJAYANAGARA III.		
<i>Veṅkaṭadēva-Mahārāya.</i>		
1918	398	Śaka 1520, Viḷambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); 78; 48.
<i>Śrīraṅgadēva-Mahārāya.</i>		
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Purnamī, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); 84; f.d.n. 20.
<i>Rāmadēvarāya.</i>		
1918	274	Śaka 1583, Plava, Mārgasīra, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; 80.
<i>Veṅkaṭapati.</i>		
"	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
"	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; 66.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVAS.		
<i>Peruñjīgadēva.</i>		
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hastā. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
"	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
SAMBUVARAYAS.		
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvārāya.</i>		
"	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
"	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at '34; but it was a day of "Hasta", Nak. "Uttiram" having ended at '61 on the previous day.
Wrong	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at '18; but here again the Nakshatra "Makhā" had ended at '68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
GAJAPATI.		
<i>Dakṣiṇa-Kapilēśvara Hambira-Mahāpātra.</i>		
"	51 & 92	Śaka 1386; Tārana. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. '21; f.d.n. '25.
KAKATIYA.		
<i>Pratāparudradēva.</i>		
"	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at '96 of day. Thursday seems to be an error for Friday.
EASTERN GANGAS.		
<i>Dēvendratarman Rājarāja, son of Vajrahasta III.</i>		
1918-19.	3 App. A	Śaka 97[1], Karkāṭaka, Śukla-paksha, Trayōdasi, Sunday. In A.D. 1048-49 (= Ś. 971, current) Karkāṭaka ba. 13 began on Sunday 10 July A.D. 1048 at '60, ending next day at '68; while in A.D. 1049-50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at '34. In both cases paksha was 'bahula', not 'Śukla'.
"	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshtha, śu. 8, Simha-lagna, Thursday, Uttara-Phalguni. = A.D. 1070. Jyāishtha śu. 8 fell in this year on Thursday, May 20, the tithi ending at '35; Nak. Uttara-Phalguni began on the same day at '28 and ended at '20 next day.
WESTERN CHALUKYAS.		
<i>Jagadēkamalla.</i>		
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyana-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
"	211	7th year, Raktākshi, Prathamā, Śrāvaṇa, Punṇame, Lunar eclipse. A.D. 1022 = Raktākshi. On Śrāvaṇa Purnami in this year, Monday 16 July, there was a lunar eclipse.
"	228	Śaka 959, Pramādhi, Uttarāyana-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
WESTERN CHALUKYAS—<i>cont.</i>		
<i>Jagadēkamalla—cont.</i>		
1918	253	Saka 955, Bhāva, Pausya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausya śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at 51.
"	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyana Ahavamalladēva, Śōbhakrit, Jyēshtha, Purnami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshtha.
"	258	Śaka 958, Dhātu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034-35 (= Śaka 956) was Dhātṛi by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
"	264	10th year, Prabhava, Pausya, śu. di., Thursday, Uttarāyana-Saṅkrānti, Vyatipāta. A.D. 1025 was Prabhava by N. cycle, but Pausya śu. 4 in that year was Sunday 26th December, not a Thursday.
"	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
"	289	9th year, Kshaya, Jyēshtha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshtha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Ashāḍha of this year not in Jyēshtha.
<i>Trailōkyamalladēva.</i>		
"	201	Śaka 976, Jaya, Uttarāyana-Saṅkrānti, Sunday. Not enough for verification.
"	235	Śaka 966, Tārana, Uttarāyana-Saṅkrānti. Not enough for verification.
"	286	Śaka 986, Krōdhi, Chaitra, Purnimā, Sunday.
"		= A.D. 1064 (= Krōdhi), April 4, Sunday; Purnimā ended at 22.
"	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at 05 of the day and ended at 11 on the next day. Makara-Saṅkrānti was at 83 on Wednesday.
"	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at 50 of day and ended at 47 on the next day. It was not a day of Uttarāyana-Saṅkrānti.
"	292	Śaka 981, Vikāri, Śrahe, Śrāvaṇa, Purnima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; 54. There was a lunar eclipse.
"	293	Śaka 9[8]3, Plava, Jyēshtha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshtha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
"	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at 42 of day.
<i>Tribhuvanamalla.</i>		
"	213	Chālukya Vikrama year 24, Pramāthi, Jyēshtha, śu. Purnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; 67; and there was a
"	214	Lunar eclipse on that day.
"		Chālukya Vikrama year 29, Vaiśakha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśakha śu. 13 (not 3) ended at 14. Tadige seems to be an error for Trayōḍaśi.
"	229	Śaka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyana-Saṅkramaṇa A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyana-Saṅkrānti. The cyclic year seems to be an error.
"	245	Chālukya Vikrama year 17, Śubhakrit, Pushya, śu. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1123, January 6, Saturday; 37.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS—<i>cont.</i>		
<i>Tribhuvanamalla—cont.</i>		
1918	277	Chālukya Vikrama year 56, Khara, Paushya, śu. di. 11, Sunday, Uttarāyana-Saṅkrānti. = A.D. 1111, January 22, Sunday; '57. The cyclic year was Vikrita and not Khara.
"	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1065 (= Krōdhin), on Sunday; January 16, Makara śu. 7 ended at '90.
"	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday; '98.
"	287	Chālukya Vikrama year 48, Subhakrit, Uttarāyana-Saṅkrānti. In A.D. 1123 (= Subhakrit), Uttarāyana-Saṅkrānti fell on December 25, Tuesday.
<i>Bhūlōkamalla.</i>		
"	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsyā, Sunday, Dakṣiṇāyana-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at '27 of day and ended at '29 on the following day.
<i>Jagadēkamalla.</i>		
"	212	Śaka 1[0°.]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Punṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday; '13; f.d.n. '72. There was a lunar eclipse on that day.
YADAVAS.		
<i>Gutta Vikramāditya.</i>		
"	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday; f.d.t. '09. The tithi began on Friday at '02 of day and ended at '09 on the following day. The Śaka year referred to here is expired.
<i>Rāmachandra.</i>		
"	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
"	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at '30 and the Nak. Svāti ended at '68. The week-day Monday is an error for Thursday.
"	225	14th year, Sarvajit, Āśviṇ, Monday. Details not enough for verification.
"	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287-88. In A.D. 1286, on Monday August 5, Śrāvaṇa śu. 15 ended at '84.
"	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday; and in A.D. 1281 on Saturday.
"	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
"	256	Śaka 1219, Hēmaṇambi, Mārgaśīra, śu. di. 5, Thursday. In A.D. 1297, Mārgaśīra śu. 5 fell on Wednesday, November 5, and it ended at '83; but in A.D. 1296 (= Durmukha) Adhika Mārgaśīra, śu. 5 fell on Thursday, November 1 and it ended at '73.
MYSORE CHIEFS.		
<i>Chikkadēvarāya.</i>		
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10); '37; '42.
HOYSALA.		
<i>Vīra-Ballāḍadēva.</i>		
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jivavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
HOISALA— <i>cont.</i>		
<i>Vīra-Ballāḍaḍeva</i> — <i>cont.</i>		
1918	207	Pīṅgala, Amāvāsya, Monday. Not enough.
"	217	Śaka 1117, Ananda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ananda. In A.D. 1194 (= Ananda), on Friday, March 25, śu. 1 ended 09.
"	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
"	221	7th year, Pīṅgala, Jyēshṭha, śu. di. Pūrṇame (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṁkramaṇa. In A.D. 1197 = Pīṅgala, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
"	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla. In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at '80.
"	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaiḡāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at '44 of day and ended at '39 on the following day and there was a solar eclipse on Monday.
<i>Vīra-Narasimha</i> .		
"	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
"	209	Chitrabhānu, Bhādrapada, Amāvāsya, Monday.
"	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyana-Saṁkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhānu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at '52 and ended at '44 on the following day. It was a day of Makara Saṁkrānti.
NAYAKAS (MADURA).		
<i>Virappa-Nāyaka</i> , son of <i>Viśvanātha</i> .		
"	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
<i>Vijayaṅga-Chokkanātha-Nāyaka</i> .		
1918-1919	1 & 2 App.A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11); '47; '99.
NAYAKAS (TANJORE).		
<i>Achyutappa-Nāyaka</i> .		
"	416	Śaka 1505, Subhānu, Māsi 8. The date cannot be verified for want of week-day.
"	423	Do. do. Māsi 3. Same as above.
MAHRATHAS.		
<i>Ēkōji-Mahārāja</i> .		
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Tukkōji-Mahārāja.</i>
1918	521	Śaka 1652, Saumya, Vaigāsi 17, Friday. Ś. 1652 = A.D. 1739 = Śādhārāṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Śādhārāṇa. Saumya Vaigāsi 17 was on Thursday.
		Miscellaneous.
1918-1919	1 App. A	Śaka 1408, Kollam 661, Pūrattādi 20, ba. di. 7, Tuesday, Mrigaśirsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Purattāsi, and on this day ba. 7 commenced at '34, ending next day at '25, while Nakshatra Mrigaśirsha ended the same day at '76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at '33 and ended at '30 on the following day.
"	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
"	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
"	222	Śaka . . . , Śōbhakrit, Āsvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; '40. The cyclic year was Śnubhakrit and not Śōbhakrit.
"	223	Śaka 1311, Vibhava, Jyēsthā, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś. 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at '75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
"	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
"	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
"	232	Śaka 1649, Plavaṅga, Phālguna, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś. 1649, Phālguna śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
"	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
"	238	Bhava, Jyēsthā Uttarāyana-Saṁkrānti. Details not enough for verification.
"	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
"	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
"	251	Śaka 985, Śōbhakrit, Pausya, śu. di. 2, Sunday, Uttarāyana-Saṁkrānti. In A.D. 1063 = Śōbhakrit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausya and solar Pushya śu. 2 occurred: and Uttarāyana-Saṁkrānti fell on this day at '69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
"	275	Śaka 1650, Saumya, Jyēsthā, śu. di. 5. The date cannot be verified for want of week-day.
"	276	Śaka 1434, Prajōtpatti, Panshya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t. '59.
"	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at '35 and ended on Friday at '30. Śu. 2 seems to be an error for śu. 1.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. = A.D. 1539, August 29, Friday ; '38. Details not enough for verification for want of week-day.
"	302	Śaka 1161, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day
"	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
"	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
"	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
"	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday ; '22 ; f.d.n. '22. The Nak. " Śadayam " began on Friday at '14 and ended at '22 on Saturday.
"	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
"	396	Śaka 1410, Kilaka, Tula, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was " Pūrva-Phalguni ", Makhā having ended on the previous day at '93 of day.
"	541	Śaka 1659, Piṅgaḷa Māsi, 5. Details not enough for verification.
"	542	Śaka 1505, Tārana, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Ādi 20. Details not enough for verification.
"	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday ; '93 ; '44.
"	295	Vikrama, Vriśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th. whole of that day and nak. Aśvati ended at '13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918-19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here

Antiquities of the Shiyali taluk. was Kāvrippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvrippaṭṭam and its vicinity leave no doubt as to its identity with Kāvrippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanichcharam and Sāyāvanēśvara are not of such early date as could be expected.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapalli, (3) Teṇṭirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruveṅkādu, (6) Kilai-Tirukkāṭṭupalli, (7) Tirukkurugāvūr-Velladai, (8) Śīrgāli (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppullirukkuvēlūr now known as Vaidiśvaraṅkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Achehāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āludaiya-Pillaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-
 Vaishṇava places celebrated in the *Nālāyiraprabandham*.
 Ālvār whose birth-place is believed to be

Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumanimāḍakkōyil, (ii) Tiruvaigunḍa-Vinnagaram, (iii) Tiru-Arimēya-Vinnagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchembonṣeykōyil, (vii) Tirutteṇṇiyambalam, (viii) Tirumanikkūdam, (ix) Tirukkāvalampādi, (x) Tiruvellakkalam and (xi) Tirupārthanpalli should have been in existence prior to that date.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruveṇkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidiśvaraṅkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Silappadigūram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāvīrippūmpattiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Reclamation of lands in Tiruveṇkāḍu. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six mā of land was 2,000 kāṣu, the cost of reclamation was 3,000 kāṣu. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

THE PALLAVAS.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittirai-Vishnugriha at Kiliṇālūr in Ōymā-nāḍu was built by a
 A Vishṇu temple built in the time of Nandivikramavarman.

certain Tigaittirālār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Tennārrūr-nādu, a subdivision of Kunṇa-kōttam, purchased some lands and presented them as *ērippatti*, evidently for keeping the tank at Maḍam in proper repair.

CHOLAS.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōlas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittan Karraḷippirāṭṭi.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakan Vīraśōḷan. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The

Rājakēsarivarman.

Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Palūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratterinjā-Kaikkōḷar*" who might have been so named after Rājarāja I.

11. Sure records of Rājarāja I with the introduction "*Tirumagalpōla*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṇavanmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājendra-Chōla I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which

Rājarāja's queens, elder sister and father.

of his, viz., Kuttaṇ Vīraṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṇmāligaiyirruṇjinaḍēva thus clearly settling the identification of

Poṇmāligaittuṇjinaḍēva is Sundara-Chōla.

Sundara-Chōla Parāntaka II with Poṇmāligaittuṇjinaḍēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram

Princess Kundavai's works.

records state that she built three temples at that place, one to Śiva called Ravikulamānikka-Īśvara, another to Vishṇu named Kundavai-Vinnagar-Ālvār and a third to Jina called Kundavai-Jinālaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōla-Rājarāja's surnames Mummuḍi-Chōla and Parākrama-Chōla. and Brahmārāyaṇ (No. 14 of Appendix C) and Parākramaśōla-Mūvēndavēḷāṇ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōla and Parākrama-Chōla.

13. No. 444 of 1918 from Tiruvenkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakan Mādēvaḍigaḷār alias Śembiyaṇmādēviyār,

Gifts of Śembiyaṇmādēvi at Tiruvenkāḍu.

the queen of Gaṇḍarādityaḍēva and the mother of Uttama-Chōla. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyar or Maḷavarkōṇ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *mānikkam*, *pavalam*, *kuppi*,

vayiram, maratakam, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōla, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśekhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōla named Sēṭṭaṇṣorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Sēmbiyanmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōla, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummudi-Chōladēva, 400 *kāsu* presented by Parāntakanmādēvigalār alias Sēmbiyanmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōla and the daughter of Maḷavaraiyar for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōla throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummudi-Chōla. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōla, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōla to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Sēmbiyanmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōla and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōla's queen figures as donor in it), revert back to the 10th and 11th years of

Gaṇḍarāditya alias Mummudi Chōla.

Parakēsarivarman and again to the 4th year of Uttama-Chōla and then again to

the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummudi-Chōla known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummudi-Chōla which like Irumudi-Chōla, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōlas.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily

Trumpets blown to summon village assemblies.

2 *sōru* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṇ Udaiyadivākaraṇ Aruṇmoli Mūvēndavēlār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu, made inquiries as to the villages that were owned by the temple of

An officer who inquired into the management of temple lands and expenses.

Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇṇ Gaṇḍarādittaṇṇ and Tiruvadigaḷ Śāttan were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājendra-Chōla I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāl alias Pañchavanmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājendra-Chōla I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvī-chaturvēdimāṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank

Ēri-āyam.

called Madhurāntakappēreri must pay 1 *kalam* of paddy as *ēri-āyam* and that the

great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērīppaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Munṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūni* on each *mā* of wet land and 1 *tūni* on the dry lands, *kalani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

18. No. 176 of Appendix C from Tribhuvanī in the South Arcot district called Tribhuvanamahādēvī-chaturvēdimāṅgalam is dated in the 30th year of the reign of the Chōla king Rājākēsarivarman Rājādhirāja I (A.D. 1018-1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbalanāṭṭuvēlār and purchased lands in the name of the god Viranārayana-Viṇṇagar-Ālvār to meet all the requirements of the charity known as Rājendraśōlaṇ-uttamāgram established in the temple by the general (sēnāpati) Rājendraśōla-Māvali-Vānarāja, in order to secure the health of king Rājendra-Chōla. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Viṇṇirunda-Perumāl Aḷagiyamaṇavāla and Naraśiṅga-Ālvār, for conducting the festivals of Māsi-tiruppunarpuṣam, Jayantyaṣṭami, Mārgali-tiruvēkādaśi, for Uttarāyana, Dakṣiṇāyana, Aippaśi and Sittirai Viṣṇus, for feeding the Śrī-Vaiṣṇavas and for reciting the Tiruvāymoḷi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Rīg-

Provision made for Vedic study in the 11th century. Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasaneyā, Bōdhāyanīya and Satyāṣṭa-(āḍha) sūtra, thus making a total of 12

teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyana, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Rīg-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuruni*, 4 *nāli*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ēri-amañji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the śāstras and the students who learnt the Vēdas, etc., were also exempted.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

[19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They

Reduction of rents.

register a reduction in the rate of rents to be paid on *varisaipparru* and *vārapparru* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pīrpattanallūr, Alagauallūr, etc.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.				From the year of the record.				Reduction.
80	..	..	..	70	..	..	..	10 kalam
75	..	..	..	65	..	..	..
70	..	..	..	60	..	..	..
60-45	.	..	..	55-35	..	..	..	5 "
40-30	..	..	..	35-25	..	..	..	5 "
25	..	..	..	21½	..	..	..	3½ "
20	..	..	..	18	..	..	..	2 "

The following further reforms were also made:—

Farmers cultivating lands which do not come under *varisaipparru* or *vārapparru* but are classed as *vellānparru*, *dēvadāna* and *purapparru* shall take 2/5 of the yield and those who cultivate under *kudiparru* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*sevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *sevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kundigai* during *kār* and *paṣāṇ* shall be met from the sale of paddy. Half the *senrel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāṣu*, only 17 *kāṣu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāṣu* shall get a reduction of 2 *kāṣu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāṣu*, two *kāṣu* shall be reduced. Thus shall the dry assessment be fixed.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person,

Rights of women to hold property.

shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēl* and *araṣu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapakkam and the Tiruvālaṅgādu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of

special interest as it records that the
assembly of Tribhuvanamahādēvi-chatur-
vēdināṅgalam met in a pavilion erected in front of the temple of Vīra-Nārāyaṇa-
Vinnagar-Ālvār in obedience to a royal order which required them to adjudge the
merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhaṭṭaṇ *alias*
Kavikumuda-chandrapandita of Mānakulāsānichchēri, in the name of the king
(*Perumāḷ*) and called *Kulōttuṅgaśōḷaṇ-charitai*. The work was accordingly heard and
the author, as a reward for his composition, obtained half a *vēḷi* and two *mā* of land to
be enjoyed in perpetuity. Students of Tamil literature may find here a lingering
literary tradition of the more ancient Dravidian *saṅgam* established in Madura to
scrutinise the works of Tamil poets and advance the cause of Tamil literature. The
composition under reference, *i.e.*, *Kulōttuṅgaśōḷaṇ-charitai* must have, as its name
denotes, been a highly interesting historical work very much like the Tamil *Kulōt-
tuṅgaśōḷaṇ-ulā* of the same period and its discovery if made must lead to a flood of
light being let in for the elucidation of Chōḷa history.

21. From the latter half of the 12th century A.D. the central Chōḷa power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Kōṅgu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign

armies thirsting for blood overran the
country from one end to the other, causing
destruction everywhere and making life and property insecure. The times were
therefore particularly favourable for feudatory families with mushroom growth to
come into prominence. One such *parvenu* was the family of the Śambuvārāyas who
held a subordinate position under the Chōḷas and rendered signal service to them during
the days of the four successive sovereigns Rājārāja II, Rājādhirāja II, Kulōttuṅga-
Chōḷa III, and Rājārāja III, when Chōḷa power was on the decline and who now tried to
assert themselves. In the current year's collection there are a number of inscriptions
of Chōḷa kings which introduce some of the members of the Śambuvārāya family. Nos.
71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and regis-
ter gifts made by Śēṅgēni Ammaiappan Śīyaṇ Pallavāṇḍāṇ *alias* Rājanārāyaṇa
Śambuvārāya and Śēṅgēni Miṇḍaṇ Pallavaṇ *alias* Rājēndraśōḷa Śambuvārāya. In
the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of
Appendix C) figure Śēṅgēni Nālāyiravaṇ Ammaiappan *alias* Rājēndraśōḷa Sambu-
vārāyaṇ and Śēṅgēni Viraśōḷaṇ Attimallaṇ *alias* Kulōttuṅgaśōḷa Śambuvārāyaṇ.
Ammaiappan Attimallaṇ *alias* Rājēndraśōḷa Śambuvārāyaṇ, Ammaiappan Śīyaṇ
Pallavāṇḍāṇ *alias* Rājanārāyaṇa Śambuvārāyaṇ and Śēṅgēni Ammaiappan Rāja-
rāja Śambuvārāyaṇ held subordinate positions under Rājārāja III (Nos. 232,
52 and 57 of the same Appendix). As has already been said, the times were
troubled when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttunga-Chōla III registers a political compact between Kūdal Araśa-nārāyaṇaṅ Ālappirandāṅ *alias* Kāḍavarāyaṅ and Sengēṇi Viraśōlaṅ Attimallaṅ *alias* Kulōttungaśōla-Sambuvarāyaṅ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Ālappirandāṅ Ediriliśōla Sambuvarāyaṅ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudali*s would send up arms and horses and cause him injury; that if Ālappirandāṅ Ediriliśōla Sambuvarāyaṅ inflicted any trouble on Kulōttungaśōla Sambuvarāyaṅ, Kāḍavarāyaṅ would support him; that in case Ālappirandāṅ Ediriliśōla Sambuvarāyaṅ ran away from his hill (residence) leaving behind him all arms, Kulōttungaśōla Sambuvarāyaṅ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṅ allied himself with the relatives of Kulōttungaśōla Sambuvarāyaṅ and with Ālappirandāṅ Ediriliśōla Sambuvarāyaṅ against the interests of Kulōttungaśōla Sambuvarāyaṅ, he (Kāḍavarāyaṅ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttunga III and Rājarāja II :—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāttār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṅ caused the death of one Ēraṅ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthānamudaiya-Mahādēva at Munṇūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāttār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went a hunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāttār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

THE PANDYAS.

23. Many inscriptions of the medieval Pāṇdyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāṇdyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jatavarman Vira-Pāṇḍya, for instance, gives us the details of the *kadamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (௨௭.௮௭௫) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கருவிய found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents

on palm leaves (*ōlu* preserved in the Imperial office of Registry, and were so attested by the word கருவிய evidently in the name of the king himself (see e.g. No. 510 of Appendix B).

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōṇēriṇmaikoṇḍāṇ appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpālādēva surnamed Adaiyavaḷaindāṇ, the younger brother of Maḷavarāyar. The latter name is familiar in Pāṇḍyan records of the time of Māḷavarman Sundara-Pāṇḍya I who ruled from A.D. 1216-1235.

The relationship herein mentioned of Vijaya-Gaṇḍagōpālādēva to Maḷavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

26. Again, Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumalam) a shrine for the god Rājākkaṇāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annālvī*) Sundara-Pāṇḍyadēva. Perhaps the Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ of this inscription has to be identified with Māḷavarman Kuḷasēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkaṇāyaṇ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭavarman Sundara-Pāṇḍya of his second year, we are casually informed of a new

Jaṭavarman Sundara-Pāṇḍya I. (flood) embankment substantially built on the side of the Kāvērī river, the old one

having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭavarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṇ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தேவையென்று in No. 510 of Appendix B.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāl Śrīvallabhadēva and Perumāl Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjīṅgadēva being opposed to the Kannadiyaṇ (i.e., the Hoysala Vira-Narasimha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāl Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjīṅga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara

Conflict of the Pāṇḍyas with the Hoysalas. also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭavarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide Annual Report* for 1918, page 155, paragraph 49). I have identified a Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjīṅgadēva, with Jaṭavarman Sundara-Pāṇḍya II (A.D. 1276-1290) (*Annual Report* for 1910, page 97, paragraph 34).

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṇavarman Tribhuvanachakravartin Kōṇērimēlkondān and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annālvī*) Śrīvāllabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned above as a joint ruler with Śrīvāllabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōladēva. The characters are not very old and the king Kulōttuṅga-Chōla referred to here might therefore be presumed to be the third of that name in the Chōla genealogy, whose initial date was A.D. 1178.

WESTERN CHALUKYAS OF KALYANI.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasimha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Noḷamba-Pallava-Permānadi also called Jagadēkamalla-Noḷamba-Pallava Permānadi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Noḷambavādi 32,000, Kaḍambalige 1,000, Ballakunde 300, Paravi 70 and Kariviḍi 30 in Śaka 955 and 959. Noḷamba-Pallava-Permānadi mentioned in No. 258 and the Daṇḍanāyaka Poḷalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

30. Jayasimha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōlās who were trying to re-conquer Noḷambavādi and other provinces which had been overrun by the Chōlās during the time of Rājārāja I and Rājendra-Chōla I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Viṣṇuvardhana-Vijayādityadēva who was in charge of Kōgaḷi 500, Ballakunde 300 and Kaḍambali 1,000 in Śaka 987 was encamped at Aṇasiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Viṣṇuvardhana-Vijayādityadēva was ruling Noḷambavādi 32,000. He is here given the title 'Āhavamallanāṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgī-maṇḍalēśvara' and 'Chālukya-Māṇikya.' A certain Bijjaladēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Kṛita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiranyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiranya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-rishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅgiya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Noḷambavādi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chālukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāla describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannada Poets, Vol. I, page 212).

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgātyarasa of the family of Mayūravarmma ruling Kaḍambalige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kaḍambaliḡe 1,000, Kōḡali 500, Ballakunde 300 and Kaṇeyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāviḍas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanaḡolalu (also called Gaṇḍarādityana-chaturvēdimāḡala; A.R. for 1915, page 29, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyadēva who held the titles of the 'punisher of the Parichchēḡins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavāḡi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-vaṇṡa, and states that he was the son of Kāmanṛipa and grandson of Bhūpa, whose father was Mārasīḡa, the son of Subhaga and grandson of Benegaḡga. Still another subordinate of the king was the *Mahāsāmāntādhipati* and *Prachāṇḡa-dāṇḡa-nāyaka* Ananta-Pālayya in charge of the *Vaḡḡarāvūḡa* tax of the 7½ lakh country.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannāḡasandhivigrahi* and *Dāṇḡanāyaka* Bhōga-Bhaṡṡaya and the *Mahāpradhāna* and *Dāṇḡanāyaka* Chōlāṇḡa or Chōladēva ruling the Nolambavāḡi 32,000 province.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyadēva was ruling the Nolambavāḡi 32,000 in

the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāṇḍyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāṇḍya was ruling from his capital at Uchchaḡgi. Sōmēśvara's other subordinates were the Mahāmaṇḡalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayaḡaṇḡanāyaka* Vatsarasa of the Kamme-kula. One of the donees in the record was Chandraṛāṡi-Paṇḡita, the disciple of Dhammaṛāṡi Munipa whose teacher was Vidyāṛāṡi-Paṇḡita of the Lakulīṡa-Pāsupata sect and of the Sīmha-Parsha[d] school. To the same school belonged Divyaśakti-Paṇḡita (No. 278 of 1918), Vīrēśvara-Paṇḡita and Vāmaśakti-Paṇḡita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Elukōṡi-chakravartin of Kōḡali 500 (No. 204 of 1918). The names of some more teachers belonging to the Sīmha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

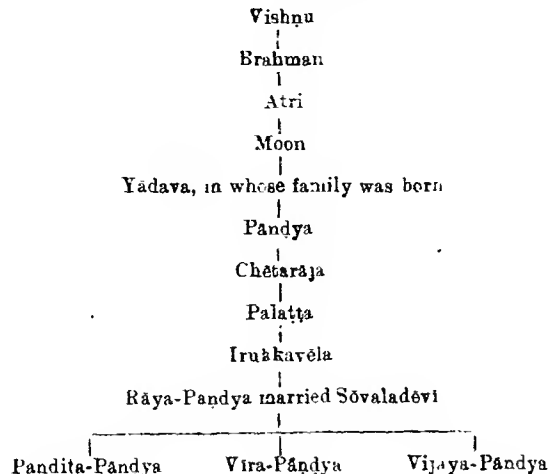
34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyaṇa Āhavamalla who was one of the sons of Kaḡachurya-Bijjala and held the titles

Kaḡachurya-Bhujabala-chakravartin and Vīra-Nārāyaṇa. His first year is already known to be A.D. 1179-1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183-84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṇi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kaḡachuryas. In the case of the records of the Pāṇḡya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chāḡlukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya. The genealogy runs as follows :—

His Pāṇḍya subordinate.



From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya was the younger brother of Jagadēkamalla Vira-Pāṇḍya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāṇḍya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāṇḍya was the grandson of Palatta-Pāṇḍya. Tribhuvanamalla-Pāṇḍya mentioned in No. 233 of 1918 is probably Irukkavēla, the father of Rāya-Pāṇḍya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

VIJAYANAGARA.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from

Kampana II.

Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampana-Udaiyar (i.e., Kampana II) son of Vira-Bokkanna-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281-1282, gives us an earlier date for Kampana. No. 267 of 1919 dated in Śaka 1285 (Śōbhakrit) states that Gaṇḍaragūḷi Mārāya-Nāyaka the son of Sōmaya-Dandanāyaka who was the *pradhāni* of Kampana, defeated and took captive Venru-maṅkonda Śambavarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōḷa country.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vira-Puliyarāya-Udaiyar as a son of Bukkana-Udaiyar.

Bukka II.

It is not impossible that this chief is identical with Vira-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers

Dēvarāya II.

to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvalatta-Nāchehiyār, the elder sister of a *Kaikkōla* attached to the temple of Agnīśvara at Maḍam. In return for her services, the *ludra Māhēśvaras* of the temple granted the *Kaikkōla* lady one *padakku* of grain every day and two *panam* of money per mensem.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113 of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōla-Mahārāja, perhaps of Chōla origin. We have known of local Chōla chiefs figuring as subordinates of the Vijayanagara kings Kṛishṇarāya and Achyutarāya. The link of Chōla vassalage to Vijayanagara emperors is extended backward by this record to another century before Kṛishṇarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadala vibhālan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450-51).

40. Two inscriptions of the Sāluva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram* (officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēdu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

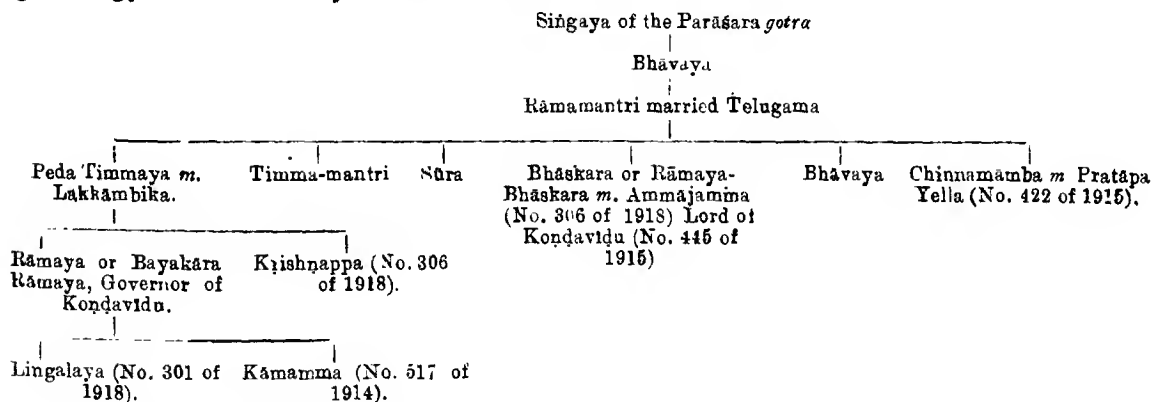
41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz., Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gaurāṇa-Nāyaka.

42. Kṛishṇarāya is represented by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāluva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāluva titles. Inscriptions in the southern districts also in some cases give the Sāluva titles to these Tuluva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Kṛishṇavarma-Mahārāja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bālodeya of Mōgūru who was himself the son of Sōmēsvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōdi* amounting to 10,000 *varāhas* to the Śiva and Vishnu temples (most of these are named) in the Chōla country comprising the provinces called Puvanagarpattanaśīrmai, Rājārājēśvara-śīrmai, Tañjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Uṇḍavilli on the banks of Kṛishṇavēni (i.e., Kṛishṇā).

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Viṭṭhaladēva-mahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishnu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Uttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrāṇika, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Ahavamalla's son was Tribhuvanamalla whose son was Chalukka. Chalukkā's son was Chālukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājānarēndra respectively. Rājānarēndra's son was Chālukka-Bhīma. In this line was

born Upēndra and the eighth after him was Kalyāna-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vira-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well-known ancestor of the Āravīti chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908-09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Śrīraṅgārya of the Vādhūla-gōtra and the Yajus-śākhā was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichehi, etc., of the Pāndya country in connexion with the conquest of the Tiruvaḍi-bhūmi. We know that Tumbichehi-Nāyakaṇ and Sāluva-Nāyakaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Konḍavidu province. Two other copies of this same record were copied at Magimāvinahalli in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Konḍavidu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these No. 5 of 1919 from Śembēdu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Saka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Odḍiyadalavibhāta*, *Tulukkadalavibhāta*, *Īlam-tirai-kondaperumāl*, *Śagaram tirai-konda-perumāl*, *Dakshinasurattāna* and *Navakōṭi-nārāyaṇa*. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

MISCELLANEOUS.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjiṅga during his encounters with the Kannāḍiyas (i.e., Hoysalas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysalas.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464-65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonḍa and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambirādēva and is stated by both the records to have been previously the *Parīksha* (Viceroy) of Koṇḍaviḍu and Daṇḍapāḍa; but that (now) he was in the position of the *Parīksha* of Koṇḍaviḍu, Koṇḍapālī, Addanki, Vinukonḍa, Daṇḍapāḍa, Padaivīḍu, Valudilampattu-uśāvaḍi, Tiruvārūr, Tiruchchilāpālī (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Another Gajapati inscription comes from Drākshārāma in the Gōḍāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauḍa (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917-18 to 900 in 1918-19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1), 6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Sālibundam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 „ „ Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—
Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO AVARGAL, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 6th August 1920.

No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R. Ry. Diwan Bahadur L. D. Swamikanau Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO AVARGAL, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).

Dated—Madras, the 22nd September 1920.

No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, dated 23rd/28th September 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archaeology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archaeological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvarī, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *sāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *sāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *su.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasana-bāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sar'ār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyaḍu, wife of Mutyam Akkamappaṅgāru, a Padmanāyaka of Vipparla-gōtra, caused to be made the *mukha-mandapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of *this* Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the *Bhōga-mandapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Paṭṭisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-mandala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 23rd October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram tāluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr tāluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevely districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṇ for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Anṇābhishēkam*, *vis.*, heaping up cooked rice over the Śiva-*līṅga* as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmaḷu, i.e., Tirumalavādi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919-20.		Total of (2) and (3).		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Anoplanet lens.	1 Set	RS. 550 0 0	..	..	1 Set	RS. 550 0 0	..	..	1 Set	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	Value not known.
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.
- II. *Chingleput district*.—Conjeeveram.
- III. *Coimbatore district*.—Forty-three villages¹ in the Dhārāpuram tāluka and Kodivēri² in the Gōpichettipālayam tāluka.
- IV. *Cuddapah district*.—Bollavaram and Modamidipalli.
- V. *Godavari district*.—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva³
- VI. *Guntur district*.—Mailavaram.
- VII. *Kistna district*.—Mudunūru and Gaṇapavaram.
- VIII. *Madura district*.—Pallichechandai.
- IX. *Nellore district*.—Nellore.
- X. *Tanjore district*.—Tiruvārūr and Pinnavāśal⁴.
- XI. *Trichinopoly district*.—Ādiguḍi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.</i>			
1	Ālaṅṅḍi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Āyyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Désur	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kāttumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasimhasvamin temple.
10	Maṇimūrthēśvarapnram	Tinnevely	To copy inscriptions in the Vighneśvara temple.
11	Melpāḍi	North Arcot	Contains many inscriptions.
12	Melūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miñjar	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattarāmēśvaram and Juttiga	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Niśśankadurga	Chittoor	Reported to contain inscriptions.
18	Peranamalūr	North Arcot	To copy inscriptions in the Śrīharīśvara temple.
19	Paḷal	Chingleput	Reported to contain inscriptions.
20	Punnam	Trichinopoly	To copy inscriptions in the Puṣhpavanānāthēśvara temple.
21	Raghunāthasamudram	North Arcot	To copy inscriptions in the Rāmachandraperumal temple.
22	Śalukhai	Do.	To copy inscriptions in the Īśvara temple.
23	Sēmbalivaram near Kuḍapākkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śingaperumalkōvil	Do.	Rock-cut cave with inscriptions.
25	Tāḍavāyi	Guntur	Reported to contain inscriptions.
26	Tēnnēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudēvapattanam	Ganjam	Buddhist images.
28	Veligonda	Nellore	Reported to contain inscriptions.
29	Veṅgalattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiyattam—North Arcot.

- ¹ Of these forty-eight villages did not contain any inscriptions.
² Of these fifteen villages did not contain any inscriptions.
³ Visited but did not contain any inscriptions.

APPENDIX.
A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bana	Vikramaditya .. ..	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarma. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmins.
2	The Tahsildar of Nellore ..	..	Mahārāja Damodaravarman of Ananda-gōtra.	[2]nd year, Kartika, Sunday, trayōḍasī.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kaṅḡra free of all taxes to Brahmins of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandūpara.
3	The Raja of Utlam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gāṅga.	Maharaja Hastivarman ..	80th year, Kartika, badi 8.	Do.	Returned to the owner.	..	Registers the gift of 2½ hala of land which was purchased from the residents of the agraḥāra village of Hoṇḍevaka in Kṛshī-taka-vartana as an agraḥāra to Jayasarma of Vatsa-gōtra, a resident of Uramalla (i.e., the modern Utlam). The king is called Rajasingha and Raṇabha.
4	Mr. Subbaya, trustee of the Vaidyanatha temple at Tirumalavadi, Trichinopoly district.	..	....	Śaka 1654, Paridhavi, Panguni, 8, Tuesday, Re-tiṭiya, Revati.	Tamil ..	Do.	..	Records a gift of land in the village of Gaṇḍarādīṭṭan for conducting various services, for lamps and flower-gardens, to the temple of Tirumalavadi-Nayanaḥ by Śukadovayyaṇ.
5	The Kannaṁ of Chinnakurū, Ongole taluk, Guntur district.	Reddi	Vemaya Reddi	Śaka 1257, Yava, Kartika, Sunday, 12, Thursday, Manvadi.	Telugu	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chinnakurū, Bhinnasvaran, Pulikonda, Mallavarum and Kunarapuri, to Chittamni Timmana Bhaṭṭa. The village of Ramathuram in the Ammanavaholi-alma in the Srisala-Bhumi was also given to the same individual as agraḥāra.
6	M.R. Ry. Divi Hanumanthar, Kodi-Tadipatri, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do.	Auna-Vema	Śaka 1296, Nabhasya, Bhadrapada, Purnima, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vema. Records the grant of the village of Paṇḍhāni-Tadipatri by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.By. Divi Hanumaahar, Kodli-Tadipattu, Tenali taluk, Guntur district, through Mr A. Rangaswami Sarasvati.	Reddi ..	Vema, son of Kōmati ..	Śaka 1341, Vikarin, Margaśira, Dharmā.	Sanskrit and Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Kudravaram to a number of Brahmans. The last verse of the inscription says that Śrinatha, the Vidyadhikari of king Vēma composed the inscription which ends with the sign-manual of the king 'Śri Virāṭāyama'.
8	M.R.By. Ponukūṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmati-Vēma ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Sankara the village called Pinnapadu and that Śrinatha-Bhatṭaraka composed the inscription.
9	M.R.By. Brindavanam Gopalacharyulu, Ipar, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chalukya.	[Jayaśimha]-vallabha Maharāja.	..	Sanskrit and Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mṛoparru in Chāṇḍīpaḷli-vishaya to a Brahman called Mandasārman of the Vatsa-gōtra who was a resident of (the village) Vanaparru and was well-versed in the Vedas and the Vedaṅga. The donee is stated to have been attached to (bhakta) Maṇḍi Yuvarāja.
10	Do. do.	Do.	Vishnupardhana Maharāja, son of Vijayaiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khandikas of paddy-growing land in the village Jalamuru lying in the Pōṭṇanadu-vishaya, to a Brahman named Kōśasārman of the Atreya-gōtra and Hiranyakesi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishnukūṭin.	Maharāja Śri Madhavavarman, son of Maharāja Śri Govindavarman.	37th year, Sunmer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Vilenbaḷli in Gaddati-vishaya to the Brahman Agniśārman of the Vatsa-gōtra by the king for the prosperity of his race.
12	Do. do.	Do.	Śri Madhavavarman, son of Devavarman and grandson of Maharāja Śri Madhavavarman.	[37th year, Spring, 7th fortnight, di. 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Muroṇṇakūḷi to two pious Brahmans.
13	The Tehsildar of Tenali ..	Reddi ..	Pedda Kōmati-Vēma ..	Śaka 1326, Taruṇa, Pausa.	Do.	Do.	..	Records the grant of the village Kalavāṇḍu in the Trilinga-vishaya and Khandavāṇḍu-shaba by the king to the Brahman Pēḍḍi-Yajvan of the Harita-gōtra, who was a great astronomer.
14	Do. do.	Do. ..	Do. ..	Śaka 1333, Khara, Margasira, su. di., trayodeśi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamuru in the same vishaya to the same Brahman.

B.—Stone inscriptions copied in 1919 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rook,' Arulajala-Perumal temple, Little Conjeevaram, Conjeevaram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Chandragopadadeva	8th year, Dhanus, 60 di., dasam, Sunday Rêvati.	Tamil	Gift of 33 cattle for a perpetual lamp by a native of Malai-mandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyur. Mentions the liquid measure Aruvannavallai-nal.
344	On the same wall .. ..	....	....	[27th year	Do.	Gift of one-eighth perpetual lamp by Gollappudi Devi-Nayakkan residing in Srinagari in Pakkam to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	19th year, Vishu- chika, ba. di.	Do	The first two lines are unfinished.
346	Do	Do.	Tribhuvanachakravartin Tribhuvanavardévalai, 'who having taken Madurai, Ilam (Ceylon), Koruvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkai- aka, 5, Sunday, Pushya, prathama.	Do	Gift of 33 cattle for a perpetual lamp and a lamp-stand by Pittima Devilkamaiyan, one of the servants of Madurai-takkalottappicholai Manamasiddharasan Tirukkalattidevan alias Chandragopalan to the temple of the Perumal.
347	Do. .. ..	....	....	....	Grantha	Gift of 135 goats and sheep for 12 perpetual lamps by Rana Raman of Morottamandalam in Valluvu-nadu, a district of Malai-mandalam to the temple of Arulajala-Perumal.
348	Do.	Chola	Tribhuvanachakravartin Kolottunga-Choladeva, 'who was pleased to take Madurai (Madurai), the crowned head of the Pandya, Ilam (Ceylon) and Kongu.'	23rd year, Vris- chika, 4, Monday, Pushya.	Tamil	A Sanskrit verse in praise of Jatacharya, who celebrated 100 marriages every day.
349	Do.	Do.	Tribhuvanachakravartin Rajarajadeva III	11th year	Do	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulajala-Perumal at Tiruvattiyur in the city of Conjeevaram in Eyir-kottam, a district of Jayungopadesa-mandalam.
350	Do.	Pallava	Sakalabhuvanachakravartin Kopperunjingadeva.	10th year, Rishabha, ba. di., tritaya, Friday, Mela.	Do.	Unfinished. Gift of 18 sheep for a lamp to the temple of Alvar at Attiyur in Eyir-kottam, a district of Jayungopadesa-mandalam by Nachaladevi, daughter of Bharteya-Nayaka of Dorasamudra.
351	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	7th year, Rishabha, sa. di., dvitaya, Wednesday, Ardra.	Do	Assignment of certain taxes in Somanthalam for offerings and repairs in the same temple by Kadakkai alias Nilagangarayan.
352	Do.	Do.	Do.	29th year, Kanya, sa. di., pauncham, Thursday, Anu- radha.	Do	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulajala-Perumal by Alvalaijokoli, son of Pandavattai Valavadaranyakon of Pattur. Mentions the liquid measure Arumolunangai-nal.
353	Do.	Pallava	Kopperunjingadeva	11th year, Rishabha, ba. di., Mela, Saturday, Pramodita	Do.	Gift of 33 cattle for a perpetual lamp to the temple of Arulajala-Perumal by Kommanappa-garn of Motuppalai.
354	Do. .. ..	....	....	....	Grantha	Built in at the beginning. Gift of 41 cows for a perpetual lamp to the same temple by Chandrasekhi of Mandagaittal in Nellur-nadu.
						Records the construction of a Vimana by Tatacharya at Phanipatturi (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	7th year ..	Tamil	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Parameśvaramañjariyāy Silambanāḍi and Ambalakkittai Sēlyarayan of Parameśvaramañjalam alias Sojakulattilaka-chaturvedināḍalam in Sēmbur-kōttam.
356	Do.	Pallava ..	Kopperunjiyadeva ..	26th ..	Do.	Gift of 15 Nellūr-nāḍai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annaladevan of Nellūr.
357	Do. .. ..	....	....	....	Do.	Gift of land in the village of Karunai for worship at the service called Gaṇḍagōpālāṇ-sūdi, repairs, etc. in the temple of Aruñala-Perumal at Tiruvattiyūr in Kañchōpāram in Eyyir-kōttam, a district of Jāyāgōḍāḍala-māṇḍalam by Madanantaka Potṭuppiḥōḷai Manuśāḍidaraśai.
358	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Thia, su. di., obaturdaśi, Sunday, Revati.	Do.	Trukkālattidevan alias Gaṇḍagōpālāṇ. The gift was made in the 18th year of Rajarajadeva.
359	Do.	Do. ..	Do. ..	14th year, Simha, 29, pañchami, Sunday, Viśākhā.	Do.	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahārājai (Rajadevan), a feudatory of the king. The chief bears many hirudai.
360	Do.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chōlodeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya',	23rd year, 32nd day.	Do.	Gift of 10 Bajalāṇ-madai for burning a lamp in the same temple by a native of Pūḷai in Pōysala-nāḍu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavradeva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year, Mithuna, 24, Monday, Śrāvapa.	Do.	Gift of 33 cattle for a lamp by a native of Orakachēri in Vellēppa-nāḍu, a district of Malai-māṇḍalam.
362	Do. .. ..	....	....	....	Do.	Gift of land in Kavirippakkam alias Vikrama-Chōla-chaturvedināḍalam in Pūduvūr-kōttam for festivals, worship at the service called Gaṇḍagōpālāṇ-sūdi and repairs, in the temple by Madurāntaka Potṭuppiḥōḷai Manuśāḍidaraśai. Trukkālattidevan alias Gaṇḍagōpālāṇ in the 16th year of Rajarajadeva?
363	Do. .. ..	....	Tribhuvanachakravartin Rajarajadeva ..	5th year ..	Grantha Tamil	Sanskrit verse in praise of Tāṭayadeśika.
364	Do.	Chola ..	....	....	Do.	Gift of a lamp by Tikki-Nayakkar, brother of Padiyari Vayūappa-Nayakkar, the Mahapradhāna of Madurāntaka Potṭuppiḥōḷai alias Eṇṇēḍḍarasai of Nellūr-nāḍu.
365	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperunjiyadeva.	119th year, Kaṇyā, su. di., Thursday, pañchami, Viśākhā.	Do.	Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Pañchanadivāna Nṭhagāṇṇaiyār who is called pillaiyār (son).
366	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year, Mṃsa, ba. di., tṛiṇiṇya, Friday, Svati.	Do.	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Valluṇya-Daṇḍāyaka, son of Dōḍappillai-Daṇḍāyaka of Aṇṇaiparam, one of the ministers of Ilōyasaḍa Vira-Someśvaradevan.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	Saka 1154, 16th year, Makara, su. di., Prathamam, Friday, Sravama.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kanni Nayanar, one of the mudalis of Madurantaka. Uttampi ebola. Virukakattideva Gangaopala. The latter is called pillayar (son). Gift of 33 cattle for a lamp to the same temple by Vellappagada. Kanni prakodu Ganga. Iramai alias Purushanagikka-setti.
368	Do.	Do. ..	Do. ..	23rd year, Makara, su. di., shashthi, Saturday, Revadi.	Do. ..	Gift of 11 cows for providing milk at the midnight service by Polaiy-Dandamayakan, one of the mudikers of Hoyasala. Virasomayamdevanar.
369	Do.	Do. ..	Do. ..	20th year, Mina, ba. di., Tritiya, Friday, Svati.	Do. ..	Gift of the village of Puttamar-kottam, a district of Padarvidya, a subdivision of Puttamar-kottam, for celebrating the festival in the month of Avani, by Vyasa-Tirtha (a Madhavaguru) disciple of Brahmanya-Tirtha. Vyasa-Tirtha seems to have got the village as a gift from Krishnaraya and the festival was instituted in his name. Vyasa-Tirtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of the festival.
370	Do.	Vijayanagara ..	Virapratapa Krishnadeva-Maharaya ..	Saka 1433, Prathama, Simha, su. di., panthami, Thursday, Svati.	Do. ..	Gift of the village of Arpaklam in Magaral-madu for conducting the daily expenses in the same temple. Gurukalarayan, Nigarisolappalavarayan and Ntagangarayan figure among the signatories.
371	Do. .. ..	....	Tribhuvanaachakravartin Kōorinnakondan.	17th year, 353rd day.	Do. ..	Registars the total yield of paddy received from the lands of Arpaklam which was granted to the same temple. The lands seem to have included those belonging to Kunnankilai Vellai. Akkondavilli which were separated from Arpaklam under the name Poriya-Pernai-vilagam in the 23rd year of Rajaraya.
372	Do.	Chola ..	Tribhuvanaachakravartin [Kulothunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	17th year ..	Do. ..	Gift of three villages—Kallipalappattam, Tarkolappattam and Chirittanai in Damar-kottam of Chiriragiri-rajya in Solingapuram circuit, by Parakkusa-Jiyar, disciple of Narayana-Jiyar for meeting the expenses on 15 Ekadasi days.
373	Do.	Vijayanagara ..	Virapratapa Achyutaraya-Maharaya ..	Saka 1461, Vikari, Makara, su. di., panthami, Wednesday, Uttara-Bhadrapada.	Graantha and Tamil.	Incomplete. Gift of gold by the same individual for meeting the expenses on the 15 Ekadasi days and on the Kausika-Ekavadi days during the chaturmasa (4 months) after hearing the Kausika Purana. The means of expenditure included the presentation of a cloth to Van Sagopajiyar who seems to have read the Kausika-Purana.
374	Do.	Do. ..	Virapratapa Achyutaraya-Maharaya ..	Saka 1452, Vikriti, Kumbhaka, ba. di., dasami, Rohini, Wednesday.	Tamil ..	Gift of land for offerings to the god Per-Arulalar by the king. The gift was registered in the name of Virpattik. Ayyan by the temple authorities.
375	Do.	Do. ..	Virapratapa Krishnadeva-Maharaya ..	Saka 1446, Tara, Rishabha, I, Friday.	Do. ..	Gift of the village Tupaluru-agrhabara for certain festivals to be conducted in the temple.
376	Do. .. ..	....	....	....	Telugu	Records certain privileges in the temple given to Satyanarayana-Tirtha, a Madhva guru of Utharadi-madha.
377	Do. .. ..	....	....	Saka 1649, Plavan-ga, Tai, 21, Friday, Uttara-Phalguni.	Do. ..	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chola ..	Tiruvannachakravartin Rajarajadeva ..	6th year	Tamil ..	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kuli of land for rearing two flower-gardens by Padiyara Vairappan-Nayaka, one of the ministers of Maduraiyaka Pottappicholan alias Enasiddha-Arasan of Nellor for the merit of his mother Kannasaniyar. Registers an exchange of villages effected by Ettur Tirumalai Kumara-Tatacharya
379	Do.	Vijayanagara ..	Virapratapa Venkatapatideva-Maharaya ..	Saka 1527, Visvavasa, Karkalaka, ba. di., dvadasa, Tuesday, Rohini. Saka 1493, Angirasa, Makara, su. di., trayodasi. Monday, Punarvasu.	Do. ..	
380	Do.	Do. ..	Virapratapa Srirangadeva-Maharaya ..	Saka 1514, Nandana, Rishabha, ba. di., tritaya, Maha, Thursday. Saka 1517, Manmatha Simha, su. di., taurina, Sravishtha, Saturday. Saka 1496, Bhava, Makara, su. di., trayodasi. Monday, Punarvasu.	Do. ..	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vargasi for the merit of Achyutappa-Nayaka, son of Adappan Sappa Sevappa-Nayaka
381	Do.	Do. ..	Virapratapa Venkatapatideva-Maharaya, who instituted the elephant hunt.	Saka 1514, Nandana, Rishabha, ba. di., tritaya, Maha, Thursday. Saka 1517, Manmatha Simha, su. di., taurina, Sravishtha, Saturday. Saka 1496, Bhava, Makara, su. di., trayodasi. Monday, Punarvasu.	Do. ..	Gift of the village of Pottarapattu to Ettur Tirumalai Kumara-Tatacharya for conducting certain festivals in the month of Adi while the god was taken to the vagasala (within the temple) after performing the Agnikhoma sacrifice. Registers a gift of land for certain festivals in the 16 pillared-mandapa situated in the Visva-pandita-toppu to Visva-Pandita, son of Tirumala and grandson of Visva-Pandita, agent of Ettur Tirumalai Kumara-Tatacharya for the merit of the latter.
382	Do.	Do. ..	Do. ..	Saka 1496, Bhava, Makara, su. di., trayodasi. Monday, Punarvasu.	Do. ..	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvengadamukkar alias Sri Pandukusa Tirupugai-Pillai of the temple at Tirupullani in Pandanapattinam, by Ettur Tirumalai Kumara-Tatacharya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkatapati-rasayana, (probably Venkata I).
383	Do.	Do. ..	Virapratapa Achyutayadeva-Maharaya ..	Saka 1451, Virodhi, Kumbha, su. di., Paurnimasa, Mrgasirsha. 14th year, Mina, ba. di., dvadasa, Wednesday, Satabisshaj. Saka 1451, Virodhi, Kumbha, su. di., Paurnimasa, Mrgasirsha. 14th year, Mina, ba. di., dvadasa, Wednesday, Satabisshaj.	Do. ..	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
384	Do.	Do. ..	Virapratapa Achyutayadeva-Maharaya ..	Saka 1451, Virodhi, Kumbha, su. di., Paurnimasa, Mrgasirsha. 14th year, Mina, ba. di., dvadasa, Wednesday, Satabisshaj.	Do. ..	Gift of 10 Gaudagopala-madai for a lamp by Pottidevayana-Nayaka, one of the servants of pillayar (son) Gaudagopala.
385	On the south side of the same rock.	Chola ..	Tiruvannachakravartin Rajarajadeva ..	14th year, Mina, ba. di., dvadasa, Wednesday, Satabisshaj.	Do. ..	Gift of 25 madai for a lamp by a native of Kollanam (Kollam?) in Mel-nadalam. Refers to the 2nd year of the chola (?) king and gives 39 panam as equivalent to 4 madai.
386	On the same wall .. ..	....	Tiruvannachakravartin Allum Tikka-Maharaja Gaudagopadeva.	6th year, Sita, su. di., Ashtami, Wednesday, Anuradha. 20+1st year ..	Do. ..	Records an order of Madurantaka Pottappicholan. Registers the exemption of taxes on the lands forming the flower-garden of Arulanatha in Padayoru alias Devapuram-mallor in Urukattu kottam. Rajagaudagopalan figures as the signatory in the end.
387	Do. .. ..	....	....	20+1st year ..	Do. ..	

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same rock.	Chōla	Tribhuvanaachakravartin Rajarajadeva	23rd year, Soma, ba. di., Friday, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vadavur to the temple of Arulala-Perumal at Kaichipuram in Pudukottam, a district of Jangam mandalam.
389	On the same wall	Do.	Rajarajadeva	14th year, Mocha, ba. di., Friday.	Do.	Gift of land in Sirdiagō flagat in Lagalanda-Cholamandalam, a district of Rajendur-Cholacholam mandalam, for maintaining a matha.
390	Do.	Do.	Kulottunga-Chohadeva	14th year, Mocha, ba. di., Friday.	Do.	Undish d. Venkatas. Rajendra-Cholachaturvedinagalam in Kalyāṇ-kottam, a district of Jangam mandalam.
391	Do.	....	....	14th year, Mocha, ba. di., Friday.	Do.	Presented. Seem to record a gift of land to the temple of Vagappuram by Marumkata Perumal as Maun in idarasa deva in the 22nd year of Rajarajadeva.
392	Do.	Chōla	Tribhuvanaachakravartin Rajarajadeva	18th year, Mina, ba. di., pañchami, Tuesday, Jyeshtha.	Do.	Gift of a lamp to the temple of Arulala-Perumal by a native of Pānyā in Timā-vadu in Mahamandalam.
393	Do.	....	Tribhuvanaachakravartin Vijaya-Gandagopadeva.	8th year, Kumbha, su. di., trayodasi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nayaka of the Mahamandalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramabharani-chaturvedinagalam for conducting the service called Gandagopalan-sandi, festivals and repairs in the same temple by the chief mentioned in No. 382 above. The gift was made in the 30th year of Rajarajadeva.
395	Do.	....	....	....	Do.	Gift of the village of Paduppannam alias Devappuram-mallur in Kāyur-kottam for conducting the service called Gandagopalan-sandi, offerings and repairs by Madhantakā Pottappicholan Macanasiddharasu. Pudukkottadeva alias Gandagopalan in the 17th year of Rajarajadeva.
396	Do.	Chōla	Tribhuvanaachakravartin Rajarajadeva	22nd year, Vriśāchika, ba. di., Saptami, Nakha, Bhavaka, Tui 2.	Do.	Gift of a lamp by Iyavi Iyayram, one of the merchants of Nellore residing in Mammottanagalam in Valluvanadu.
397	Do.	....	....	....	Do.	Gift of (the village of) Maripatti by Mallappa-Dandarayaka for offerings and a flower-garden.
398	Do.	....	....	....	Grantha and Tamil.	Records the privileges given to Srirangachariya, son of Vaidhikara Srinivasacura of Srivatesgōṭa, at the temple of Devappuram.
399	Do.	Chōla	Tribhuvanaachakravartin Rajarajadeva	Saka 1599, Pingala, Kartika, su. di., pañchami, Monday, Snavan day, Snavan day, Snavan day, Makara, ba. di., pañchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Mammottanagalam in Valluvanadu, a district of Mahamandalam.
400	Do.	Do.	Do.	21st year, Mithuna, su. di., pañchami, Wednesday, Mōla.	Do.	Gift of 2 lamps by a servant of the temple of Arulala-Perumal.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same 'rock.'	Hoyasala ..	Vira-Vallabhadra III	Bhavaka, Tai, 2 ..	Tamil ..	Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Ninaittadamadittaperumal-tiruttoppu instituted by Kothaya-Dannayakkar while Vira-Vallabhadra was camping at Kañchipuram.
402	On the same wall .. ..	....	Tribhuvanaachakravartin Kōnerinmaikoṭṭaṇ	26th year, 79th day.	Do. ..	Gift of land free of taxes in the village of Solamāṅṅalam alias Kōṭṭaṅṅam-ni-chaturvedimāṅṅalam for defraying the expenses of the Arujāla-Perumal temple.
403	Do.	Chōla ..	Chakravartin Kulottuṅga-Chōladēva ..	3rd year, 6th day ..	Do. ..	Gift of land as devadana to the temple of Tiruvattiyūr Aṭṭavar.
404	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadēva ..	1[5]th year ..	Do. ..	Gift of the village of 'irayūḷam in Elavur-nadu, a subdivision of Kōḷṇadu by Iṇḍiragōpa Jagadbhagapda Goppaya-Iṇḍirayanayaka, son of Mallā-Dandanayaka, one of the feudatories of Vishnuvardhana Vira-Narasimhadēva.
405	Do. .. ..	....	Tribhuvanaachakravartin Vijaya-Gaṇḍagōpaladēva.	21st year, Kumbha, su. di., trayodasi, Sunday, Pashya.	Do. ..	Gift of lamp by Gundu Sīṅṅapperumal alias Abhinava-Bhaṭṭa-Bana of Veḷḷecheeri.
406	Do.	Chōla ..	....	....	Do. ..	Begins with the historical introduction 'Vēṇṅa uṇṅa,' etc. of Kulottuṅga-Chōla II and registers a sale of land for the maintenance of a matha in the temple of Arujāla-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Sṛi-Vaiṣṇava Brahmanas who came to witness the festivals in the months of Masi and Vaiṣasi by Ariakkilāṇ Sīrīṅṅo alias Velavan Muvendavolan.
407	Do.	Do ..	Tribhuvanaachakravartin Rajarajadēva ..	27th year, Mina, su. di., aṣṭami, Saturday, Mṛiga-sīrsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Tūṇḍikkūḷa Mathappalli in Maini-maṇḍalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mina, su. di., ekādaśi, Monday, Pashya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Annana-Dandanayaka, the minister of Hoysala Vishnuvardhana Vira-Narasimhadēva.
409	Do. .. ..	....	Tribhuvanaachakravartin Vijaya-Gaṇḍagōpaladēva.	23rd year Kishkha. su. di., Saturday, ekādaśi, Haṭa.	Do. ..	Gift of 33 cattle and a lamp stand for a lamp by a native of Malai-maṇḍalam.
410	Do.	Chōla ..	Tribhuvanaachakravartin Rajarajadēva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Kāṇṇappalli.
411	Do.	Vijayanagara ..	Virapratapa Krishnadēva-Mabarēya ..	Śaka 1431, sukla, Mina, su. di., dvitīya Monday, Rēvati.	Do. ..	Gift of land in Van-Ṣaḍagopapuram for burning camphor, for offerings and for Brahmanas by Appā-Villai. The land seems to have been handed over to him by Narasimha-taya-Maharaya.
412	Do.	Do. ..	Do.	Śaka 1443, Vṛṣha, Bhādrapada, 13, su. di., Friday, Śrāvana.	Telegu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Śaka 1446, Jyēṣṭha, Mārgaśīra, bu. di., Monday, Śrāvana.	Do. ..	Gift of a jewelled pendant by Rayasam Sripatayya.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
414	On the southside of the same 'rock'	..	....	Saka 1449, Vyaya, Ashadha, su. di., 6, Monday.	Telugu	Gift of 10 malai by Narapparasayya, agent of Ravasam Sulpayya for offerings on certain festival days.
415	On the same wall .. ..	..	....	..	Tamil	Records the gift of the village of Pudi by Madurantaka Pottappichohola, Trukkattatitika alias Gandagopahadeva for offerings and worship to the god and for repairs to the temple of Kāṇaṁba-Pernāṁ in Kandaravā, 64ai alias Gandagopala thaturudimattāṁ in the district of Padayin-kottam in Jayagondasola-mandalam in the 22nd year of Rajarajadeva.
416	Do.	Chola	Tribuvanaachakravartin Rajarajadeva ..	17th year, Vriśchika, ba. di., okadadi, Wednesday, Husta.	Do.	Gift of two lamp-stands and 33 cows and one bull, by Vyagasamudra-pattayar Bhuvanasa, one of the mudalis of Madurantaka Pottappichohola, Trukkattatitika alias Gandagopahadeva for a perpetual lamp.
417	Do. :	Do.	Tribhuvanaachakravartin Tribhuvanavahadeva, 'who having taken Madura, Ilam (Ceylon), Karavur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do.	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavahatrapadiyalar.'
418	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaja ..	Saka 1449, Sarvajit, Mitha, su. di., septami, Wednesday, Rohini.	Do.	Gift of money for the daily supply, for use in the temple, of two sacred shrubs (Vandiyavil, chelampanaka flowers and one lime fruit) to adthikaram Nāṁapparasayyar by Rāyasam Ayyappaasaayar, son of Gattinakkilil Tippiadagar.
419	Do. .. ..	....	....	20 + 1st year ..	Do.	Records an order of Madurantaka Pottappichohola and the Nuvetur-nadu in the district of Trukkattatitika for conducting the Arpas-festival and the service called Rajagandagopalan-sandi.
420	Do. .. ..	....	....	..	Do.	Donated at the end. Records in order of Madurantaka Pottappichohola. Gift of the village of Aṅṅappattur, free gift, free of all taxes, of the village of Tunkukmal in Nuvetur-nadu in the district of Trukkattatitika for conducting the Arpa-festival and the service called Rajagandagopalan-sandi.
421	Do.	Vijayanagara	Virapratapa Venkatapatideva-Maharaja, 'who instituted the elephant hunt.'	Saka 1513, Kṛṣṇa, Dharmas, ba. di., dvitīya, Tuesday, Pushya.	Do.	Gift of land in the Brahman village of Arianaḍḍur alias Ramabhadrapetam for conducting the festival 'Thuvalliyana-mudaya-vasanthapurnami' Ulagamundaperuvayyan-sirappu in the month of Mārgaśīrṣa to Nallamudaiyagar, wife of Annaiyappasirayagar, son of Pattaiyagi Periyasa-Pernāṁ by Visva-Panditar, agent of Jāṭṭar Tirumalaḍi Kumara-Talucharya, one of the managers of the Arulala-Pernāṁ temple.
422	Do.	Do.	Virapratapa Achyutayadeva-Maharaja ..	Saka 1459, Havi-lambhi, Iḍanus, so. di., trayōdasi, Monday, Pushya.	Do.	Gift of money for offerings to be offered when the god is seated in the mandapa of the Hanuman temple in the Sannadhi street by Kandadiḍi Iṇṇadiḍi Kāṇāṇṇa Ayyavagan for the merit of Periya Tirumalaḍi-Mahāyāya, who is called Mahāmandalesvara Chelukkattatitika.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Saka 1609, Prabava, Rishabhā, ba. di., Aśvini- ekadāsi, Thurs- day.	Tamil	In modern characters. Records that Govindaśārya, son of Pratyāgābhayaśārya Rājāśārya, is entitled to receive first tribute, arābhāṣa and other privileges in the temple.
424	On the same wall .. ..	....	Alangher Padsha Mahamadsa of Delhi ..	Saka 1645, Śobha- kṛt, Rishabhā, Monday, su. di., saptamī, Makha.	Do.	In modern characters. Seems to record that Vaharāja- rājasa Sitaśārya, son of a chāṇḍi which connected the Sarva-tiṭṭha and the Anant is a son while Nābāb Sadullāhān Baladūn was governing the Karnataka province.
425	On the west wall of the same 'rock'	....	....	Saka 1636, Jyā, Tai, ba. di., Vi- day, Hasta.	Gāṇḍhā and Tamil	In modern characters. Registers the grant of certain privileges in the temple of Anulāla-Purmand to a certain Kōṣapāṇḍiāyār.
426	On the same wall .. ..	....	Tribhuvanachakravartin Vijaya Gāṇḍa- gopāladēva.	4th year, Viśākha, ba. di., Wednes- day.	Tamil	Gift of land to the temple of Anulāla-Purmand by a native of Vēlar-nādān.
427	Do. ..	Chōla	Tribhuvanachakravartin Rājārājadēva ..	16th year, Kanya, su. di., jathāṇṇi, Friday, Revati.	Do.	Gift of land to the temple by a native of Parāṇḍi in Vāṇiāla-kurṇṇi, a sub-division of Anamālādeva-vā- nādā, a district of Soṇa-māṇḍalam.
428	Do. ..	....	Tribhuvanachakravartin Vijaya Gāṇḍa- gopāladēva	9th year, Jyāṇṇa, su. di., ekadāsi, Sunday, Bharani.	Do	Gift of 17 Gaṇḍagōḍāṇ-nādai coins, then current, to the same temple by Valittūnāi Apparāsa, son of Śūṇḍanā- sū of Tyāgasamundippattin. The money was held in trust by the residents of Anūl in Teṇṇai-n-koṭṭam, a district of Jyāṇḍiṇḍa soṇa-māṇḍalam.
429	Do. ..	....	Do.	20th year, Kumbha, su. di., tritīya, Monday, Hasta.	Do.	Gift of 33 cattle for a lamp by a native of Madaya- māṇḍalam.
430	Do. ..	....	....	....	Do.	Records the gift of gold (vaṇḍupayita) thread and ten perpetual lamps to the Lord Viṣṇu of Ariviyur by Kalingar- kōṇ.
431	Do. ..	Chōla	Tribhuvanachakravartin Rājārājadēva ..	22nd year ..	Tamil verse ..	Registers that a lady Pōrṇalāṇ Kōṇṇi, daughter of Śeṭṭa- ṇṇu Pēṇṇāṇ of Kottam made a will that 100 kāl of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. ..	....	....	....	Do.	Gift of the village of Uḍḍanangalam, the northern hamlet of Madurāṇṇa-chaṇḍi-vēḍiṇḍalam, for conducting the festivals in the months of Ādi and Pūrāṭṭāsi and the service called Gaṇḍagōḍāṇ-śūṇḍi and repairs by Madu- rāṇṇa-ka-Pottappiṇḍa Nannasiddhāsan in the 15th year of Rājārājadēva.
433	Do. ..	Chōla	Tribhuvanachakravartin Rājārājadēva ..	9th year ..	Do.	Gift of 96 sheep and a ram for a lamp by a native of Vatagū alias Māṇḍasōṇ-chaṇḍi-vēḍiṇḍalam, an independent village (temple) in Vāḍagūṇ Vēṇḍiṇḍam, a sub-division of Nāḍav-nādā alias Rājārājā- v-nādān.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same rock	....	...	....	Tamil	Gift of the village of Vavalayarri including Paduchoheri, free of taxes, for conducting the festivals in the months of Adi and Purnatadi and the service called Gandagopalapandi by Madhurantaka Potappichehola Manunadai, Triukkalattidevan Gandagopalay in the 16th year of Kajarajadeva.
435	On the same wall	Chōla	Tribhuvanaachakravartin Tribhuvana- deva, who having taken Mudurai, Ilam (Ceylon), Karuvur and the crowned head of the Parāya, was pleased to perform the anointment of heroes and the anoint- ment of victors.	36th year, Kanya, 12, Sunday, Mrigasirsha, sap- tami.	Do.	Gift of 43 cattle for a lamp to the same temple
436	Do.	Do.	Parakesarivarman alias Tribhuvana- chakravartin-Vikrama-Chōladeva.	9th year ..	Do.	Begins with the historical introduction 'Varahar', etc. Gift of 96 sheep for a lamp by a native of Suramā in Vallu- nādu, a subdivision of Veerkūya-kōṭṭam.
437	Do.	Do.	Tribhuvanaachakravartin Kajarajadeva ..	20th year, Mima, ba. di., akādasi, Wednesday, Śrāvama.	Do.	Gift of 12 buffaloes for a lamp by a native of Nellur in Pattaiya-nadu.
438	Do.	...	....	....	Do.	Gift of the village of Pajayor alias Rajendrasoljallai, free of taxes, for conducting the festivals in the months of Adi and Purnatadi and the service called Gandagopalapandi by the individual mentioned in No. 434 above in the 16th year of Kajarajadeva.
439	Do	Vijaya- nagara.	Virapratapa Kishnadeva-Maharaya	Śaka 1449, Sarvajit, Dhanus, su. di., paurṇami, Satur- day, Mrigasirsha.	Do.	Gift of money for offerings and for Manunadai worship in the month of Maigali, by Veṅkaṭattai, mother of Anūjāi Kābhava Panditar.
440	Do.	Chōla	Parakesarivarman alias Tribhuvana- chakravartin .. . . .	....	Do.	Incomplete. Begins with the words 'Varahar', etc., the historical introduction of Vikrama-Chōla. Records a sale of land, free of taxes, for offerings, in the villages of Avinasiallur separated from Iyynambakkam and Vadu- mambakkam, the northern hamlets of Madurantaka- chaturvedinagalam.
441	Do.	....	Tribhuvanaachakravartin Allutikka- Maharaja Gandagopaladeva.	6th year, Makara, ba. di., trayōdaśi, Wednesday, Uttarashadha.	Do.	Gift of 1,750 Nellur-pudu-nadai coins for purchase of land for offerings by a merchant of Kārayappalli in Malai- mandalam.
442	Do	....	....	....	Do.	Records an order of Madurantaka Potappichehola declaring a gift of 18 veli of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijaya- nagara.	Virapratapa Sadasiadeva-Maharaya ..	Śaka 1484, Dhanu- dubhi, Mithuna, ba. di., trayō- daśi, Monday.	Do.	Gift of the four villages, Nedūngal, Karumbakkam, Mam- bakkam, and Sankaracharyapuram alias Suruṭṭil by Aṭṭiyamaṇavaḷa-Jayan, the kēlvi of Periyakōvil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same rock.	....	....	[19th year], Mina, su. di., pañchami, Wednesday, Revati.	Grantha and Tamil.	Records the gift of the village of Udaiyakamam in Anta udra-vishaya by Nomaidevi Mahadevi for daily worship and offerings to the god. It also mentions Srinai Ananta-varma Rahuttariya, who is stated to have belonged to the Ganga family and some of his bruddas. He is stated to have camped at Abhinavavaravasi (perhaps 'onjeeve-ram').
445	On the same wall.	Chola	Rajarajadeva	26th year, Adi, 12, sapthami, Mon-day, Aśvadi.	Tamil	Records the gift of 128 cows and 4 bulls by Kalingavar-aniyanga Bhimadeva Rahutta for four perpetual lamps in the temple.
446	Do.	..	Gandagopala	Saka 1163, Mithuna, ba. di., pañchami, Sunday, Dhani-shtha.	Grantha and Tamil.	Gives the genealogy of Gandagopala and records the gift of a number of villages for conducting the festivals in the months of Adi and Purnatadi, the service called Ganda-gopala-sandi and repairs by Madhurantaka Pottappich-cholai. Nannamasiddarasa; Tirukkattidevan alias Gandagopalan.
447	Do.	Vijaya-nagara.	Vijayaratapa Sadāśivadeva-Maharaya	Saka 1480, Karka-yukti, Karkakka, ba. di., sapthami, Thursday, 'Revati'.	Tamil	Records a gift of land by Alagiyunnavala Jiyar mentioned in No. 413 above for offerings. Mentions the shrine of Jondaradippho-Ajvar and Jratapadevarajendrapuram alias Kirajapuram.
448	Do.	Do.	Do.	Saka 1482, Randri, Tula, su. di., sapthami, Friday, Sravana.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Alagiyasingar and Tiruppa-naļvar.
449	On the west and south walls of the same rock.	Do.	Vijayaratapa Achyutayadeva-Maharaya	Saka 1492, Vihriti, Karkakka, su. di., navami, Visakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Sata-gopalamma Lakshmanamunji, a disciple of Sata-gopa-diyar. It is stated that Urukkatu-kottam in which Kachobipuram was situated is said to have belonged to Chandragiri-raya.
450	On the north wall of the same rock.	Pallava	Sakalabhuvaachakravartin rañjithadeva.	11th year, Karka-taka, su. di., pañ-chami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nāyaka of the Mahai-mandalam.
451	On the same wall	Chola	Tribhuvanachakravartin deva, 'who having taken Madura, Iḥam, (Ceylon), Karuvur and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anoint-ment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Purva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraniyakka Manavalan of Karay-palli in Mahai-manda-lam.
452	Do.	Do.	Tribhuvanachakravartin Choladeva, 'who was pleased to take Madura, and the crowned head of the Pāndya.'	26th year, Chittirai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Añjurnallappadi in Setgunra-nadu, a sub-division of Kalattur-kottam, a district of Jayangonda-śola-mandalam.
453	Do.	Do.	Tribhuvanachakravartin Choladeva, 'who was pleased to take Madura, Iḥam (Ceylon), Karuvur and the crowned head of the Pāndya.'	30th year, Karka-taka, 22, Aśvati, Wednesday.	Do.	Gift of 15 Bhujabalan-Arunanagarakaramalai (coin) for a lamp by Pesañi Pujdoli Reddi of Savukkanniseruvu in Munra-nadu, a subdivision of Nellore-nadu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	..	Tamil ..	Gift of the villages of Amudinallur alias Anavaratasundara-chaturvedinaganam and Akkaramerpakkam in Payyur-kottam for conducting the service called Gandagopalan-sandi and for festivals in the temple by Madurantaka Pottuppicholai Manamasiddharai Tirukkalattideva alias Gandagopala in the 18th year of Rajarajadeva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Jandadeva, the village Akkaramerpakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	18th year, Makara, sa. di., navami, Tuesday, Krittika.	Do. ..	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Suraipa-Nayaka of Vinumalai in Pattna-nadu at Vinurasur Tairupalar of Tyagasamudrapattai, one of the mudalis of Gandagopalandeva.
456	Do.	Do. ..	Tribhuvanachakravartin .. Kulottunga-Choladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	29th year	Do. ..	Gift of 96 sheep for a lamp by Peddaraśai, son of Madurantaka Pottuppicholai, Nallisiddharasaṅ to the same temple.
457	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	16th year, Purattasi, 10, Sunday, Uttarashadha.	Do. ..	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Sogaṭṭar in the Nellore district.
458	Do.	..	....	..	Do.	Gift of the village of Madanamodu, a hamlet of Ukhal in Kaliyur-kottam, for conducting the service called Gandagopalan-sandi and for certain festivals in the temple by Madurantaka Pottuppicholai Manamasiddharai Tirukkalattidevan alias Gandagopala in the 18th year of Rajarajadeva.
459	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	8th year ..	Do ..	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkaḍu in Urukkaṭṭa-kottam.
460	Do.	Do ..	Do.	17th year, Makara, sa. di., trayodasi, Sunday, Mrgasira.	Do. ..	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanadi-setti, son of Nakkunpandalai of the weaver caste in Mayilappur, for burning a lamp.
461	Do.	..	....	..	Do. ..	Gift of the village of Paigiyur alias Rajakesam-chaturvedinaganam in Amrit-kottam for conducting the service called Gandagopalan-sandi, for festivals and repairs by Madurantaka Pottuppicholai Manamasiddharai Tirukkalattidevan alias Gandagopala in the 17th year of Rajarajadeva.
462	Do.	Do. ..	....	....	Urutha	Verses in praise of Tatayadevika.
463	Do.	Do. ..	....	....	Tamil ..	Gift of the village of Alavandur including Erucavagahoheri in Brihal-nadu, a sub-division of Kaliyur-kottam, for conducting the service called Gandagopalan-sandi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rock.'	..	....	....	Tamil ..	Registers the gift of the village of Padur involving Vallavayil, the northern hamlet of Madurantaka-ohaturvedimangalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 16th year of Rajarajadeva.
465	On the same wall	Chōla ..	Rajarajadeva ..	3rd year ..	Do.	Damaged at the end. Begins with the historical introduction "Uṇḍuṇḍuṇḍu" etc. (Gift of 96 sheep for a lamp by a private individual).
466	Do.	..	....	....	Do.	Gift of the village of Manimangalam alias Gramasikhamampichaturvedimangalam in Puhur-kottam. The object of the grant and the donor are the same as in No. 362 above.
467	Do.	..	....	...	Do.	Quotes the 16th year of Rajarajadeva.
468	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	17th year, Mino, su-di, paupina, Saturday, Uttara-Phalguni.	Do.	Gift of the village of Kunjavarurandalam in Kaliur-kottam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
469	Do.	..	....	....	Do.	Gift of the village of Karanai in Kachchiyur-nadu for offerings in the temple by a private individual.
470	Do.	..	....	....	Do.	Gift of the village of Tirunipavur alias Virudarajabayan-kara-chaturvedimangalam in Pular-kottam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 16th year of Rajarajadeva.
471	Do.	Chōla ..	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	17th year ..	Do.	Gift of the village of Vayalilkaṭṭur in Eyal-kottam. Do. Damaged. Begins with the historical introduction "Uṇḍuṇḍuṇḍu" etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Arulala-Perumal who was pleased to take his stand at Tiruvattiyur in Eyal-nadu, a subdivision of Eyal-kottam, a district of Jayungunda-solamandalam.
472	Do.	Vijayanagara.	Virapratapa Achyutadeva-Maharaya ..	Saka 1454, Nandana, Makara, su-di, dasami, Monday, Rohini.	Do.	Records an agreement by the trustees of the temple to Kanappa-settyar, son of P. ugardat-settyar of the Vaynikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 pon deposited by him in the temple treasury.
473	Do.	..	....	....	Grantba	Records the constitution by an individual, probably a king, mentioned as "Nandokavira", of the kitchen rooms, a mandapa and the prakara walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do.	Vijayanagara.	Virapratapa Kriśnadeva-Maharaya ..	Saka 1438, Dhātu, Pushya, ba-di, dvitīya, Wednesday.	Telugu	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varahas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalanandana Tatayya constructed all the necessary (vahanas) vehicles for the god, that he covered the Kalyanakoti and Panyakoti vimanas with thick gold plates and that he dug a tank called Devanarjanava for the god's delight.
476	On the same wall	Vijayana-gara.	Virapratapa Krishnadeva-Maharaya ..	Śaka, 1434, Angirasa, Mūla, śu. di., paurn̄mā, Sunday, Hasta.	Tamil ..	Gift of money for offerings on certain festival days.
477	Do. .. ..	..	Tribhuvanaśaṅkavartin Kōṇṇinmaikondaṇ.	4th year, [162]nd day.	Do. ..	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local devadāna lands in Saṭṭakpiṇṇa in Venkura-kōṭṭam to provide for the expenses amounting to 3,000 pan required for the services called Virakōṭṭaṇṇa-sandi and Narayanai Anantai alias Sundara-Pāṇḍya Kalingarayan-sandi and for feeding 33 and 12 Brahmins respectively. Iṇṇiyamutṭa-nadu in Pāṇḍi-naṇḍalam and Tiruvāṇḍapuram are mentioned.
478	Do.	Vijayana-gara.	Virapratapa Krishnaraya-Maharaya ..	Śaka, 1436, Bhava, Mithuna, śu. di., dasami, Wednesday, Uttirai-l'hal-guni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasayaka-Udayar and his mother Nagajūmūṇi he had the Panyakōṭi-vimāna of the god gift with pure gold.
479	Do.	Do.	Śrīraṅgaḍeḍa-Maharaya ..	Śaka 1504, Chitra-bhāna, Iśābhāna, śu. di., śaśṭhi, Sunday, Māṣa.	Tamil ..	Registers an agreement given by the treasurers of the temple and the manager of the Tirumalai Kumara Tata-oharya-ayyaṇi to Toppur Tirumalai-Nayaka, the dāṇavay (military commander) under Mahāmaṇḍalēśvara Rāmāraja Venkapaṭideva-Maharaja, to provide certain offerings and worship to the gods Perarūlar, Aṣṭabhujatēmburamāṇ, Sōṇiavannamēyṭaperumāl, the goddesses Perundēviyar and Sōrakulavallī-nāchchiyar and for certain Aṭvars on certain festival days in return for 570 poṇi of gold which was the income derivable from the two villages, Ravuttanallur in Nāgarīyil-śīrmai in Padaiyidu-rāja, a subdivision of Jayangōḍa-śōḷamaṇḍalam alias Tondar-maṇḍalam and Serukkupettuvār in Sēṅgaṇṇi-ṇipai-śīrmai in Chandraḡiri (-rāja).
480	Do. .. ..	..	Virakulasakthara ..	..	Grantha and Tamil ..	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayana-gara.	Virapratapa Aḥyutayadeva-Maharaya ..	Śaka 1463, Khara, Kaṇṇaka, śu. di., dasami, Friday, Mūla.	..	Records that Narasayya of Sōḷappakkam, son of Virṭṭa-ksha Dāṇayaka of Pūbattur assigned to the temple authorities the income of the village of Paḷḷiḥirupakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamarāja.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayana-gara.	Virapratapa Sadāsivārāya	Śaka 1476, Kīlaka, Śinba, ba. di., pañchami, Wednesday, Revati.	Tamil	End much damaged. Records the gift, by purchase, of the village Kāṭalūr agasthām by Śurappa-nāyaka, son of Pōṭṭa-nāyaka of Kāśyapa-gōūra, for the Paṇḍivēṭṭai and the Toppuṭṭirunāḷ festivals.
483	On the same base	Paṇḍya ..	Jajāvarman Tribhuvanachakravartin Vira-Paṇḍyadeva.	8th year, Tula, ba. di., śaṣṭhī, Wednesday, Pūṣya.	Do.	Registers sale of one vēḷi of land for 200 poṇi to Nāyanār Iondamāṇār of Chakrapāṇimallūr, in Sēvvirūr-nāḍu, a district of Paṇḍi-nāḍalam, which was then presented by him to one Samantānarāyaṇu for rearing a flower-garden for the god. The measuring rod nāḍu-aḷakkum-kōl is mentioned.
484	Do.	Vijayana-gara.	Virapratapa Sadāsivārāya-Mahārāya	Śaka 1466, Krodhi, Vriśhika, ba. di., chaturdāśī, Thursday, Svati.	Do.	Records a gift of gold by Chennayyaṅgar, son of Timmayyaṅgar of P-ḷḷipāḍu, for certain repairs to a ruined tank called Poyāmarakkūḷam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Kāmaraḷu Ayyaṇ.
485	Do.	Paṇḍya ..	Tribhuvanachakravartin Sundara-Paṇḍyadeva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusodanaṅ Aṇṇasahayāṇ alias Kāṇḍabandradeva, a resident of Sēravapūḍādevi in Paṇḍi-nāḍalam, of the village of Kambaiṭṭāṅgal alias Aṇṇasahayāṇallūr in Solukkiṭṭipāṇu, a subdivision of Aṇṇakāvūr-nāḍu in Veṅkuṇṇa-kōṭṭam which was a district of Jayavṛgopḍa-sōḷamāḍalam, to a mātṭa for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jajāvarman Tribhuvanachakravartin Sundara-Paṇḍyadeva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by Tṛipparikkōṇ Tāyaṇḍan alias Viḷupṇāḍarāyaṇ, a māṇḍi of Tirumavair in Tirumupṇipṇḍi-nāḍu, a district of Neduvinnāḍalam, for the daily supply of four tiruttōḷa-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōṇṇerimmaikōṇḍāṇ.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Aḷattūr in Uttamāṇḍirupṇāṇ, a subdivision of Irumbēḍo-nāḍu in Veṅkuṇṇa-kōṭṭam by Iḷaiyāṇ Kāṇḍarāyaṇ of Neṭṭūr, for offerings to the god every month on the asterism of Chitra in which he was born and for worship, etc., to the image of Tiruvallāḷvar consecrated by him.
488	On the same base	Paṇḍya ..	Jajāvarman Tribhuvanachakravartin Sundara-Paṇḍyadeva.	5th year, Makara, ba. di., trayo-dāśī, Monday, Mṛṇa.	Do.	Incomplete. Mentions only the name of the donor, viz., Tōṇṇipolyaṇṇāṇ Tāṇṇṇḍāṇ alias Sōḷiyadārāyaṇ of Mēḷakkōḍunālūr alias Uttamāṇḍyāṇallūr in Vāḍatalai Sōmbiyā-nāḍu, a subdivision of Paṇḍi-nāḍu.
489	Do. .. ..	..	....	..	Do.	Records the gift as suramānya of the village of Tindurai in Amārūr-nāḍu, a subdivision of Pūḷai-kōṭṭam by Madurantaka Pottapichōḷāṇ Kūṇṇapṇḍāḷopala for offerings and worship, to the god during the service called Aṇṇa-kāṭṭiṇa Sankaranarāyaṇaṇ-saṇḍi. Quotes the 8th year (presumably of Rājajadeva).

R.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'root'.	..	.....	..	Tamil ..	Ratification of the order contained in No. 489 above by the residents of Tindurai.
491	On the same base	..	Tribhuvanaachakravartin Vijaya Ganda-gopaladeva.	[1] 8th year, Makara, śn. di., paṇṇami, Wednesday, Hasta.	Do. ..	Records the gift of 32 cows and 1 bull by Jñānaperān Villavarayan Tiruvankumbā-Vaiyan, a desavellāla of Vaigavir in Urukkaṭṭa-kōṭṭam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, śn. di., septami, Sunday, Satabhisaj.	Do. ..	Records gift of cows by a private individual of Nariyanapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanaachakravartin Kōnerinmai-kondaṇ.	13 + 1st year and 76th day.	Do. ..	Records gift, by Ilaiyalvan Kalinagarayar of Neṭṭur, of the taxes of the villages of Strukōḷi and Perunkōḷi in Uṭṭaramēlurpāram for the expenses connected with the offerings to the god Nayanar Kumbammar consecrated by him, repairs to the temple, bhāshyavittu for expounding the Rāmanujabhāshya and the feeding of certain jñyars in the temple maṭha.
494	Do.	..	Tribhuvanaachakravartin Kōnerimel-kondaṇ.	12th year, 222nd day.	Do. ..	Records the gift, by Mahabalivannayar of the village of Kulottunga-viḷḷam in the eastern portion of Urukkaṭṭa-kōṭṭam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Paṇṇiyar-madisuṇṇaperumal set up by him in the temple.
495	Do.	..	.....	Śaka 1475, Prama-dioha, Rishabha, ba. di., paṇṇami, Avittam.	Do. ..	Registers an agreement by the temple trustees and the manager Aṇḍiyannanavalaiyā to provide certain offerings to the god on certain days from the income of Vallatānjeri Poṇḍichambakkam presented by Tiruvengalappār, son of Siruṭṭinmalaiyagar of Talappakkam.
496	Do.	Vijaya-nagara.	Virupratapa Sadāśivadeva-Maharaya ..	Śaka 1474, Paridhāpi, Makara, ba. di., paṇṇami, Tuesday, Makha.	Do. ..	Registers an agreement given by the temple authorities to Periyatirumalaiyagar, son of Annamāyagar and Siruṭṭinmalaiyagar, son of Periyatirumalaiyagar of Talappakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	.....	..	Grantha ..	One of the verses records the gift of the village Sadaṇḍa-pakam (Pulippakkam) in Tondai-maḍalam by Kodandāraghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	.....	Khara, Tai, 22 ..	Grantha and Tamil.	Incomplete. Records the gift made by Śrīmatu Kumara Daṇḍayaka, of talayarimāya to the sāttina Śrī Vāṣṇavaś of the temple, for the merit of Kayaam Ayyappamāyayan and Narasayyan of Solappakkam.
499	Do.	Vijaya-nagara.	Virupratapa Venkaṭapadideva-Maharaya, 'who instituted the elephant hunt'.	Śaka.... trayodaśi, Thursday, Mula.	Tamil ..	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Periyā Tirumalaiyār Chakkararayan, agent of Eṭṭar Tirumalai Kumāra Tātaḥārya Ayyan, manager of the temple.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gopāladēva.	31st year, Kanya, su. di., tṛitīya, Thursday, Viśākha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah .. ..	..	Do.	21st year, Kumbha, su. di., pañchami, Monday, Aśvini.	Do. ..	Records gift of 32 cows and one bull by Girakti Perumandi-devay, son of Kāmarasur, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Virapratāpa Venkaṭapatidēva-Maharāja ..	Śaka 1664, Citra-bhānu, Vaiśākha, ba. di., 30.	Telugu ..	Records gift of the village of [Musalī] by Tannappa-nayadu, son of Chinnakrishna-nayadu of Pachala and grandson of Tamma-nayadu as tiruvaiyattam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rohini asterism every month.
503	Do. .. ..	..	Tribhuvanachakravartin Vijaya Gopāladēva.	21st year, Kumbha, su. di., dvitīya, Friday, Uttara-ṭhadi.	Tamil ..	Records gift of 32 cows and one bull by Rāmanakka, a nayaka of Malai-mandalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Virapratāpa Sadāsivadēva-Maharāja ..	Śaka 1473, Virodhi-kṛit, Dhanus, su. di., pañchami, Wednesday, Śravishṭha.	Do. ..	Gift of money, amounting as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvasole Maharāja, son of Chalikyadēva-Chola Maharāja.
505	Do. .. ..	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varada-rajasevamu on the Rohini festival day. Mentions Tannai Bhupati, son of Chinnakrishna.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil ..	Beginning built in. Mentions Tirumalai-nambi Rāmanajayagar and Tirumalai Anantachari.
507	On the same verandah	Vijaya-nagara.	Virapratāpa Sadāsivadēva-Maharāja ..	Śaka 1470, Kṛitka, Makara, su. di., paurṇami, Pushya.	Do. ..	Gift of money which accrued from the village Pambāndi alias Krishnapuram which was assigned by Mahānanda-leśvara Rāmarāja Chinnai Timmayadēva-Maharāja to Mahānandaleśvara Valabhayadēva-Maharāja who had to conduct the charities.
508	Do. .. ..	..	....	28th year	Do. ..	Registers the orders of Nilāngaraiyan Tiruvekambamūyān making a gift, free of taxes, of the village of Vallavadatayānchēri in Cūṇṇakattin-kōttam for offerings and worship, to the god and for the service called Kumāragopālu-sandi instituted by him.
509	Do.	Vijaya-nagara.	Virapratāpa Sadāsivadēva-Maharāja.	Śaka 1473, Virodhi-kṛit, Viśākha, su. di., dvitīya, Friday, Anurāda.	Do. ..	Gift of money by Perumāl Dāsār for offerings to the god at the festival in the vasantan-toppu in the month of Chūṭirai.
510	Do. .. ..	..	....	Śaka 1436, Bhava, Ashāda, su. di., dśami, Wednesday, Uttara-Phalguni.	Kannarese ..	End built in. Seems to record the fact that Krishnarāja (name not mentioned) gave the Panyakoti-vimāna with fine gold for the merit of himself, his father Narasimha-nayaka Vodeya and his mother Nagaladevi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'.	Vijayanagara	Acharya	Śaka 1455, Nandana, Śrāvastya, su. di., Sunday. dvādaśī.	Sanskrit Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutraya, son of Narasa, performed the Mukta-ulabhan ceremony of himself and his queen Varadambadevi at Kāñchi and that his son Chima Venkata-dra gave munificent gifts to Brahmins.
512	On the same verandah ..	Do.	Virapratapa Kṛṣṇadeva-Maharaya	Śaka 1451, Virādhi, tula, su di., paurnamī, Sunday, Āvanti.	Tamil	Built in at the beginning. Records gift by Ramanujapanditar ayyapa of 50 param of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandah round the same 'rock'.	Do.	Do.	Śaka 1136, Bhava, Āśvadhya, su. di., daśamī, Wednesday, Uttara-Phalgunī	Sanskrit Kanarese	Same as number 178 above.
514	Left of entrance into the Nara-simhasvamin shrine in the same temple.	Chola	Tribhuvanachakravartin Rajarajadeva	10th year, Nithuna, ba. di., daśamī, Tuesday, Kṛvati	Tamil	Records gift of one lamp-stand and cows by Keltamadeviyar, one of the wives of pillayar Gaṇḍarāpalar for a perpetual lamp to the god.
515	In the same place ..	..	....	10th year ..	Do. ..	Beginning built in. Seems to record gift of 98 sheep by a set of Pallapuram in Poliyar-kottam for a perpetual lamp. Tirunarayana is mentioned as a liquid measure.
516	Do. ..	Chola	Tribhuvanachakravartin Vikrama-Choladeva.	8th ..	Do ..	Beginning and end built in. Begins with the historical introduction "Purāṇa", etc. Seems to record gift of 197½ kapaṇja of gold of 96 mātra fineness tested by the temple touchstone (koyilkal) for a bathing vessel (sahasra-dhara) for the God Śrīraṅgaśaṅkari alias Vikramaśola-dhara in the temple by Kāñjarap Vāsishṭhan Vinayagar-petṛmal in Tiruvindalār-nāda.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'.	13th "	Do. "	Kumaraśaṅkari of Teṅkañjan in Tiruvindalār-nāda. Records gift of land in the melundam of Tiṅkkattē-kottam, trees of taxes, for the expenses of the service called Kuloṭtungaśeṇ-sūdi and for offerings to the god. Vapuduvavata-virurundan Palavarayan of Muttam-koyam in Paṇḍi-mundalam figures as a signatory.
518 519	On the same wall .. Do.	Do. Do.	Chakravartin Vikrama-Choladeva Rajakesarivarman Udayar Śrī Rajadhirajadeva I.	10th " [3]2nd "	Do. " Do. "	Incomplete. Fragment. Begins with the historical introduction "Purāṇa", etc. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyar-Alvar by Setti-Rajamanikkattar alias Nulambamadeviyar, the daughter of Ayyapa-settiyar, the headman of Kolava innaṅ in Arumolideva-vaṇaṇadu. Her full name is give Jayāṅgonda-śola Viranulambamadeviyar.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Choladeva.	10th "	Do. "	Begins with the historical introduction "Purāṇa", etc. (Gift of land and a salt-pan in Thiyyar alias Rajakesari-nallar in Kunil-nāda in Amur-kottam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chola	Tribhuvanachakravartin Viradeva, (who having taken Maduraiam (Ceylon), Karuvur and the crowned head of the Pandys, was pleased to perform the anointment of heroes and the anointment of victors.) Rajakesarivarman Udayar in Rajendracholadeva (Kulottunga I).	32nd year, Mina, dvaldest. Monday, Makha	Tamil	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall or the gopura in front of the same shrine.	Do.	Do.	3rd year	Do.	Damaged. Begins with the historical introduction "Gandharvabho, etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prakara.	Vijayanagara	Do.	14th year, Tula su di., pañohami. Thursday, Mola.	Do.	Records the gift of the village of Melavilagam in Vadarai Manavil-kottam for supplying a garland to the temple and for a flower-garden by one of the servants of Sayana-Udayar.
524	On the left of entrance into the same prakara.	Do.	Sakalaloka-chakravartin Rajanarayana Samhaveraya.	14th year, Aui	Do.	Gift of 300 kuji of land in Lejkarai Tiruocholai for a flower-garden.
525	On the east wall of the second prakara.	Vijayanagara	Vitrapatapa Sedasivadeva-Maharaya	Saka 1467, Visva-vasu, Mi-a, be. di., divitiya, Friday, Svati.	Do.	Registers the gift of the village Mykavai in Pulyar-kottam in Tirutani-almal for daily offerings.
526	On the same wall	Do.	Do.	Saka 1475, Ananda, Rishabha, be. di. pañohami, Satabhisaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Salava Timmaraja, son of Salava Vijayadeva-Maharaja who was a feudatory of the king.
527	Do.	Do.	Do.	Saka 1469, Pila-vanga, Pushya, be. di, Thursday, tritiya	Telugu	Gift of the village of Vajakanipakkam for offerings to the god by Gopinayaningaru, the agent of Ramaraju Chinna Timmayadeva-Maharaya for the merit of the latter.
528	Do.	Do.	Do.	Saka 1466, Krōdhi, Mithuna, be. di., dasami, Saturday, Asvati	Tamil	Records gift of money by Mattili Varadaraja, son of Mattili Sōmarai Potturaja, for providing daily offerings, to the god and for special offerings on his natal-star day.
529	Do.	Do.	Do.	Saka 1467, Visva-vasu, viprobhika, su. di., dasami, Friday, Uttara-Bhadrapada.	Do.	Mattili Varadaraja bears a number of hirudās. Gift of money for offerings. The money was deposited for interest with Maḍabusi Ugratani rāyar.
530	Do.	Do.	Do.	Saka 1471, Saumya, Rishabha, be. di, tritiya, Tuesday, Uttara-shadha.	Do.	Registers that Vallabhayadeva-Maharaya, son of Sōmarai Vamsādhisvara Ariman Mahamandalesvara Ramarajadeva Varadaraja of Atreya-gotra, made a gift for the merit of his mother Krishnamma, of a garden and left it in the possession of Uttandaraya to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasaya, son of Samkirtana Ramānujaya, the village of Sittanaijēri in the Pulyar-almal, the income from which was to be utilized for conducting the toppu-tirunai festivals of the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
631	On the east wall of the second prakara.	Vijayanagara	Virapratapa Maharaya.	Śaka 1509, Sarvajit, Karkakur, su. di., dasami, Thursday, Mhla.	Tamil ..	Records the gift of the village of Paruttiputtur in Tiruttani-śrīrū for offerings by Tirumalaiah Chakrataya, the agent of acharya-Ayyapa of Ettor, Tirumalai, Kumbhakōpam and Tirumalirudjōlai. The gift was inscribed in the name of Aramudalaya, grandson of Kidāmbi Śrīnivāsa Ayyangār and others. Same as No. 530 above.
532	On the same wall	Do.	Virapratapa Sadasiwaraya-Maharaya	Śaka 1471, Saunya, Vaisakha, ba. di., tritiya, Tuesday.	Telugu ..	Same as No. 474 above.
533	Do.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Dhātū, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Virapratapa Sadasiwadaya-Maharaya	Śaka 1483, Dhunuvati, Tula, ba. di., dvitiya, Saturday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venkata-śrī, son of Mosalinadugu Timaraja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do.	Śaka 1480, Kāla-yukti, Makara, su. di., dasami, Thursday, Mrigashirsha.	Do. ..	Records the assignment of the income of certain villages to Ramaraja, son of Mahamandalesvara Chikkaraja of Araviti (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratapa Ahyutarya-Maharaya	Śaka 1457, Dhur-mukhi, Vriśhika, su. di., New-moon, Monday, Anuradha.	Do. ..	Gift of certain lands for providing cakes to the god.
637	On the south wall of the same prakara.	..	Tribhuvanachakravartin Vijaya Gupta-gōpāladaya.	18th year, Simha 10, ba. di., prathamā, Sunday, Satabhissha.	Do. ..	Gift of cows and a lamp-stand by Mayyār Ramannadayan, a member of the Nayakannar of Malai-mandalam, for a perpetual lamp in the temple.
638	On the same wall .. ..	..	Do.	5th year, Kanya, su. di., prathamā, Monday, Chitra.	Do. ..	Gift of cows for a perpetual lamp to the temple by Śrīkumarā, a member of the Nayakannar of Malai-mandalam.
639	Do. .. ..	..	Do.	14th year, Kanya, ba. di., pñchami, Sunday, Śravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyurkōrri of Tiruvayp-paḍi for a perpetual lamp in the temple.
640	Do. .. ..	..	....	Śaka 1582, Vikari, [Chaitra], 25, su. di., Chatur-dasi, Sunday, Hastā.	Telugu ..	Records the repair of prakara walk in the Varadaraja temple at Kāñchi, by the son of Dādayacharya.
541	Do.	Vijayanagara	Ahyutarya-Maharaya	Śaka 1454, Nandana, Jyeshtha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achutarya-Maharaya	Śaka Nandana, ekadasi, Sunday, Mula.	Tamil ..	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pesri in company with his wife Varadadevi Amman and Kumara Vekkadri-Ujjayar and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phalguna, ba. di., chatur-dasi.	Do. ..	Records that in the year Virōdhi on the day of Kartika-bahula-pūchami, on the occasion of his coronation, king Achutarya directed Saluva-Nayaka to assign villages to the temples of Varadaraja and Ekambaranatha equally neither more nor less. But as Saluva-Nayaka gave more to Ekambaranatha, Achutarya hearing this equalised the number of villages by redistribution.
545	Do	Do.	Achutarya	Śaka 1454, Nandana, Phalguna, ba. di., 4 (Saturday).	Telugu	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1464, Nandana, Śravana, ba. di., 12, Sunday.	Kanarese	Registers gift of villages and lands to the temple of Varadarajasevamin on the occasion of the tulabhara ceremony of the king.
547	Do.	Do.	Do.	Śaka 1465, Vijaya, Phalguna, ba. di., Sunday, 4.	Do.	Registers grant of certain villages to Varadarajasevamin and Ekambaranatha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Śaka 1474, Nandana, Jyeshtha, ba. di., 12, Thursday.	Nagari	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1472, Sadharana, [śū], di., ashtami, Rohini.	Kanarese Nagari.	Same as No. 541 above.
550	Do.	Do.	Virapata Sadasisadeva-Maharaya	Śaka 1472, Sadharana, [śū], di., ashtami, Rohini.	Tamil ..	Assignment of certain lands granted for providing offerings during the time of Krishnaraya by Vadamalai-annan and Viramaraja. These lands were now made over to Nagaraja, son of Siddaraja of Somavamsa.
551	On the west wall of the same prakāra.	Chola	Tribhuvanachakravartin Rajarajadeva	26th year, Makara, ba. di., Thursday, sapthami, Hasta.	Do. ..	Gift of 115 sheep for a lamp by a native of Karunjabir
552	On the same wall	Do.	Do.	26th year, Mēsha, ba. di., dasami, Thursday, Śravishtā.	Do. ..	Gift of 33 cattle for a lamp by a native of Puliyan in Puliyan-kōttam.
553	Do. .. ..	..	Tribhuvanachakravartin Allantika-Maharaja Gandagopadeva.	3rd year	Do. ..	Records a gift of 4 cows for a lamp.
554	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	1[1]bh	Do. ..	Gift of 32 cows and a bull for a lamp and of 120 kasu for conducting worship and offerings at the service called Ibhannapalan-sundi and for feeding five devotees in the temple by Tiruvannamudaiyan alias Rajachiraja Malaiyayan alias Danuparipalan, son of Munaiyade-rayan alias Kulottungaśōja Malaiyayan, one of the Malai-Mudali residing in Tirunelumbirai in Perumarnadu, a sub-division of Manavirkōttam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakāra.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Mina, su. di., dvadasa, Saturday, Aslesha.	Tamil	Gift of 33 cattle for a lamp by Kondu Nagadevaraja alias Gopa[ia]. Perumal of Nattajadi-nadu.
556	On the same wall	..	....	..	Do.	Registers an order of Madurantaka Pottappichoholaṅga stating that the assembly of the people of Jayangonda-śolamandalam resulted six kalam of paddy per veli of land granted as devadānam, tiruvinniyattam, pallich-chandan, akara-pattu, madappattu, jivita-pattu, padai-pattu, and vaṇṇiya-pattu.
557	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	26th year, Kumbha, su. di., pañchami, Thursday, Aśvini.	Do.	Gift of 17½ ves of land in Periyannāṇṇeri alias Virasūtiha-ohaturvedimangalam, a hamlet of Ukkal in Kaiyini-kottam, a district of Jayangonda-śolamandalam, by Periya-perumal alias Perumādāsai to 58 Brahmans for reciting the Vaishṇava hymn tirumōḷi.
558	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Choladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	18th year, Mina, su. di., Tuesday, Śravana.	Do.	Gift of 16 buffaloes for a lamp by a native of Uṇṇikkādu alias Rajaraja-ohaturvedimangalam in Avu-kuram, a sub-division of Nittavinōda-valanadu.
559	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	24th year, Mōsha, su. di., akāśāṣi, Wednesday, Pūrvavahaguni.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Veṇḍattar in Sengattin-nadu, a sub-division of Sengattin-kottam, a district of Jayangonda-śolamandalam.
560	Do.	Do.	Do.	21st year, Kumbha, su. di., dvadasa, Thursday, Pūrvā-śāḍha.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virepratapa Śadaśivaraya-Maharaya	Śaka 1469, Pūrvā-śāḍha, 11th day, su. di., dvadasa, Friday, Rohini.	Do.	Gift of 80 pon for offering cakes on the festival days in the months of Āṇi, Pūrvāṣāḍi, Māsi and Vāṣāṣi, out of the 9 pon and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṇṇavannamseyda-perūmal on two diya and cakes offered.
562	Do.	..	Tribhuvanaachakravartin Alluntikka-Maharaja Gaṇḍagopāladeva.	6th year, Rishabha, su. di., āṣamī, Friday, Kṛttik.	Do.	Gift of land by Allāḷagannan, Viragannan, Siraṅga-gannan and Cavundaiyan, the pradhāni-Madalis of Idai-nadu in Poyyala rajya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Śirha, su. di., pañchami, Saturday, Māsa.	Do.	Gift of 11 buffaloes for a perpetual lamp by Tondai-mandala Gurukularayan, a native of Vejichehōri alias Śilaskha-mani-ohaturvedimangalam in Tuliur-kottam.
564	Do.	..	Sakalalokachakravartin Rajanarayana	Plava prathamā, Monday, Kṛttik.	Do.	Unfinished. Records the gift of the village of Siupaliyur in Ukkal-pattu by Kaṭṭari Saḷuvai.
565	Do.	..	Tribhuvanaachakravartin Gaṇḍagopāladeva.	[3]rd year, Mithuna, su. di., dasami, Wednesday, Māsa.	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Molmanḍalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakāra.	Chōla	Tribhuvanachakravartin Rajarājadeva.	[2]9th year, Karkkaka śu. di., pañchami, Monday, Pūbhya.	Tamil ..	Records a gift of land in Perungar-nādu, a sub-division of Venkuna-kottam, a district of Jayangonda-solamandalam by Virupakṣa Iṭṭirisoḷa Sambavarayan Aleppandavan alias Rajarāja Sambavarayan, grandson of Seṅgōṇi Viragun Anneṭṭayan for offerings and worship at the service called Alappirandā sandi following the service called Gaṇḍagōḷai-sandi. The donor made a gift of land in Panagōḷai-sandi, a hamlet of Ukkai for the supply of flower-garlands to the god. Gift of certain privileges in the temple to Venkaṭadi, son of Dharunnya of Kōṭṭupalli.
567	On the same wall .. ..	..	....	Śaka 15[8]1, Viḷambi, Tsi, [18].	Telugu ..	Gift of land in the villages of Perumburur with its hamlets Melaipattu, Kōṭṭupakkam, Pañchaliattu, Payvariya-pattu, Kusupattu and Kacholiattu for conducting the service Rahutarayan-sandi called after the donor Nalla siddharasa, who bears various birdas and who is stated to have been born of the Paliava family and of Bharadvāja-gotra.
568	Do .. ..	..	Tribhuvanachakravartin VijayaGaṇḍagōḷadeva.	16th year, Rishabha, śu. di., Uttara-Bhadrapada.	Tamil ..	Same as No. 498 above.
569	Do.	Vijayanagara	Vīrapratapa Kṛishnadeva-Maharaya	Śaka 1436, Bhava, jyeṣṭha, śu. di., 10, Wednesday.	Telugu ..	
570	Do. .. ..	..	.....deva	24th year, Makara, śu. di., dvitiya, Wednesday, Sravana.	Tamil ..	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (śāstryaślokaśāstris) of Gaṇḍagōḷadeva, for a perpetual lamp in the temple.
571	On the north wall of the same prakāra.	..	Vijaya Gaṇḍagōḷadeva	7th year, Kanya, śu. di., dasami, Wednesday, Mula.	Do. ..	Gift of land in Friyagaram, a hamlet of Kūṭanur alias Rajadibirāja-chaturvedinagalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall .. ..	..	....	Mithuna, śu. di., Shasthi, Wednesday, Uttara-Phalguni.	Do. ..	Seems to record that, while the king, seated with his consorts under the canopy called Ariyāṇṇavallai on the throne of Viravallai in the Abhisheka-mandapa, was listening to the songs of Sadagōḷai, he directed that a house for dwelling together with certain privileges may be given to a certain Karambichettu Narasimha-bhāṣṇan who appears to have been an approved devotee of god.
573	Do. .. ..	..	....	No.	Do. ..	Records the assignment of all taxes levied on the village of Nūrukamakkam belonging to the temple to a servant (name lost) of Saluva Maḍugu-Maharaja made on an occasion similar to the one mentioned in No. 572 above.
574	Do. .. ..	..	....	Vikari, Mōsha, śu. di., prathamā, Friday, Aśvadi.	Do. ..	Records that the god invested the title of Brahmatantara-śratantra jiyau on Vaishnavadāsa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Ramanuja-darśana by him and his disciples after him, all disciples of Ramanuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakara.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Vrisobika, ha. di., pañchami, Monday, Pushya. Hevilambi, Arpasi, 27th.	Tamil ..	Gift of the village of Tirumakkadal in Salaipekam-sirmai in Kattar-kottam, a hamlet detached from Meduranta-kam, for offerings by Sakkaraja Periya Tirumala-deva-Maharaja one of the feudatories of the king. Records that the king directed that, out of 1200 poṇ assigned by him, in the year Vikṛiti, for offerings to the temple, 150 poṇ should be transferred in the name of Govindayyangaṛ, son of his preceptor Urupputṭar Nallaṇ Chakravarti Sirayyaṅgaṛ, who was to receive 1/4th of the offerings as such.
576	On the same wall	Do.	Do.	Saka 1462, Plava, Mēba, su. di., paurnami, Sunday, Svati.	Do. ..	Gift of 120 poṇ for offerings to the temple of Raghunatha in Vegavati. The money was deposited on interest with Rama-bhaṭṭa, son of Bhīmanatha Chitti-bhaṭṭu.
577	Do.	Do.	Do.	Saka 1462, Plava, Mēba, su. di., paurnami, Sunday, Svati.	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukaṇ.
578	Do.	Do.	....	Thursday, Hasta ..	Do. ..	
579	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Karkataka, su. di., ekadasi, Jyeshtha, Monday.	Do. ..	Gift of 100 paṇam for celebrating the day of Śrījayaṇti festival on which Śrī Krishna was born. In making provision for worship and offerings, it was particularly noted that the image of Krishna should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vada Tiruveṇṇaḍaḷṭṭar, the koyil-kelvi, who was the disciple of Paravasi Nayiṇṇar Ayyaṅgaṛ at the instance of Kandaḍai Ramanaṇḍaḷṭṭar, one of the managers of the temple.
580	Do.	Do.	Virapratapa Sudadivadeva-Maharaya	Saka 1473, Virodhi-kṛti, Makara, su. di., saptaṃi, Sunday, Roṣṭi.	Do. ..	Gift of land for offerings by Tirupadaija for the merit of his father Mahamaṇḍalesvara Sāluva Chinnayadeva-Maharaja of the lunar race and of a garden for the merit of his daughter Akkanna.
581	Do.	Do.	Achyutaraya-Maharaya	Saka 1466, Jaya, Kumbha, ha. di., chaturdasi.	Do. ..	Built in at the beginning. Gift of the village of Uṭṭiraṇḍal in Damaḷ-kottam by Tiruveṇṇaḍa Anṇaṇ, son of Bhaṭṭa-chiṭṭar of Srivilliputtur.
582	Do.	Do.	Virapratapa Sadasiṇadevaraya-Maharaya.	Saka, 1472, Sadharana, Kumbha, su. di., dvitiya, Saturday, Uttara-Bhadrapada.	Do.	Beginning built in. Gift of the village of Siṭṭanaṭṭori by Kamaḍbhaṭṭa, son of Bhīmanatha Chitti-bhaṭṭu for offerings to the god Vēgavati Raghunatha.
583	Do.	Do.	Virapratapa Achyutadeva-Maharaya ..	Saka 1468, Duramukhi, Kumbha, dvadasi, Wednesday, Uttaraśaḍha.	Do. ..	Records that Narāyaṇa-ṣeṭṭiyaṛ son of Periyaṇṇu-ṣeṭṭiyaṛ of the Nedunkumara-gotra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a maṭha dedicated to Tirukkuchinambi, the Vaishṇava devotee.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Virapratapa Achyutayadeva-Maharaya	Śaka 1455, Vijaya, Karṭikāṣṭaka, ba. di., tritīyā, Wednesday, Śatabhishaj.	Tamil ..	Records that the king soon after his coronation in the year Virodhi directed that the gift of villages made to the temple of Varadarajadeva and Ekāmbaranātha should be of equal estimated worth and ordered Saluva-Nayaka to attend to it. But the latter gave more to Ekāmbaranātha than to Varadaraja and that, on hearing this, Achyuta went to Conjeevaram in person and effected the equalization between the two temples by ceding lots.
585	On the same wall .. ..	..	.....	Rishabhā, su. di., daśami, Saturday, Hastā.	Do. ..	Similar to No. 572 above. The recipient herein is Pottarasaṅga, the minister (pradhāni) of Saluva Maṅga-maharaja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do.	Vijayanagara	Virapratapa Śrīraṅgadeva-Maharaya, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tula, ba. di., tritīyā, Rōhini, Tuesday.	Do. ..	Gift of the village of Chedirayankuppam of Uratti-pattu in Nallur-nadu, a sub-division of Vopkuppā-kōttam in Padaiyadu-rājyam for offerings and for conducting festivals by [Vijayar] Tirumalai Kumara Tātaaharya.
587	Do.	Do.	Virapratapa Venkatespatideva-Maharaya	Śaka 1510, Sarvadhari, Simha, su. di., pañcābhumi, Saturday, Chitra.	Do. ..	Gift of the villages of Alumbakkam, Anambadi in Kurumbanai-nadu, a sub-division of Kalattur-kōttam in Padaiyadu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgapattayyaṅgar, son of Annavaṅṅgar, grandson of Pattāṅgi Nayanār Avvaṅ.
588	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharaya, 'who instituted the elephant hunt.'	Śaka 1504, Chitrābhānu, Tula, ba. di., pañcābhumi, Sunday, Māla.	Do. ..	Gift of the village of Telatturu in Ilaivaṅṅal-sirumi for conducting certain festivals. The record was engraved in the name of the Acharya of Tirumalai, Kumbakonam and Tirumal[r]pūruṅṅolai (Tirumalirūṅṅolai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantāyār shrine in the same prakāra.	Chōla	Tribhuvanaśakravartin Tribhuvana-viradeva, 'who having taken Madurai and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors.'	34th year, Śaka 1134	Gantha and Tamil.	Records that Śivagaṅga of the Gaṅga dynasty built the Anantāyār shrine with stone. It mentions Chōlendra-simha as his father's name and gives him the titles Kuralajaputraparmanuṣvara, Gaṅga-kulothbava and Śir-simthaperumal.
590	Inside the Karmanikāvaredā shrine in the same prakāra.	Do.	Chakravartin Vikrama-Chōladeva	11th year	Tamil ..	Records that the king set up in the temple the image of Vikramaśōla-vinnagar-Aṭṭar and for its daily worship made a gift of land, as devadāna, in the village of Vilva-lam, which was renamed Akalāṅkanallur, in Kaliyār-nadu, a sub-division of Kaliyār-kōttam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Virapratapa Śudāsivadeva-Maharaya	Śaka 1473, Virodhi-kṛi, Dhnuus, su. di., ekādasi, Tuesday, Aśvadi.	Do. ..	Gift of the village of Mērpakkam near Añjar in Sengūṇur-pattu-sirumi which belonged to Dalavay Timmaraja, the agent of Mahamundaśevura Rāmāra-Viṭṭalāra-Chinna Timmaraja-Pappa Timmayadeva-Maharaja. The village was handed over to Dalavay Timmaraja on lease for providing offerings to Arulala-Perumal.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virupakṣa Sadaśivadeva-Maharāya	Śaka 1471, Saumya, Karkāṭaka, su. di., pākṣham, Friday, Rēvati.	Tamil	Records the assignment of the village of Iṭaiyūr, the income from which, amounting to 120 poli, was ordered to be utilised for sacred offerings, garlands and butter for the god by Iṭaiyār Kōpim-nayakar, the agent of Maḥamāndi-lesvara Rāmārāja Tūmarāja Chinnatimayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-mandapa in the same temple	..	...	2nd year, Aṇi	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Rāmachandra-Perumal in Viṣṇu-nadu in Vaidemandalam by the managers of the Arulala-Perumal temple at Chinnjeeram.
594	On the same wall	Chola	Tribhuvanachakravartin Rājārājadeva	18th year, Vriśchika, su. di., trayōḍaśi, Tuesday, Akvati.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Naluppararulan Nayanavanambi Damōḍaran, one of the kēlvi-mundals of Gopdīgopadeva.
595	Do.	..	...	21st year, Makara, su. di., prathama-tuesday, Śrava-na.	Do.	Records the building of the mandapa by Iṭamilaṭṭu Nayakar.
596	Do.	Chola	Tribhuvanachakravartin Rājārājadeva	21st year, Makara, su. di., prathama-tuesday, Śrava-na.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muran-ottamangalam in Valluvanadu in Malai-mandalam.
597	Do.	Do.	Do.	18th year, Makara, su. di., dūṣam, Monday, Svati.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Erannubi residing in the city of Kuḷamūku in Malai-mandalam.
598	Do.	Do.	Do.	11th year, Simha, su. di., [tritiya], Sunday, Uttara-Bhadrapada.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkan Ayyanun, a native of Kāṛṇyappalli in Malai-mandalam.
599	Do.	Vijayanagara	Viraprakṣa Krishnadeva-Maharāya	Śaka 1418, Śarvajit, Meṣha, su. di., dasami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 panam for offering cakes during certain festivals
600	Do.	Do.	Viraprakṣa Achyutaraya-Maharāya	Śaka [1462] Sunday, Hastā.	Do.	Gift of money for offerings by a native of Kaḍavarayan-pattu.
601	Do.	Saluva	Maḥamāndalesvara Bujabala Viru Narasīngadeva-Maharāya.	Śaka 1163 [1], Meṣha, su. di., trayōḍaśi, Tuesday, Rēvati.	Do.	Gift of 3,000 panam for offering cakes. The money was deposited with a native of Narasīngurayapuram.
602	On the south wall of the same mandapa.	..	Somaśvara	....	Grautha and Tamil	Built in at the beginning and incomplete. Mentions that king Somaśvara was descended from the family of the Yadus and that Devika born of the Chalukya family was his chief queen.
603	On the same wall	..	Tribhuvanachakravartin Vira Gaṇḍa-gōpāḷadeva.	3rd year, Kumbha, su. di., tritiya, Saturday, Hastā.	Tamil	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Iṭaiyārputram, a sub-division of Venkūṇṇa-kōṭṭam.
604	Do.	..	Sakalaśakachakravartin Sambuvārāya.	7th year, Aṇi, 30th	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuḍa vehicles respectively and after the ear festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Kumbha, 4th. di., chaturdasi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapattaiyar), the senior consort of Arulala-perumal by a native of Tirumalaipattinam in Naduvil-mandalam.
606	On the same wall	Do.	Do.	24th year, Visochika, 4th. di., panchami, Tuesday, Purvashadha.	Do.	Gift of four cows for one-eighth lamp by a native of Sarai in Veli-nadu.
607	Do.	..	....	26th year, Margali	Do.	Refers to an order of Madurantaka Pottappichcholai according to which taxes were levied on all oil merchants in Alummudi-cholai-perunderuvu in Conjeevaram.
608	Do.	..	Tribhuvanachakravartin Alluntikka	5th year, Tula, 4th. di., prathama, Monday, Visakha.	Do.	Bandhapala is mentioned as one of the places exempted from this tax. Stones with the insignia of Gandagopala were set up to mark the jurisdiction.
609	Do.	..	....	26th year	Do.	Gift of 27 cows and one bull for three perpetual lamps by Kōn Kaṭṭai, a minister of Ganapati-deva.
610	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	28th year, Makara, 4th. di., dasami, Friday, Svati.	Do.	Refers to the order of Madurantaka Pottappichcholai. Records a grant similar to that contained in No. 607 above.
611	Do	Do.	Do.	24th year, Kumbha, 4th. di., chaturthi, Sunday, Chitra.	Do.	The tax was levied herein on merchants, Saliya weavers and other people residing in the streets of Arumolideva-perunderuvu, Rajarajappa-perunderuvu, Nigiribolappaperunderuvu, Gandagopala-perunderuvu and Kuraivaniyaperunderuvu.
612	Do	Do.	Do.	24th year, Meeha, 4th. di., panchami, Thursday, Mula.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gandagopala.
613	Do.	Vijayanagara	Virapratapa Virupakshadeva-Maharaya, son of Devaraya-Maharaya, who hunted the elephant hunt.	Saka 1383, Khara, Makara, 4th. di., chaturthi, Wednesday, Hasta.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Dandanayaka, son of Appaya Dandanayaka, brother (?) of the mahapradham Dandinagopa.
614	Do.	Do.	Virapratapa Achyutadeva-Maharaya	Saka 1404, Subhaskrit, Mithuna, 4th. di., trayodasi, Sunday, Mula.	Do.	Gift of 33 cattle for a perpetual lamp by Kesava Dandanayaka, son of the individual mentioned in No. 611 above.
615	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	24th year, Kishabha, 4th. di., panchami, Saturday, Uttara-Phalguni	Do.	Incomplete. Mentions a king with Saluva birudas whose name is lost.
						Gift of 250 panam for offering cakes on ekadasi days after the return of the god from procession. The money was deposited on interest with the maharaja of Tiruvattiyur.
						Gift of 83 cattle for a perpetual lamp by Goppaya Dandanayaka, younger brother of Mallaya Dandanayaka, son of Appaya Dandanayaka.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chola	....	20th year, Simha, śa. di., dasami, Monday, Mula.	Tamil ..	Gift of a flower-garden by purchase by Madayya Paṇḍa-nayaka for supplying flowers and garlands.
617	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva	Do.	Do. ..	Gift of 33 cattle for a perpetual lamp by maṭapradhāni Daṇḍinagopa Maḍaya Paṇḍanayaka.
618	Do. .. ..	..	....	....	Do. ..	Beginning built in. Gift of land and cows by Tajuvak-koḷḷinḍan Vagadarāya of Perunguṇḍombur for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Gaṇḍanūḷ-aiḷgiyar of the nambi caste and the possession of the land was given to Uttai-vedi-aiḷgiyar for rearing a flower garden.
619	On the west wall of the same mandapa.	Chola	[Tribhuvana]achakravartin Rajarajadeva	.. śa. di., Saturday, pañ- chami.	Do. ..	(Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do.	Kuḷottunga-Choladeva, 'who was pleased to take the crowned head [of the Paṇḍya] and Madura.'	13th year, Meṣha, 11, 'hursday, Paṇḍya, śa. di., Aṣṭami.	Do. ..	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by .. Anunaiṇṇappan Kaṇṇaḍaiṇṇaperumaḷ alias Vikrama-Chola Saṁbhavaṇṇayag.
621	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva	21st year, Simha, śa. di., dasami, Wednesday, Mula.	Do. ..	Gift of the village of Kūkkulam, a sub-division of Vaḍa Payirkōṭṭam, a district of Jyauṅṇonda-śolaṁmaṇḍalam for worship and offerings to the god Aḷagar at Tirmalir-aiḷjolaḷ in Paṇḍi-maṇḍalam by Madurāṭṭaka Pottappi-choḷḷan Manumaśidaraṣan Tirukkaḷattadevaṇ alias Gaṇḍagopalaṇ, at the service (śandi) called after him.
622	Do.	Do.	Do.	21st year, Simha, śa. di., chaṭur- daśi, Sunday, Sraviṣṭha.	Do. ..	Gift of the village of Valluvappakkam in Uṇṇikkatt-koṭṭam, a district of Jyauṅṇonda-śolaṁmaṇḍalam for the maintenance of Tiruvalliparappinap-koṭṭam who had to recite śindu (ode) in the temple of Aruḷaḷaperumaḷ by the individual mentioned in No. 621 above.
623	Do. .. ..	..	Tribhuvanaachakravartin Kōṇṇerimmai-kōṇḍan.	....	Do. ..	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in 'loṇḍai-maṇḍalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do. .. ..	..	Tribhuvanaachakravartin Vira Gaṇḍa- [Gopāladēva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do. .. ..	..	....	....	Tamil ..	Much damaged. Quotes the order of Madurāṭṭaka Pottap-piḷchoḷḷai and records the assignment of certain taxes.
626	Do.	Chola	Tribhuvanaachakravartin Kuḷottunga- Choladeva.	1 st year	Do. ..	Gift of land in the village of Aḷariyaśolaṇṇalūr for daily worship by Ammai Appaṇ Paṇḍi-naḍu-kōṇḍan alias Ira..
627	On the north wall of the same mandapa.	..	....	....	Do. ..	Registers the gift of the two villages Kaḷḷuṇṇaiṇṇ and Aiyappakulaṭṭur in Kāliyar-kottam by Madurāṭṭaka Pottappiḷchoḷḷan Manumaśidaraṣan Tirukkaḷattadeva Gaṇḍagopalaṇ in the 19th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same maṇḍapa.	..	....	..	Tamil ..	Records gift of land in the village of Kaliyūr in Kaliyūr-kōttam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rajarājadeva.
629	On the same wall .. ..	..	....	..	Do. ..	Gift of land in Kaliyūr for forming an agaram, to the bhātās of the temple of Guṇḍagopāla-Vinnagar Kūḷerumān at Kaliyūr in the 34th year of Rajarājadeva. Refers to the order of Madurāntaka Pottappicheḷōlan.
630	Do. .. ..	..	....	..	Do. ..	Records the order of Madurāntaka Pottappicheḷōlan fixing the share of the produce which the occupiers of the arēnāt and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhiṣhēka maṇḍapa.	Chōla	Rajakēsarivarman Kulōttuṅga-choja- [deva].	36th year	Do. ..	Incomplete. Begins with the introduction "4ṣṣeṣe" etc.
632	On the right wall of the same gōpura.	Do.	Rajakēsarivarman alias Tribhuvana- chakravartin Kulōttuṅga-Chōjadeva.	45th year, 190th day.	Do. ..	Begins with the historical introduction "4ṣṣeṣe" etc. Gift of money for offerings at the early morning service by Viṅgūṇaiyūr-Udayar. Arāyap Mummudi- ṣōḷaṇ alias Anukappallavaraiyan of Maṇḍanāḍu, a sub- division of Virudunāṭyabbaṇṭakavaiṇāḍu, a district of Sōḷa-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vīraspatapa Kriṣṇadeva-Maharaya ..	Sāka 1450, Sarva- dhari, Mithuna, ba. di., paṇḍhami, Sunday, Sata- bhīṣaḷ.	Grantha Tamil.	Incomplete. The record stops with the date.
634	On the same wall .. ..	..	....	Sāka 1359, Piṅgaḷa, Mithuna, Thurs- day, Sravapa.	Do.	Records that Vēṇṭarāya, son of Anapoti-Nayaka and brother of Singa-Nayaka made a gift of the four dāra- pāḷa images (ḷārōḍu and Paṇḍanda at the second and third gōpuras respectively and the two pinṣeḷes of gold for the ear.
635	Do.	Chōla	Rajakēsarivarman alias Kulōttuṅga-Chōjadeva.	.., [Thu- rsday], Uṭṭara Phalguni.	Tamil ..	The commencement of each line is very much damaged. Begins with the historical introduction "4ṣṣeṣe" etc. Re- gisters a sale of land, free of taxes, by the people of Vaidi- vōr in Uṇṇikkadu-nāḍu, a sub-division of Uṇṇikkadu- kōttam, a district of Jayarṅgōḷa-Sōḷamandalam to the Mahamuni of Periyakōyil who was feeding the Brahmins versed in the sacred lore at Aṭṭikōṣuṇ-maṭha situated on the north bank of the sacred tank (Tiruppoṭṭai), of Arul- alaperumāl.
636	On the wall to the right of entrance into the Tavar shrine in the same temple.	..	....	Kilaka, Aḍi ..	Do. ..	Built in. Records the assignment of certain taxes from the village of Nallalam in Vayalamur-paṭṭu. A certain Goppanan figures as the signatory.
637	On the same wall .. ..	..	Tribhuvana-chakravartin Vijaya Gaṇḍa- gōpāḷadeva.	21st year, Vi- ṣhika, su. di., dvādasi, Tuesday, Aśvati.	Do. ..	Remission of taxes, for supplying sacred garlands to Periyu- pirāṭṭiyar, on certain lands in Padai-nadu alias Dōvop- perumal-nāḷar in Kaliyūr-kōttam which was given for flower-garden, by Siddarasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Iayar shrine in the same temple.	Saluva ..	... son of Narasingaraya-Maharaya.	Saka 1415, Pramadhira, Mesha, su. di., Monday.	Tamil ..	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of K. minaraya Periya Timmaraja Udayar for daily offerings to the god.
639	On a stone set up in front of the Iayar shrine, to the right of entrance.	..	....	Saka 163 [2], Virudhi, Phalguna, ha. di., 31, Saturday, Uttara-Bhadrapada, Vrisabha lagua.	Sanskrit verse in Telugu	Records that in compliance with the order of Sri ivasa alias Atian Tiruvengana Ramanuja Jiyar, his pupil the chief-tain Raja Sri Lala Tirumalla brought back the image of Varadaraja and his consorts from Udayarpalayam and set them up in the temple at Onjeversu.
640	On the wall to the left of entrance into the same shrine.	Pandiya ..	Maravarman Tribhuvanaachakravartin Parakrama-Pandyaadeva.	[6]th year. Virudhi, su. di., tri-tiya, Monday, Auroadha.	Tamil ..	Records a gift of land, by purchase, in Davaperumalhallur a padalperu in Urukattu kottam, by Tirukkalattiyar, the headman (Ailavan) of Ambalava manalur in Pujal nadu, a sub-division of Pujal-tottam alias Vikrama-gola-valanadu, a district of Jayingonda-solamanadalam, for the purpose of rearing a flower garden to the god.
641	On the same wall ..	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1439, Isvara, Mesha, su. di., .. . shesha.	Do. ..	Built in. States that while Krishnadeva-Maharaya was camping at Kanchei, he granted two villages for the floating festival of god Ekambaranatha and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specified the routes which the Siva and Vishnu temple cars should take on the respective festival days
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampasa Udayar ..	Sannyasa, Masi, 28th.	Do. ..	Registers that Tunalirundai Nambi Kothgarayan assigned certain individuals as tirumandavilakkukudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachohiyar Perumalar and Perundeviyar in the lamp stands presented to the temple by the king.
643	On the same wall ..	..	....	Tai, 10 ..	Do. ..	Seems to record a gift of gold for a perpetual lamp. Attiparpu, a sub-division of Pujalvirin-rajya is mentioned.
644	Do. ..	..	....	Yava, Margasira, su. di., 15.	Telugu	Records that Venkamma and Janaki, the wives of the headman of Alampalli, son of Venkakatapati Tirumalarao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara	Malikarjuna-Maharaya, son of Davarayamaharaya, who instituted the elephant hunt.	Saka 1373, Pramodaka, .. .	Tamil	Built in. Records gift of 54 panam of gold for burning a twilight lamp to the god Varantaram-perumal. The donor's name is mentioned.
646	On the north wall of the same shrine.	Do.	Virapratapa Achyutayaideva-Maharaya ..	Saka 1452, Karthika, su. di., Wednesday, Uttara-phalguni.	Do. ..	Built in at the beginning and incomplete. Records an agreement by the temple trustees given to Kandaada Ramanujayangar, the agent of the charities of the Kamannujakutya-madham in the Samudhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perumalar and Mahalakshmi will be conducted. A supplemental charity of Narapparasayal, the agent of Rayasum Ayyappaarayana for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Saluva	Narasimhaswami-Maharaya	Saka 1409, Phalgun, Mésa, 4u. di., septimal, Sunday, Pushya.	Do.	Records that Virupaksha-danayaka, the son of Gaigadhaba of the Asrayana-gotra, and a Vasal-maharidhana of Narasingaraya Maharaya, made a present of money for the reconsecration (?) ceremony of the images of Nachoniyar Perarular and Perundeviyar in the temple and that he formed a new town called Virupakshadanayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Ramanyakya-matham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tatacharya required and regilt the Punyakoti-vinana which was originally erected by Krishnaraya and which had become dilapidated and that he also erected the Kalyanakoti-rimans and had it also gilt with gold.
650	On the same wall .. ..	..	....	Saka 1538, Ananda, Mésa, 4u. di., 3, Saturday, Rohini, Katakalaagna.	Grantha	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tatasamudram, a tank dug by and named after Tatacharya. The verses are re-engraved on the east and north walls of the 'rock' and also on the outermost gopura, right of entrance.
652	On the western base of the hundred-pillared mandapa in the second prakara of the same temple.	Vijayanagara	Virapratapa raya	Saka 1491, ka. di., dvitya, Tuesday, Uttara-Phalguni.	Tamil	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakara, right of entrance.	Do.	Virapratapa Sadashivadeva-Maharaya	Saka 1477, Kaksha, 4u. di., dvitya, Sunday, Uttara-Phalguni.	Do.	Registers a gift of land, by purchase, in Agaram Navetiku-lattr and Agaram Devarayamharayapuram alias Poi-gaippakkam by Paradaya Alagiyasingar, son of Aludum-bai Appalai Annayyengar of Virunarayapuram and of the Sivulasa-gotra, for cake offerings to the god on the birth-days of certain Alvars and Acharyapurushas and on certain other festival days.
654	On the same wall .. ..	..	....	Pachami, Sunday, Mala.	Do.	Built in at the beginning. Gift of 3,500 kuli of land, houses and house sites, by Allumtirukkalattideva Maharaya-Gandagopaladeva for the construction of the temple and its prakara, walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakara, right of entrance.	Vijayanagara	Virapratapa Achyutayadeva-Maharaya ..	Śaka 1457, Manmatha, Mina, su. di., septami, Monday, Mṛgaśīrṣa.	Tamil ..	Registers an agreement between the temple treasurers and the temple agent Ramānujaya Tiruppanipillai on the one hand and the tenants of the temple lands on the other to the effect that as the area, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being fixed on an improved basis.
656	On the same wall left of entrance..	..	....	..	Sanskrit verse in Grantha.	Records that Rāmāya ordered the repair of the stone steps of the tank called Anantāras and made some gifts to the Ekamrānātha and Vaidarāja temples. Gives the genealogy of the earlier members of the Karmāta dynasty. The composer of the verse is one Obhala-dikṣita of Krishnapuram.
657	On the south wall of the third prakara, opposite the Udayavar san-nidhi.	..	....	Śubhakṛti, Āṇi, 28.	Tamil ..	Registers a gift of land in Kuvaiavedu by Kāyasa Timmakkaṇ for certain festivals and for singing the Tirup-pallādu-hymns of Periyālvār, which function was being conducted by Kaṇḍaḍai Annāvaṇṇangar.
658	On the wall of a dilapidated maṇḍapa next to the Maṇavaḷar san-nidhi.	Vijayanagara	Virupākṣadeva, son of Virapratapa Pratapa-deva-Maharaya.	Śaka 1389, Sarvajit, Simha, ba. di., caturthi, Wednesday, Aṣvini.	Do ..	Records that two pieces of land, which belonged to the temple in paṇḍippuram alias Teerumalhallar and which remained uncultivated on account of its non-irrigable high level were purchased as Uḷavukkani by the treasury of Tiṇṇeliselālvār, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Dhātū, Kumbha, su. di., dvādaśi, Wednesday, Svāti.	Do. ..	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Vengayar Kāḷastimtha of Parameśvaramunḡalam, the tiruppani-vaśal kanakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do.	Śaka 1438, Dhātū, Kumbha, ba. di., pañcami, Wednesday, Svāti.	Do. ..	Records gift of land by purchase for 50 paṇams of gold by Kāmāyāṇ, son of Uṭṭamarar-udaiyaṇ Anarāpaḍikkattar Nallappār, Periya Kṛpāṇ Chinnā Kṛppaṇ and Aṅḡaḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahamāṇḍaśvara Harihararaya	Śaka 1326, Chitra-bhāṇa, Kumbha, ba. di., septami, Wednesday, Anurādhā.	Do. ..	End much damaged. Records the gift, by Obhaladeva-Maharāja of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding brūdas are mentioned to Piḷaiyar Poḍukkam Aḍaladeva-Maharāj, who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vira Kampaṇa Udayar	Śaka 1296, Anan-da, Karkāṭaka, su. di., caturdaśi, Wednesday, Śatabhishaj.	Do. ..	Records the assign ment, free of taxes, of Uttamaśolānallur alias Kolipakkam, a village in Brahmadēśapūruru in Viṇḍu-nāḍu, in the sub-division of Kalyāṇ kottam, by Kōṇappa, son of Muddappār for worship and daily offerings to the god. Arumagaṇḍan and Baḥaikkottappuvarayagaṇḍan are mentioned as brūdas of Muddappār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Ramanujayya of Tiruppullai, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishnaraya covered the Puyakōṭṭi-vimāna of the god with gold plate.
665	Do. left of entrance .	..	....	....	Tamil ..	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	....	Do. ..	States that Raghavan and Chellaperumal, the agents of Tirumalai-nāyaka unadu, on the occasion of Sankramapūyakala, arrangements with certain individuals of Dōai and Tenneri of the Vayalankavarpattu for burning lamps before the god.
667	On the same base, right of entrance	Sāluva ..	Narasimgaraya-Maharaya ..	....	Do. ..	Registers an agreement by Aiyannan and Javarappan to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	....	Do. ..	Records the employment of certain individuals in Padai-vidu, under the charge of Karuppiyar as tiruvilakku-kudi, granted by Egappu-nāyaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyagaraja shrine, Tyagarajasvamin temple, Tiruvārūr, Negapatam taluk, Tanjore district.	Chōla ..	Parakēsarivarman alias Rajēndradēva ..	3rd year ..	Do. ..	Begins with the short introduction "இராமலிங்க நாயகர்" etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (pennin-tirumandapam).
670	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman alias Vijayarājendradēva.	31st ..	Tamil verse and prose.	Commences with the introduction "இராமலிங்க நாயகர்" etc. Records that in compliance with the king's order Venkadevan Tirunilinkanthan alias Adhikari Tirumudigalamōndavan utilized certain gold and silver vessels in the vandaveḷan for the erection of a golden pavilion for the temple treasury for the God Uḍaiyar. Vidiṭṭankadēva of Tiruvārūr in Tiruvār-kōṭṭam, a sub-division of Adhirājara-valanadu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kattai Sembiyaḷ Vandaveḷan of Pondi.
671	On the same wall ..	Do. ..	Rajakēsarivarman alias Tribhuvanachakra varun Kulottunga-Chōlādēva.	24th ..	Tamil ..	Begins with the introduction "பெருமாள்" etc. Records gift of 3 kaḷaṅṅu, 1 maṇḍai and 1 kuni of gold of standard weight and fineness and equal to Rajarājamaḍai by Arumōji-Rājendra-chōḷan, which was invested by the temple assembly in purchasing and leasing out 450 kuli of tax-free land for the expenses connected with the sacred bath of the god.
672	Do. ..	Do. ..	Do. do.	[24]th ..	Do. ..	Begins with the introduction "பெருமாள்" etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mulaṭṭanam-Uḍaiyar of Tiruvārūr, in Tiruvārūr-kōṭṭam, a sub-division of Geyā-Manikka-valanadu by one Nārāyaṇa Singalattaiyaṇ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla	Parakēsarivarman alias Raj	8th year ..	Tamil ..	Damaged. Begins with the introduction "பெருமையுடை" etc. Records gift of jaddy for offerings and worship during certain festivals and of 5 kasa of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōṇṇerimarai-kondan ..	31st .. 24[4]th day.	Do. ..	Registers an order of the king to the managers of the temple of Mūlathān-ūṭaiyār of Tīruvārūr in Tīruvārūr-kōṭṭam, a sub-division of Kaṭṭiyāśikhamanī-vaṇaṇaḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadaṇam of Arpaṣi and Aṇḍā of Aṇi as the asterisks of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōla	Parakēsarivarman alias Rājē ..	Lost ..	Do. ..	Much damaged. Begins with the introduction "பெருமையுடை" etc. Records an order of the king to Veṇḷa-kattai alias Sombiyan Aluvēndavēlan to cover with gold plate certain portions of the garbhagrīha and ardhamaṇḍapa of the temple.
676	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Rājendradēva ..	8th year ..	Tamil prose and verse.	Begins with the introduction "பெருமையுடை" etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyār Viṇṇukṇadavār by Perumakkatruḍaiyār Veṇḷa Sēyṇṇaḍam of Gaṅgaikōṇḍa-śōḷapuram.
677	On the same wall ..	Do.	Do.	Do ..	Tamil ..	Begins with the introduction "பெருமையுடை" etc. Records that Kuttai alias Sombiyan Muvēndavēlan of Paṇḍi, a hamlet of Vāvoḷuṇṇu-puṇḍi, a sub-division of Aṇṇaḷa-vaṇaṇaḍu, made tax-free gift of land by purchase for 100 kasa for offerings to the god and that his brother Maṇṇaḷaḍu alias Sombiyan Muvēndavēlan made another tax-free gift of land by purchase for 100 kasa from the assembly of Pūḷivalam, a brahmadēva of Vīṇṇaṇḍra-vaṇaṇaḍu for the expenses of feeding daily 12 alavayōḡins at the temple and making two gold ear ornaments to the god.
678	Do.	Do.	Do.	Do ..	Do. ..	Begins with the introduction "பெருமையுடை" etc. Records deposit of gold by Parakkēṇḍaiyār Sūṇi Aṇṇaiyār alias Sōḷavichēḍaṇa Vīḷuparaiyār of Pūṇakṇḍi in Aṇḍar-nāḍu a sub-division of Uyyakōṇḍa-vaṇaṇaḍu with certain merchants of Tīruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do.	Rājakēsarivarman alias Rājādhirajadēva ..	37th year ..	Do. ..	Incomplete. Begins with the introduction "பெருமையுடை" etc. Records the details of the quantities of paddy accruing from the several bits of temple devādāna lands in the villages of Tiyukṇḍi and Mēṇṇaṇḍakam which were bought over by the king and Aṇṇaiyār Nakkaṇ Pāvai-nāḍaiyār for expenses connected with offerings and worship to the god Tīruvārūṇḍaiyār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chola ..	Parakesarivarman alias Rajendra-Chola-deva.	20th year ..	Tamil ..	Incomplete. Begins with the introduction "Saraswathi" etc. Gives a detailed list of the gifts of Rajendra-Chola-deva and his servant (?) Anukkiyar Pavaimangaiyar for plating and gilding certain portions of the temple, of Arumolukuttan alias Lokanarayan of pearls and coral ornaments and lamps to the god. Rajarajan-kasun-nirai-kal is mentioned as a standard weight of gold. States that the jewel-chiefs of the big temple at Tinivārur and Valmikinatha which were in the custody of one individual were now left in the joint charge of two men Brahmarayar and Viluppadarayar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poipandaravasaal were mis-handled.
681	On the west wall of the Valmikanatha shrine, same temple.	..	....	Saka 15-8, Prujor-patti, wrong Chittirai 5.	Do. ..	Registers the grant of tolls in the pēl mitta at Bollavaram in Guddalur-sima which he held as a nayankara, by the Mahamandalesvara Timmaraju of the Atreya-gotra and born of the Lunar race, for offerings to the temple of Gopikanatha-Perumal on the day of Krishnashtami.
682	On a slab lying in the Gopalsvaramin temple at Bollavaram, hamlet of Proddaturu. Cuddapah district.	Vijayanagara	Virapratapa Viru-Sadasivadeva-Maharaya, ruling at Vijayanagara.	Sobhakarit, Nijja-Sra[va]na.	Telugu	Damaged. States that the Garuda-pillar was set up by Valayya, son of Konḍi-Seti.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu. ALUR TALUK, BEL-LARY DISTRICT.	..	....	Saka 1438, Dhatu, Ashadha, su. di., 13, Thursday.	Do.	Mutilated. Registers the grant of the village of Hattibela-gallu to the Jiya of that village for cooking and worship, by Mahamandalesvara Sri-Rajm.
684	On a stone set up near the Anjaneyasvaramin temple at Hattibela-gallu.	..	....	Durmati, Śravana, su. di., 5.	Kanarese	Damaged. Mentions Jakke-Nayaka and the village of Hattibela-gallu. Seems to record a market-regulation.
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Virapratapa Krishnadevaraya	Saka 1432, Prust-duta, Magha, ba. di., 2, Thursday.	Do.	Registers the grant of 10 mada of gold levied on the members of the Viru-Saiva community in the village of Nemmikallu, Kamapuram, Saimgalapuram, Belldonja, Timmapuram and Nala-Timmapuram by Ajati Viru-Saiva Siddha Bhikshavriti-Ayyavaru for a perpetual lamp in the temple of Virabhadra at Nemmikallu. The gift was made on the occasion of Sivalatri.
686	On a slab lying near the Virabhadrasvaramin temple at Nemmakallu.	..	....	Saka 1484, Durdubhi, Magha, ba. di., 14.	Telugu	Registers a grant of land as tax free to five persons for having repaired and restored the well named Madigondana-bhavi, by Kachi Rahufa-Lingappa-Nayaka, the parupatya of Chippagiri-stone and agent of the Mahamandalesvara Aliya-Ragunatharajadeva-Naharasa.
687	On a stone lying near the Basavappa well at Belldonja.	Vijayanagara	Virapratapa Viru-Venkatapatideva-Maharaya.	Saka 1514, Nandana, Vaisakha, su. di., 15.	Kanarese	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Adjaneya temple at Kundalagurti.	..	....	Vishu, Magha, ba. di., 15.	Kanarese	Registers the gift of the village Kundakuppas surnamed Devalapura to Gurmurti Lingavaradhya-Oderu by Maharajadhiraja Hardeya Devappa-Nayaka.
689	On a slab in the Kesavaśvamin temple at Chippagiri.	..	..	Śaka 1430, Vibhava, Vaiśākha, su. di., 15, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kesava-Perumal at Chippagiri and for the maintenance of the Brahmins serving in the temple, by Mahamandaleśvara Timmayyadeva-Maharaja, son of Kandavaroli Ramayyadeva-Maharaja, grandson of Araviti Bukkayyadeva-Maharaja. Chippagiri was situated in Mādanantī-śama which was held as a nāyankara by the donor.
690	On a slab set up in the Bhogēśvara temple in the same village.	Vijayanagara	Virapratapa Achyutadeva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brahmins doing services in this temple. Adavani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumalayyadeva Mahā-arasu.
691	On a stone lying in the same temple	Western Chalukya.	Vijayaditya Satyāśraya Śrī Prithivī-vallabha-Maharaja.	Lost	Do.	In archaic letters. Gift of 50 madda of land for a flower-garden Bhavatharman Bhātarka Nerabōja is mentioned.
692	On a slab set up in the Timmappa (Venkatēśa-Perumal) temple in the same village.	Vijayanagar	Virapratapa Krishnadevaraya-Maharaja.	Śaka 1450, Saiva-dhārī, Vaiśākha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkatādrī at Chippagiri in Mādanā-śime belonging to Arakeyya-venṭhe.
693	On a slab set up near the Sankhamuna temple in the same village.	..	....	Śaka 1474, Paridhavi, Pushya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Suṅkadakatte Vinayakadeva at Chippagiri by Nageppa the son of Timmarasadeva, the officer in charge of the tolls (ṭunka) of Adavani-śime and the agent (karyakarta) of the Mahamandaleśvara Ramaraja-Kondarajadeva-Maharasa.
694	On a hero-stone set up near the Rāmalingesvaran temple at Mancherla.	..	....	....	Do.	Records the death of Mauma-maika-gamunda in a cattle-raid.
695	On a slab lying in the court-yard of the Bhogēśvara temple at Ramadurga .	Western Chalukya	Chalukyamalladeva, 'ruling at Kalyanapura'.	8th year. Ananda, Ashādha, su., Anavāse, Monday, Vyāṅgastu, Saṅkrānti, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhudeśvara situated on the banks of the Tungabhadra in Sindavadi Thousand by the Mahamandaleśvara Vira-Irūṅṅōla-Chola-Maharaja who has a long prasasti. The temple was founded by a certain Bovi-setti.
696	On a slab lying near the Bhogēśvara temple in the same village.	Do.	Pratapachakravartin Jagadekamalladeva 'ruling at Kalyanapura'.	5th year, Dandubhi, Magha, pongame, Monday, lunar eclipse, Uttarayana-Sankramana.	Do.	Registers the grant of the village of Ilonanalī for offerings, etc., in the temple of Svayambhu-Bhogēśvara at Indavali in Sūrupurā situated in Adavani 500, by the Daṇḍanayaka Chiyamarasa who was the hergaḍe of Sindavadi 1000, under the orders of his father, the herilāsandhivirahin Kēśinayya who was ruling Mandadēnādu, Mīrti-nādu Kolipaka-nādu, Sindavadinādu and Kallakejagu-nādu.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place...	Western Chalukya.	Trihuvanamalladeva	Chalukya Vikrama 4th year, Siddharthi, Amavasya, Thursday, Uttarayana-Sankranti.	Kannase	Registers the grant of land, by the Mahamandalesvara Joginayyarasa for offerings and a perpetual lamp in the temple of Someśvara constructed by Garudasetthi.
698	On a third slab set up in the same place.	Rāstrakūṭa	Daddahayya, son of Amoghavarsha	....	Do.	In archaic characters. Records the remission of taxes sēse, siddhāya etc. on 12 mudais including Indravali by Balahi.
699	On a slab lying near the Hanumandode in the same village.	Western Chalukya.	Bhulokamalla	8th year, Ananda, Jyeshtha, su. tadige, Friday.	Do.	Registers the grant of 4 mautar of land, 1 oil-mill, a house-site and a flower garden to Melli-Pandita of Hemkarnahaja for conducting worship in the temple of Kalideva consecrated by Ganguṇḍa Garuda-setthi of Indravoli and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Anjeneyasvamin temple at Hajjari .	Vijayanagara	Sadasivaraya	....	Telugu	Registers the grant of lands in the village of Aṅgera for a feeding-house for the itinerant Brahmans and Sudras who resorted to the temple of Cheimakesvara at Hajjari. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla	8th year, Rudhired-garin.	Kannase	Registers the grant of black land, 2 oil-mills and garden to the temple of Aliya Saṅkaridova by the Dapḍaṇayaka Chayanar sa. The temple was built by two givodes.
702	On a slab set up near the Maramann temple at Kaminahalu .	..	Ajare-Khane Khoda Yivamda Amadali Ayana-Sana-malki jan Akarana-mulki Abola Baba Sa.	Saka 1573 Nandana, Vaisakha, su. di, 10.	Do.	Records the grant of land free of taxes to a kavuda of Kambahala which belonged to Adavani (district).
703	On a pillar in the Lakshmi temple Galya .	Vijayanagara	Viratapata Krishnadevaraya-Maharaya	Saka 1430, Sukla, Sravastha, su. di, 19, Thursday.	Do.	Registers grant of lands in the village of Virupakama with the produce of a man, a garden, to a temple whose central shrine, sakanasi and rangamundapa were constructed by a certain Narasimha. The donor was of the Kaundinya-gotra and Yajus-sakha and bore the title the lord of Yōṅura in Gandikota 'country'.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 1479, Pingala, Chaitra, su. di, 12.	Do.	Registers the grant of one kasu per hou (bullock-pack) on the herds that come into the market at Virupapura, for the temple of Tiruvengalanatha by Talavayi Gangappa Nayaka, the agent of the mahamandalesvara Gobbur Tirumalarajayadeva-Naharasa, and the mahānādu including the gauda, the sōnabōya and the (patṇa-svami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaisakha, su. di., 13.	Do.	Incomplete. Mentions the Mahamandalesvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, Kartika, su. di., 5.	Do.	Records a grant of land by Badekhan Nayaka Saheb to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavē-varasvamin temple at Bolagoti .	Vijayanagara	Krishnadeva Maharaya	Saka 1443, Vṛishā, Chaitra, su. di, 1.	Do.	The grant portion is lost. Mentions Kajage Kampana-Nayaka, governor of Adavani-durga.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Késavaśvamin temple at Holalagundi.	Western Chalukya.	Trihuvanamalladeva, Kalyanapura.	Ch. Vik. 50, Viśvavasu, Magha su. di., 1, Friday, Solar eclipse.	Kanarese	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmadēva at Holalagundi by the Mahamandalesvara Daśavarmanadevarasa of the Kāśyapa-gōtri who bore the title 'lord of Mirinjogokaripura', and had his capital at Holalagundi.
709	On a gaddigekallu lying near the olavadi at Kanchagara-Belagallu.	..	....	Śaka 1639, Hemabombi, Kartika, ba. di., 2, Saturday, Rohini, Amṛita-Siddha-yoga, Thaitulakarana.	Do.	Records the commencement of the construction of the temple of Bhogēśvara, of a well, a tank on the road to Adavani and the gift of land by Aiyappa, son of kulakarai Kāśyapa Narasimma of Kauchagara Belagallu.
710	On a slab lying near the Anjanēyaśvamin temple in the same village.	Western Chalukya.	Ahavamalladeva	Śaka 903, Vikrama, Vaiśākha, su. di., 5, Thursday.	Do.	Records the revival of the former grants of land made to the temples of Puṇḍarikēśvara, etc., and also registers the gift of lands to Kalapriyadeva and two Vishnu temples by Dharevaladevi, wife of Vira-Nolamba Pallava-Pemṇanadideva of the Pallava family who had the title 'the lord of Kañchipura'.
711	On a boulder called 'Bahe-gundu' near the same temple.	Do.	Tralokyamalladeva	Śaka 969, Sarvajit, Vaiśākha, Amāvāsyē, Solar Friday, Solar eclipse.	Do.	Registers a grant of land, to the temple of Viśhṇudeva of Nāganaja, by the Mahamandalesvara Gandarādityarasa who had the title 'the lord of Mahishmatipura', and who was ruling the Sindavadi 1000, Bennavuru 12 and [Nu]gunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, su. di., 5.	Do.	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakaacharya Kondapa-Nayaka and the villages Sirugunipe and Kinnahagava-Itelugala.
713	On a boulder in a field to the south-west of the village of Gejjehalli.	..	....	Śaka 1[6]53, Pramoduta, Kartika, su. di., 13, Sunday.	Do.	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mahasahi of Gajahalla, who was again the agent of Babasaheb, Killedar of Adavani.
714	On a stone set up in the Byadaru-kēri at Vandavagalli.	..	....	Śaka 1[6]53, Pramoduta, Kartika, su. di., 10, Kbara, Śrāvana, su. di., 10.	Do.	Mutilated. Records the lease of land granted to the gaṇḍa, senabōva and the citizens of Vandavagilla by Chennanapa-Nayaka, the agent of Timmapa-Nayaka, the son of Virupanna-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	....	Śaka 1517, Manmatha, Vaiśākha, ba. di., 10, Magha, Pava, Thursday.	Do.	Records the grant of lands to a private individual by the gaṇḍa, senabōva, talavara and the ayagaras of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgēśvaraśvamin temple in the same village.	..	....	..	Do.	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kalleraaya temple at Neraniki.	Yadava	Yadava-Narayana Prandba Pratapachavartin Kamachandradeva.	Śaka 1198, 5th year, Dhātu, Chaitra, su. di., 1, Tuesday.	Do.	Registers the grant of lands for offerings to the temple of Kalinathadeva and for the maintenance of a feeding-house, by Lakhumideva-Nayaka, the sarvadhikari of Vasudeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Sunk-lamma temple in the same village.	Yadava	Yadava-Narayana Prandha Pratapchakra-kravartin Hamachandradeva.	Śaka 1209, [17th year, Sarvasjit, Śavana śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two papas on every ten pack bullocks by the merchants of Viri-Narayana Tumbula-patana to the Mahānaya-kacharya-Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Dōvarane, and the villages granted to Nagaya-Nayaka in Sindavadi-nādu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gavundās.
719	On another slab near the Kallary-yana temple in the same place.	..	....	Paridhāvi	Do.	....
720	On a slab bolt into the side of Amber-havi at Kottapeta, hamlet of Nersniki.	..	....	..	Persian	....
721	On a slab set up near the Āñjanēya-svamin temple at Kurukundi.	..	....	Hemalambi, Jyeshtha, śu. di., 16.	Kanarese	Fixes by lease the rent and due to Lingara, the agent of Baoharasa, from the gaṇḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Mādāyā.
722	On a stone set up near the Bhīmē-svaraśvamin temple in the same village.	..	....	Manmatba, Magha, śu. di., 12, Thursday.	Do.	Records the appointment on contract, of Liuga-jiva Nandijya for worship in the temple of Bhīmēśvaradeva at Kurukundi by Kōṇḍapaya, the agent of Baoharasa.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Virepratāpa Sadāsivarāya	Śaka 1466, Krodhi, Magha, ba. di., 11.	Do.	Registers the remission of certain taxes on barbers at Kurukundi situated in Āḍavani-stane.
724	On a slab set up near the Ōbalēśvaraśvamin temple in the same village.	Western Chalukya.	Kittivarma Satyaśraya Prithivallabha ..	Lost	Do.	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēyaśvamin temple at Manēkurti.	..	....	Śaka 1420, Kalaya-kṛti.	Do.	Registers a grant of wet and dry lands to a private individual by Guḷya Kavapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Āhobalēśvaraśvamin temple at Hulebidu.	Vijayanagara	Sadāsivarāya .. ..	..	Telugu	Records the grant of the village of Tūmūlābidu for offerings to the temple of Avubala-Janardana-deva at Hūljyābidu situated in the Hēṭṭe-stane which was bestowed on Kāmaraḷu-Kōṇḍi-Timmarāja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Pīṇa, Bhadrāpada, śu. di., 12.	Kanarese	Registers the grant of land to certain boys for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Āñjaśvamin temple at Kuruvalli.	Western Chalukya.	[Trihayaśvaminalla	Taraṇa, Vaiśākha.	Do.	Mutilated. Mentions the Mahamandaleśvara Śekaradeva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjanēyaśvamin temple at Molagavalli.	..	....	Śaka 1479, Pīṇa, Kārtika, ba. di., 6.	Telugu	Damaged. Records a grant of land to certain artisans attached to the temple of Cheunakēśvaradeva for the merit of Siddhirāja Sriragarajayodeva-Maharaja.
730	On a slab set up near the Āñjanēyaśvamin temple at Halligera.	Vijayanagara	Sadāsivarāya .. ..	..	Do.	Registers the grant by the king of the village of Aligera to the temple of Cheunakēśvara at Halahari and to the choultry which was resorted to by the Brahmins travelling by the military route (dandūdava).
731	On another slab in the same place.	Do.	Virepratāpa Sadāsivarāya-Maharaja, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Mārgaśīra, śu. di., 12.	Do.	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Āḍavani-durga which was held by the Mahamandaleśvara Sriragaraja, son of Siddhirāja Anubalarāja as an amara-unbali, to the temple of Kēśava-Perumal at Hālaharivi and to the choultry which was resorted to by itinerant Brahmins travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Išvara temple at Nagaruru.	Yadava ..	Yadava-Narayana Kannaradeva.	Śaka 1176, Ananda, Aśadha, su. di., 11, Monday.	Kannarese ..	Registers the revival of the previous grant of land to the oboultry of Somanath-deva by the Mahaprabhara and Sarvadhikari Jōgama-Rahuta who was ruling the Sindavadi-nadu.
733	On the same slab	Do. ..	Do. ..	Śaka 1177, Rakshasa, Aśadha, su. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Somanathadeva at Nagaruru by a certain Papugideva.
734	On another slab in the same place..	Western Chalukya ..	Śrī.....ditya Bhatara ..	..	Do. ..	Seems to record a grant of land in Nagamangala. Mentions Tondaiman Mutarasa and a Chaiya temple.
735	On the Garuḍa-kambha set up in front of the Chennakesvara-temple at Chinna-Hoturu.	..	....	Rudhiredgari, Magha.	Do. ..	Seems to provide for offerings in the temple of Adikesava-natba consecrated by Prutapa Harihararaya.
736	On the wall to the left of the entrance into the Lakshminarayanasvamin temple at Pedd-Hoturu.	..	....	Śaka 1463, Plava, Karika, su. di., 12, Monday.	Kannarese in Nagari.	Records the gift of land for offerings in the temple of Lakshminarayana-deva at Saṅgamapuram.
737	On the Garuḍa-kambha set up in front of the Anjandayasvamin temple in the same village.	..	....	Śaka 1681, Prana-tbi, Śavapa, ba. di., 8, Friday, Rohini.	Kannarese ..	Records that the Garuḍa-kamba was set up by Maohireji. The village is called Hire-Hoturu.
738	On a stone pillar set up at the entrance into the village of Nagaradoma.	..	....	Svabhana, Aśadha, su. di., 10.	Do. ..	Records the gift of a Vinayaka-pillar (Jonakana kambha) by Devarusa, son of Keṛeya-Naganna of Nagaradome.
739	On a slab lying near the Kallēsvara-svamin temple at Suluvayi.	Vijayanagara ..	Vīraspratapā Sadasivadeva-Maharaya ..	Śaka 1486, Durmati, Śavapa, su. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kalivathadeva by Maṭamapadaśvara Tirumalaraja Ramarajayadeva-Mubharusa with the consent of all people.
740	On the south wall of Arjunalingesvara temple at Pallichchandal, Madura district.	Pandya ..	Maṭavarman alias Kulasekharadeva, 'who was pleased to take every country'.	29th year, Mithuna, su. di., 1ṛitiya, Friday, Pushya.	Do. ..	Records that the image of Kūṭṭadavar and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kūṭṭapajkarayar, son of Malavarayar. Mentions the assembly of Kunda-devi-ohatavuduvungalam, a brahmadeya below Velurkulam in Madurodaya-vaṇanadu, a devadana of Mudirajān-gu-ṭandiya Išvaramudaiya-Nayagar.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Karkaṭaka, 8, ba. di., śkadasi, Rohini.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuttan Tennadan alias Tribhuvanaśingadeva residing in Kuṇṇanor in Malai-maṇḍalam. Mentions the temple of Musugupattiruvaramāduram-udaiya-Nayaṭṭar].

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanātha temple at Tirumalavadi (Udāyarpalayam taluk, Trichinopoly district).	Chōla	Parakēśarivarman ..	10th year	Tamil ..	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udaiyar by the queen (?) Nakkai Tillaiaagiyaṛ alias Sōlamadeviyaṛ. Mentions the standard weight called Vaiyagattarkal.
2	On the same wall ..	Do.	Rajakēśarivarman, 'who Madura.	17th "	Do. ..	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahādēva.
3	Do. ..	Do.	Parakēśarivarman ..	5th "	Do. ..	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-naḍu.
4	Do. ..	..	....	..	Do. ..	Gift of a gong to the temple of Tirumalavadi-Ālvaṛ by a private individual.
5	Do. ..	Chōla	Parakēśarivarman, 'who Madura.	19th year	Do. ..	Gift of sheep for a lamp by a native of Pondaiyil in Mīraikōrṇam.
6	Do. ..	Do.	Rajakēśarivarman ..	1[7]th "	Do. ..	Unfinished. Records a gift of a lamp to the temple by a native of Puḷḷamaṅgalam in Kilār-kōrṇam.
7	Do. ..	Do.	Parakēśarivarman ..	1[6]th "	Do. ..	Unfinished. Records the gift of a copper-image of Kōḷṣai-dēva and a silver plate for betel at the śribali offerings.
8	Do. ..	Do.	Do. ..	3rd "	Do. ..	Registers a gift of land by purchase, for a lamp to the temple by a certain Aṇṇiṇṇakōpi, daughter of 'Matta-Udaiyaṛ.
9	Do. ..	Do.	Do. ..	4th "	Do. ..	Gift of sheep for a lamp to the same temple by a native of Kīḷṅgūḷi-naḍu.
10	Do. ..	Do.	Do. ..	10th "	Do. ..	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devādāna in Miyyi[la]ṛu which was a sub-division of Poyyigai-naḍu.
11	On the west wall of the same shrine.	..	....	..	Do. ..	Gift of a gold-flower and a gold sword to the image of Mahādēva by two private individuals.
12	On the same wall ..	Chōla	Parakēśarivarman ..	3rd year	Do. ..	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvādmīday in the temple.
13	Do. ..	Do.	Do. ..	10th "	Do. ..	Fragment. Seems to register a gift for a lamp. Mentions Porakkāḍu in Arkkaṭṭuk-kōrṇam.
14	Do. ..	Do.	Rajakēśarivarman ..	27th year, Saturday, Bharap.	Do. ..	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadi-gaḷ by Iluṅṅōṇ Picheli, the senior queen of "Sōḷapperu-maṅar," and the daughter of Vallavaraiyaṛ.
15	Do. ..	Do.	Do. ..	27th year ..	Do. ..	Gift of land for a lamp to the same temple by a certain Parakkilāṇ Nakkai Sīṅga[dōvaṇ] of Parivandatturai in Arkkaṭṭuk-kōrṇam, who purchased it from the assembly of Marapidiṇṇu-chaturvīmaṅgalam.
16	Do. ..	Do.	Pa[ra]kēśarivarman ..	7th "	Do. ..	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Taṇjavūr.
17	Do. ..	Do.	Parakēśarivarman ..	6th "	Do. ..	A similar gift of sheep for a lamp to the temple by a certain Kamaṇṇ Tayan, a teacher (vatti) of Id-iyaṛ.
18	Do. ..	Do.	[Ra]jakēśarivarman ..	23rd "	Do. ..	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahādēva by a certain Āyiravaṇ Enadi, the headman of Arkkaḍu in Porakkāḍu, a sub-division of Arkkaṭṭuk-kōrṇam. Mentions Vattaiarkudi, a brahmadeya in Poygai-naḍu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chola	Raja.....naohakravartin tongu-Choladeva.	14th year	Tamil	Built in at the beginning. Begins with the introduction of "Vesam Ugar", etc. Registers the appointment by royal order of a certain Chindrabhadram Blatta for an additional Saivacharyakham in the temple at Tiruvalluvadi in Poykai-nadu a sub-division of Puvampuluduvadiya-Valanadu.
20	On the north wall of the Utau-vigraha shrine adjoining the central shrine in the same temple.	Hoyasala	Sarabhauanachakravartin nathadeva.	19th year, Masha ba. di., prathama, Monday, Anuradha.	Do.	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalajadi in Poykai-nadu, a sub-division of Rajaraja-Valanadu, by one of the Andars living in the same village.
21	On the same wall (inside)	Do.	Do.	16th year, Vithana. ba. di., ekadasi, Friday, Bharani.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Viraraja Pandiyanayaka the Mahapradhani of the king.
22	On the north and west walls of the same shrine.	Chola	Tribhuvanaachakravartin Rajarajadeva	26th year, Kumbha, sa. di., septami, Wednesday, Revat.	Do.	Another gift of land by purchase for the same purpose by Parantirangan alias Varadakon who had the kavakani of Tirumalajadi alias Jnachutavanamudhu which was a devadana of the temple. Records also some previous gifts by the same person of a brass vessel (amakkundi), a kalasa, two sounding horns, a bamboo tiruvattutanda, a mitra, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoyasala	Sarabhauanachakravartin [tha]deva.	25th year, Vrischika, ba. di., dasami, Thursday, Hasta.	Do.	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Panaya-Nayakar.
24	On the same wall	Chola	Tribhuvanaachakravartin Rajarajadeva	24th year Kanva, ba. di., pañchami, Monday, Rohini.	Do.	Unfinished. Gift of land by two residents of Nenkanuram in Poykai-nadu, a sub-division of Pulyark-kottam alias Kuloitunge-sala-Valanadu in Jaysalgonda-sojamaudalam.
25	On the west and south walls of the same shrine.	Do.	Do	26 + 1st year, Kar. kataka, ba. di., trayodasi, Sun- day, Purnavasu.	Do.	Built in at the right end. Records a tax-free gift of land by a merchant of Panapuram in Malai-madalam for maintaining a well, a water-tough and a servant for drawing water in the south gate of the third prakara for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Saka 1409, Plavan- ga, bhadras, ba. di., tritaya, Mon- day, Pushya.	Do.	Registers a gift of land to a dancing woman for service in the temple, by Kumerideva-Maharaja
27	On the same wall	Chola	Tribhuvanaachakravartin Rajarajadeva	5 + 1st year, Risha- bha, sa. di., Mon- day, Chitra.	Do.	Gift of land by purchase for two lamps to the temple of Tirumalajadi Udaiyar by a resident of Kuppur in Kuppur-kurram, a sub-division of Uttungatunga-Valanadu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla	Parakesarivarman alias Rajendra-Chōlādēva.	20th year	Tamil	Begins with the historical introduction in "Sesaseer", etc. Gift of paddy for offerings to the image of Pāṭṭiyar Tirujñānaśāmbaṇḍigal. Tirumayukkaraiyadēva and Namōi Aruval set up in the temple by Tirumalanāṅṅai alias Tiruppalintamaṇḍanam and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do.	Tribhuvanachakravartin Rajarajadēva ..	29th year. Mithuna, śukla di, tritīya, Monday, Pūrṇimā.	Do.	Built in at the east. Gift of land in Naloripṇḍallur, a hamlet of Guṇḍarāḍiṇṇa chaturvedināṅṅalam on the maintenance of the person who had to bring a pot of water from the Kaveri for the sacred-bath and offerings to the image of Bhavānagarī-nāch-chivā set up in the verandah on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do.	Do.	20th year. Karkaṭaka, bhādi, paṭṭachādai, Monday, Pūṣyā.	Do.	Built in at the east. Gift of land by purchase for a perpetual lamp to the temple of Tirumalavāḍi in Poyyāṇadu, a sub-division of Rajarajā-vāṇam by Velliya Jajḍā-nayaka, son of Buṇḍipillai Panduayakkai of Aruṇapūram, one of the prebends of Vīra-Narasiṇhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	.. ..	..	Telugu	Gives in a single verse the praise of the chief (cōya-tipp) who was a great potlanthorist to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysala	Vīra-Rajamanathadēva ..	[113 Meshu, śukla di, śatamī, Saturday, Āśvīya.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing water to the sacred-bath of the god at Tirumalavāḍi by D-vannuch alias Devappuramā, son of Kāṇḍanḍar of Tēḍi, one of the followers of Mahāpradhān Vīra Dandāyāka.
42	On the same wall .. ..	..	Lost .. ..	.. [Sunday], Bhārāṇi.	Do.	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kaveri for the sacred-bath. Mentions the Mahāpradhān Vīra Dandāyāka.
43	Do.	Chōla	Tribhuvanachakravartin Rajarajadēva ..	28 + 1st year, Mīṇa, śukla di, Monday, Uttara-phalguni.	Do.	Gift of land in Rajarajamaṅṅalam which was separated from Vīkṇaśasolādān. a hamlet of Guṇḍarāḍiṇṇa-chaturvedināṅṅalam for the maintenance of the person bringing a pot of Kaveri-water for the sacred-bath of the lord of Tirumalavāḍi in Poyyāṇadu, a sub-division of Rajarajā-vāṇam, by Vāsin Vīkṇamāḍittan Vāliya Nayaka, a native of Maṇḍhanamallur of Tuḷu-nāṭṭy.
44	Do.	Vijayanagara.	Pratāpadevarāya ..	Śaka 1356, Pramaṇḍēba, Mithuna, śukla di, dvitīya, Friday, Pūṣyā.	Do.	Beginning not engraved on the wall. Seems to refer a gift of land by purchase for offering cakes to the image of Aṅgiyā-pāṭṭiyar set up in the temple by one of the kapāḷars.
45	Do.	Hoysala	Sārvabhaumaachakravartin Vīra-Ramanathadēva.	6th year	Do.	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumalavāḍi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakara.	Hoyasala	Sarvabhaunachakravartin Virarāma-nāthadeva.	18th year, Kishabha, su. di., pañchami, Monday, Uttarāshadha.	Tamil ..	Gift of land by purchase in Ponnamēvilagam by Kunnaman, son of Kasavan Kalhannagal for a perpetual lamp to the temple of the lord of Tirumalavadi. Mentions the liquid measure 'Sembayan-Maladevi'.
47	On the west wall of the same prakara.	Do	Do.	19th year, Kishabha, su. di., dvitīya, Wednesday, Mīgashirāha.	Do. . .	Gift of land in Ponnamēvilagam separated from Ulaguyavanthallur a hamlet of Gāndarāditya-chatur-vēlmanigalam for one pot of Kaveri-water for the sacred-bath of the god at Tirumalavadi by Udatarudaiyan Tiruchirambalamudaiyan alias Kankarayan.
48	On the same wall	Do.	Do.	[15]th year ..	Do. . .	Records a gift of land for the sacred-bath in Edirilīśola separated from Kodanurama-mallur, a hamlet of Gāndarāditya-chaturvēdmanigalam. One of the donors was a native of Nodavil Kaveri in Arkadu-kurram, a sub-division of Tenkari Pandikula-sani-vaḷanāḍu.
49	On the east wall of the mandapa between the 2nd and 3rd gōpuras.	..	....	Śaka 1412, Sadharāpa, Kārtigai, 10th day.	Do. . .	Records that the mandapa was constructed by Rajaragada Kōncirāyan, son of Vāhamaudalēvara Rāya Basava-saṅkara who bears the brudus patṭakkattān, Kāñcēlpura-varādhisvara, &c.
50	On the south wall of the same mandapa.	..	....	Vijaya, Kārtigai, 28.	Do. . .	Records a gift of land in Udayan and Anjūningalam for offerings by Sevappa, Malavarayasolagal. Refers to an earlier gift of land for offerings to Atavattimuvār (63 Śaka devotees).
51	On the west wall of the same mandapa.	..	5)	Śaka [14]th, Paruthāpi, Avani, 26.	Do. . .	Gift of land in Pēr-Aravar as a devadāna to the (images of) Nāyannar set up in front of the temple after paying certain amount into the treasury of Kōṇṇāḍēva-Maharāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pandya	Marvarman alias Tribhuvanaachakravartin Kulasekharadeva.	.. . . . Mesha, su. di., chaturdasi, Friday, Hasta.	Do. . .	Damaged. Gift of land by purchase in Nittavinudamangalam for offerings to the image of Bhikshatānāḍēva set up in the temple by Nirkupai-Udaiyan Aravamdu.
53	In the second gōpura of the same temple, right of entrance.	Hoyasala	Sarvabhaunachakravartin Ramanātha deva.	[3rd] year, Kārtigai.	Do. . .	Periya Nayan alias Nāyattōṇṇaviralanambi. Gift of land in Kulottunga-solamallur for the maintenance of the person bringing one pot of Kaveri-water for the sacred bath by Veḷur Kīḷarājī Rajarāḍēvan.
54	In the same place .. ..	..	....	Śaka 1409, Pālavāṅga, Tāi, 24	Do. . .	Remission of taxes on lands belonging to the temple by Rāya Basava-saṅkara Kōncirāyan-Maharāja who bears the brudus patṭakkattān, &c. The amount remitted had to be utilised for the great worship (Māhapūja) and repairs in the temple.
55	Do. left of entrance.	Chōla	Tribhuvanaachakravartin Rajarāḍēva ..	3rd year, Mesha, su. di., chaturthi, Wednesday, Rōhini.	Do. . .	Registers lands brought under cultivation for perpetual lamps given to the temple. Mention the liquid measure 'Sembayanadevi'.
56	Do.	Hoyasala	Sarvabhaunachakravartin Virarāma-nāthadeva.	[17]th year, Mesha, su. di., [trayōdaśī], Mūla.	Do. . .	Gift of land by purchase for one pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Devaṅgaḷ alias Devapperumal.

O.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gōpura, left of entrance.	Chōla	Tribhuvanachakravartin Rajarajadeva	12th year, Makarabha. di., Tritiya, Monday, Makba.	Tamil	Gift of land in Pongaimonvilagam for the maintenance of the person bringing a pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Singalavai-rayan.
58	Do.	Hoysala	Sarvabhausaobahavaratin Virakamathadeva.	... Mjua, ... di., [prathamā], Monday, Aśvati.	Do.	Damaged. Records a similar grant.
59	Do.	Do.	Virakamathadeva	[15]th year, Karkataka, 8a. di., sapthami, Sunday.	Do.	Damaged. Gift of land by purchase by a Dandanayaka at the service of roasting the god from sleep (tuppallicetuebbu), for the merit of the king.
60	Do.	Chōla	Parakésarivarman alias Tribhuvanachakravartin Virbhuvanaviradeva, 'who having taken Madurai, Ilam (Ceylon), Karuvār and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Mithuna, ba. di., elatar-dasi, Sunday, Rohini	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkālā-Uḍaiyar in Nit-avinoda-valanadu.
61	On the east wall of the second prakāra, right of entrance.	Do.	Parakésarivarman alias Uḍaiyar Rajendrarā-Choladeva.	[26]th year	Do.	Much damaged. The inscription begins with the introduction "பெருந்தேவர்" etc. Gift of 14 kasa and vessels for early morning-offerings in the temple at Tirumalavadi, in Poyyal-nadu, a sub-division of Rajendrasinga-valanadu by 'Tirumal' Arangan alias Tirupallittampechechay. Below this, is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "பெருந்தேவர்" etc. Sale of land to the temple by Mōḡṛayan Kōvuṇ Suvaram of Amaravillanamaelcheri Karikudi, a brahmadēva in tindaṛadily-echaturvedinangakam, in Poygal-nadu, a sub-division of Vadagaru Rajendrasimha-valanadu.
63	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "பெருந்தேவர்" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do.	Do.	7th "	Do.	The inscription begins with the introduction "பெருந்தேவர்" etc. Sale of land to the temple by Vayyalūr Madēva Deṣaputayan.
65	Do.	Do.	Do.	[8]th "	Do.	The inscription begins with the introduction "பெருந்தேவர்" etc. Sale of land to the temple by Mōḡṛ Anantanarayan of Mahabharanachōri Kandiyir, a sub-division of Gaṇḍarādīya-echaturvedinangakam, a brahmadēva of Vadagaru Rajendrasimha-valanadu.
66	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "பெருந்தேவர்" etc. Sale of land to the temple by a private individual of Alattur.

C.—Stone Inscriptions copied in 1920—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
67	On the same wall, left of entrance	Chōla	Parakēsarivarmān alias Uḍaiyar Rajendra-Chōlādēva.	13th year	Tamil	The inscription begins with the introduction "Pēsēḍēṇ" etc. Gift of 50 sheep for burning a perpetual lamp in the temple of Vaidyanathadēva at Tirumalavadi, by a shepherd Vēn'āṇṣōai alias Uttamaśōlakkon.
68	Do.	Do.	Do.	Lost	Do.	The inscription begins with the introduction "Pēsēḍēṇ" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do.	Do.	17th year	Do.	The inscription begins with the introduction "Pēsēḍēṇ" etc. Gift of a gold ornament set with jewels to the temple at Tirumalavadi by a Brahman lady of Maruṅṅur. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do.	Do.	25th "	Do.	Unfinished. The inscription begins with the introduction "Pēsēḍēṇ" etc. Gift of a silver armour (kavacham) to be used at the three sacred-laths and 30 kāsā for one perpetual lamp by Apukkiṣippi[ya] Paṇḍiavāṇ Mādēva.
71	Do.	Do.	Rajakēsarivarmān alias Rajathirajādēva [I].	2[9]th year, 102nd day.	Do.	Gift of a pearl umbrella to the god at Tirumalavadi, a devadāna in Poyyinaṇḍi, a sub-division of Rajendra-śiṅga-valanadu by Madurantakadēvaṇ Arumolūmangaiyar alias Tiruppar, daughter of Rajendra Chōlādēva.
72	Do.	Do.	Tirbhuvai aḷakravartin [Vijayarajachōlādēva].	2nd year, 1[st] day, [dva]dasi, Saturday, Mṛgaśīrṣā.	Do.	Gift of land by purchase for feeding a lot of water from the Kāveri for the sacred-bath of the god in the temple at Tirumalavadi in Poyyinaṇḍi, a sub-division of Vaidakarat Rajaraja-valanadu by a lady of Arigalur in Arur kōṭṭam.
73	Do.	Do.	Parakēsarivarmān alias Uḍaiyar [Rajendra-Chōlādēva].	Lost	Do.	Much damaged and built in at the bottom. The inscription begins with the introduction "Pēsēḍēṇ" etc. Makes provision for feeding śivayogins and Mahāgarāḍas on the days of Maṣi-Śaṣṭhi and Tiruvāṇi-āṣṭami festivals.
74	On the same wall, right of entrance	Do.	Parakēsarivarmān alias Uḍaiyar Rajendra-Chōlādēva.	31st year	Do.	Much damaged. The inscription begins with the introduction "Pēsēḍēṇ" etc. Gift of 20 kāsā and two lamp-stands for burning a perpetual lamp in the temple of Tirumalavadi.
75	Do.	Do.	Do.	Lost	Do.	Built in at the bottom. The inscription begins with the introduction "Pēsēḍēṇ" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation by feeding śivayogins and śaṣṭasins on the occasion of the midday-of-erikṅ, by a servant of Rajendra-Chōlādēva named Viraṣa a Nellurudaiyan Nandiruvāṇ Yamarāman of Vinchōḷai-illai in Tirukkoḷemulā-nadu, a sub-division of Rajendra-śiṅga-valanadu.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
76	On the north wall of the same prakara.	Chola	Rajakesarivarman Tribhuvanachakravartin Rajarajadeva.	3rd year, Makara, Sunday, Rohini.	Tamil	Begins with the historical introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for offerings, festivals and flower-garlands to the image of Aladaiya Pillaiyar in the temple of Tirumala-valluvar by Varadarayan, grandson of Paṇḍuadayan Arayan Utharachola Gāṅḍarayan of Avāṛ-kūṭṭam in Nittavāṇḍa-vaṇṇaḍu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva	[10]th year, Tula, Monday, Shukla, Friday, Pushya	Do.	Damaged. Gift of land for providing two pots of water for the sacred bath.
78	Do.	Do.	Virarajendrarvarman alias Rajadhirajadeva.	33rd year, Kumbha, [Sunday, Ashvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for daily worship of the images of Jayāṅḍa-śaṅkha-viṭṭaka and his consort, set up by one of the managers of the temple of Aladai-Vishnu and his consort and of Brahma by the great assembly of Gandaraditya-chaturvāṇḍa-gaṇa, a brahmadeya in Iyāṅḍaṇḍu, a sub-division of Rajendrasingavāḍu-nadu which assembled in the temple of Gandaraditya-chinnagar.
79	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	4th year, Siniha, Monday, Rohini.	Do.	Unfinished and damaged. Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for forming a grove of trees for the gift of Tirumala-valluvar to stop in after sanctifying the water in the Kaveri.
80	Do.	Do.	Tribhuvanachakravartin Virarajendradeva.	[6]th year	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple.
81	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga Cholaadeva.	4th year, Tula, Monday, Krittika	Do.	Begins with the introduction " <i>Uṣṇasraśaṅkhaśaṅkha</i> " etc. Gift of 10 sheep for a perpetual lamp by a native of Idaiyavur in Pandi-nadu.
82	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga Cholaadeva, who was pleased to take Madura and the crowned head of the Pandya.	[1]th year, Monday, Thursday, Virakha.	Do.	Unfinished. Records that the gift of 108 sheep for 10 lamps ordered in the 15th year of Virarajendrar Kulottunga Cholaadeva, who abolished the same, was engraved on stone now.
83	Do.	Do.	Tribhuvanachakravartin Kulottunga Cholaadeva.	2nd year	Do.	Unfinished. Records that the gift of 90 sheep for burning a lamp in the temple by Tyaguenndari, daughter of Nulambhar.
84	Do.	Do.	Kulottunga Cholaadeva	4th	Do.	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyaguenndari, daughter of Nulambhar.
85	Do.	Do.	Rajakesarivarman alias Rajadhirajadeva I.	2[9]th	Do.	Begins with the introduction " <i>Śaṅkhaśaṅkha</i> " etc. Gift of land for a perpetual lamp by Arayan Jayāṅḍaśaṅkhar alias Paṇḍuvarmadaiyar, wife of Solayalabhadra, who is called son (Jilaiyar).

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakāra.	Chōla	Tribhuvanachakravartin Chōlādēva, 'who took [Madurai, Nam (Ceylon)] and the crowned head of the Pāṇḍya.	22nd year	Tamil	Records that Kaniyandavan Kattan alias Gandaraditta Bhatian, one of the Sivabrahmanas of the temple took charge of certain lamps including the one given by Tribhuvanachakravartin alias 'Vyagasanthari' in the 4th year of Kulottunga-Chōlādēva. The price of one sheep is stated to be 48 kās.
87	On the same wall	Do.	Lost	21st year, Mithuna, 8th. di., aṣṭami, Sunday, Hasta.	Do.	Mutilated. Contains a portion of the introduction of Kulottunga-Chōla III. Gift of land for a perpetual lamp to the temple by a native of Urattin-kurram in Kōṇḍu alias [Tutai] paṭṭikōṇḍa-sōla-valanādu.
88	Do.	Do.	Tribhuvanachakravartin Chōlādēva, 'who was pleased to take Madurai (Madurai), Karuvār and the crowned head of the Pāṇḍya.'	[2]4th year ..	Do.	Damaged. Gift of land in Anupayannallur for conducting worship to Vayicheliymathapperumal in this temple by Avalavannallur Uḍaiyāṇ Perumai Tiruvegamamudaiyāṇ.
89	Do.	Do.	Tribhuvanachakravartin Rajarājādēva ..	10th year, Kumbha, 1st. di., tṛitīya, Śravana.	Do.	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakāra.	Do.	Tribhuvanachakravartin Rajadhirājādēva (II).	6th year	Do.	Refers to the lamps given during the reigns of Rajendra-Chōlādēva and Kulottunga-Chōlādēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyādēvar Rajarājādēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do.	Tribhuvanachakravartin Rajarājādēva ..	6 + 1st year, Kumbha, 1st. di., obhātṛthi, Monday, Svati.	Do.	Records the gift of a house at Thunnaḷavadi to Kurūru-daiyāṇ Tēṇi Pēṇiyan alias Edhiḷḷōḷan-ovendavēḷar who owned lands in Kurūru-kayam alias Uttungatonga-vala-rādu but who was required to reside in Thunnaḷavadi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarājādēva	4th year, Sīṅha, 1st. di., aṣṭami, Monday Rōhini.	Do.	Begins with the historical introduction "Sivacēṇi Irōṇṇē" etc. Records the registering of the devādāna lands purchased from the tenants for annas of rent. The devādāna included also other lands given to the image of Vayicheliymathapperumal-udaiyā-Nayajar set up in the temple by Eyirpakkalaiyāṇ Embirai Paṇḍandar, one of the Mahēsvāras.
93	On the south wall of the second prakāra of the same temple.	Do.	Rajakesarivarman alias Chakravartin Kulottunga-Chōlādēva.	15th year, 147th day.	Do.	Unfinished. Begins with the introduction "Vayicheliymathapperumal" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of Thunnaḷavadi-Uḍaiyā-Nahādēva in Poygainādu, a sub division of Kulottunga-sōla-valanādu.
94	On the same wall	Do.	Parakesarivarman alias [Rajendra-Chōlādēva].	Lost	Do.	Much damaged. Sale of land for a flower-garden and its maintenance.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarājadeva ..	17th year, Makara, ba. di., ekādasi, Wednesday, Anurādha.	Tamil	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavadi in Poygai-nadu, a sub-division of Rajaraja-vaṇanadu by Kuṇṇatṭar Sakkilān Madēvadigaḷ. Rāmādēva alias Uttamaśoḷa Pallavarayan of Kuṇṇatṭar-nadu in Puliyur-kōttam alias Kulottuṅgaśoḷa-vaṇanadu, a district of Jayāṅgaṇḍa-śōlamandalaṇ.
96	On the same wall	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rajarājadeva.	18th year, Dhanus, ekādasi, Wednesday, Mūla.	Do.	Begins with the introduction "Uṇḍa Śoḷa " etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavadi by Viḷagavandar alias Akilabhuvanamuḷayar of Peruviyalūr in Puliyūr-nadu a sub-division of Arumolideva-vaṇanadu.
97	On the south wall of the Sundarāmbaḷ shrine in the same temple.	Do.	Tribhuvanachakravartin Chōlādēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvār and the crowned head of the Pandyā,' Rajakēsarivarman	29th year, Tula, su. di., trayodasi, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do.	Tribhuvanachakravartin Vira-Pandya-deva.	3rd year	Do.	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Mārgaḷi to Ganapati by Kōṇḍaḷa Vellala Pillaiyār of Kumballambur in Oṇṇa-nadu, a district of Tondai-nadu.
99	On the first gōpura of the same temple; right of entrance.	Pandya	Tribhuvanachakravartin	7th year, Kanya, ba. di., navami, Friday, Purnavasan.	Do.	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prakāra wall called Peṇṇi-nāṭṭan-irumudiḷ by the citizens of Viṇai-nadu, a sub-division of Poygai-nadu in the district of Rajaraja-vaṇanadu.
100	In the same place	Do.	Maṇavarman alias Tribhuvanachakravartin Parākrama-Pandya-deva.	6th year, Kumbha, su. di., navami, Sunday, Mūla.	Do.	Damaged and built in at the end. Seems to register a gift of land to the temple
101	Do.	Do.	Do.	2nd year, 206th day [8]th year, 163rd day	Do.	do
102	In the same place, left of entrance ..	Do.	Do.	2nd year, Makara, su. di., sapkani, Friday, Revati.	Do.	Registers an assignment of certain taxes for conducting repairs to the temple. Tirumalavadi was situated in Poygai-nadu, a sub-division of Vāḍagarai Rajaraja-vaṇanadu. Sundara-Pandya Maḷavarayan figures as one of the signatories.
103	Do.	Do.	Maṇavarman Tribhuvanachakravartin Kulasekharadeva.	.....	Grantha	A Sanskrit verse in praise of the god.
104	On the east wall of Ankurēvara temple at Adigudi, Lalgudi taluk, same district.	..	.....	.....	Grantha	Gift of land for the sacred bath of Murchhahunda-Nayanar.
105	On the same wall, right of entrance.	..	Madaiṇikōṇḍa Parakēsarivarman ..	[2]7th year	Tamil	Gift of land for a perpetual lamp by a native of Anbil, a brahmadēva in Kij-kōṇṇu, a sub-division of Kijar-kōṇṇu to the temple of Tiruvadikudi.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōla	.....	.....	Do.	Gift of land, for feeding 26 Brahmanas on the seven festival days in the month of Masi, to the temple of Isvara-Bhatṭaraka at Tiruvadikudi, a brahmadēva in Kij-kōṇṇu, a sub-division of Kalara-kōṇṇu, a district of Vāḍagarai Maḷa-nadu
107	On the left side of the same doorway.	Do.	Parakēsarivarman	3rd	Do.	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT.						
Dharapuram Taluk.						
108	On the base of the north and west walls of the central shrine in Vinairanda-Perumal temple at Koduvay .	Ummathur ..	Mahamandaleswara Virarajajaraya Udayar.	Saka 1411, Sadharana, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Pongalorokka-naḍu repaired the ruined temple of Vinairanda-Perumal and re-erected on its walls the old defaced inscriptions of Chola and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-naḍu.
109	On the base of the south wall of the same shrine.	..	Do.	Do.	Do.	Records that the residents of Koduvay gave some land in Velampundi to the priest of the Perumal temple to provide (kamba-) food for Brahman travellers.
110	On a pillar inside the ardhamaṇḍapa in the same temple.	Kongu-Chola	Virarajendradēva alias Perumal.	[20]th year..	Do.	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarajendra Uttama-Narayanadēva.
111	Behind the image in the central shrine in the same temple.	Do.	Virarajala Kalimur[ahadēva]	14th ..	Vatte[utlu]	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the mahamaṇḍapa of the Nageswaraśvamin temple, in the same village.	..	....	Kali 4825, Śobhākrī, Arpaṣi, 16.	Tamil ..	Records that Chinnayya Kavandan, a resident of Nijali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the maṇḍapa at the entrance into the same temple, left side.	..	....	Kali 4836, Virodhikṛti (wrong), Avani, 15.	Do.	Records that the individual mentioned in No. 112 above built the maṇḍapa at the entrance of the temple.
114	On the wall of the same maṇḍapa, right side.	..	....	Do.	Do.	Records that Śengamiammal, wife of Chinnayya Kavandan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Angira, Panguni, 13.	Do.	Records that Virabhadra Mudaliyar built of stone the Subrahmanyaśvamin shrine in the same temple.
116	On a slab set up out side the Kāśi Visvanāthaśvamin temple at Karukkalpalayam.	..	....	Khara ..	Do.	Records gift of land for the maintenance of a mūṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vāḍuganāthaśvamin temple, Kundadam .	Kongu-Chola	Virarajendradēva ..	11 + 1st year ..	Do.	Records the gift of one aṇḍu of gold by the mapaiḱiḱatti of the Kuṇḍimicholi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ..	Do.	Damaged and incomplete. Records a gift of gold for a lamp to the god by one .. Ko-Kandara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambura .. kōṭṭai.
119	On the same wall ..	Do.	Tribhuvanaśhakravartin Virarajendra-dēva.	15th ..	Do.	Built in. Records a deposit of gold for a lamp to the god, Tirunilaijagiya-pillayar by a resident of Kurunḱakku-lattu-karai in Kalavai-naḍu, in [Paṇḍi]-maṇḍalam.
120	Do.	..	....	Do.	Do.	Beginning built in. Records gift of gold to certain Brahmanas for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattan-Sridevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Kongu-Chola	Virarajendradeva ..	....	Do.	Mutilated. Records gift of gold by .. solappalla-varaiyan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do. ..	[29] + 5th year ..	Do.	Records gift of gold for a lamp to the god by an ascetic (vayiragi) of Virasola-tirumadaivilagam in Rajavich-chadirapuram in Narayanur-nadu.
124	Do.	Do.	Do. ..	44th "	Do.	Records gift of gold by Ulagaivalamvandan to certain temple priests for burning a lamp to the god.
125	Do. .. ..	..	..	....	Do.	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Kongu-Chola	Tribhuvanaachakravartin deva. Virarajendra-	[45]th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyanan, a resident of Kodai-mangalam.
127	On the west wall of the same shrine, inside the store-room.	Kongu-Pandyas.	Vira-Pandya[deva]	11th "	Do.	Built in at the beginning. Records gift of gold by a member of the Veljala caste for lamps to Vadugapillaiyar and to god Avudaiyar] Kongu-Vitalka[itu-avudaiyar.
128	On the doorjamba of the entrance into the central shrine.	Do.	Virarajendradeva	15 + 5th "	Do.	Records the order of the assembly of Kundolam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the same temple.	Kongu-Chola	Virarajendradeva ..	6th "	Do.	Records that the maha-mandapa of the temple was the charitable gift of the Vaniyars of Kundolam.
130	Do. left side	Do.	.... ngu-Choladeva	10th "	Do.	Much damaged. Mentions the name of Irudugolan.
131	On the base of a pillar in the maha-mandapa in the same temple.	Do.	Kokkalimartha Vikrama-Choladeva	42nd "	Do.	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Kongu-Pandyas.	Kundam-Pandya deva	24th "	Do.	Records that the doorposts of the mandapa were erected by certain Vaniyars of Kundolam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vira-Pandya deva ..	15th "	Do.	Damaged.
134	On a lion pillar in the tank in front of the temple.	Kongu-Chola	Virarajendradeva ..	11th "	Do.	States that the lion-pillar was erected by one Virasola-Irudugolan alias Perumal-Perumal, the headman (arafi) of Kodikkarsittolu.
135	On a pillar in the maha mandapa of the Nallamangui shrine in the Nagesvaram temple at Sa-dayampalayam.	Vijayanagara.	Vira-Kampana-Udaiyar ..	Pramadola	Do.	Records that the temple of Nagesvaramudaiyar at Kurniyur was repaired by Avudaiyara after its desecration by the Muhammdans.
136	On another pillar in the same place.	Do.	Do. ..	11th year ..	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kurniyur after its defilement by the Muhammdans.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Viśvanāthaśvāmin temple at Konapuram .	Kongu-Chola	[Vik]rama-Chōladēva	20th year ..	Tamil	Records that the beam in the temple of Tirumarudaiyār was the gift of a gold-smith of Kaḍaṇṇūr.
138	On another beam in the same place	Do.	Vikrama-Chōladēva ..	Do. ..	Do.	Records that the beam was the gift of Idaṅgainayaka-bhōṭṭa, a native of Kaḍaṇṇūr.
139	On the base of the west and south walls of the central shrine, Vinagaram-perumāṇ temple in the same village.	..	Tribhuvanaśāhavaratīn Kōṇṇinmaikoṇḍaṇ.	26th year and 306th day.	Do.	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vira-Pandya-ohatur-veṇimangalam in Nayanūr-naḍu. The God is stated to have been consecrated by Gaṅgarayan for the merit of Sundara-Pandya. Pirantakapuram alias Rājārajapuram is mentioned and the signatory's name is given as Ariya-naḷaṅai alia Vāṇḍhirāja of Sīru-māraṇallūr in Kaṇṇai-irukkal.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Kongu-Chola	Vikrama-Chōladēva ..	30th year ..	Do.	Records that the beam was the gift of Vellāla by name Udayamaṇikkasīla-Setti. The title of Setti to a Vellāla is somewhat peculiar and denotes probably the Vellāla-Setti sect.
141	On another beam in the same mandapa.	Do.	Do. ..	Do. ..	Do.	Records that Śivapadaśākhara-Muvēndavelaṅ gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do. ..	26th year	Do.	Records that the pillar was the gift of Avināsi Araiśāṇ-Namiyillā-Uḍaiyār, a merchant of Edaṇṇūr to the god Tirumarudaiyār. [The pillar appears therefore to have formerly belonged to the Siva temple and to have been subsequently brought to the Perumā temple.]
143	On a pillar in the Agastyaśvara temple at Dharapuram.	..	....	....	Do.	Mentions that Tiruṇḷakapṇāṇ alias Tillaivaṇum-andaṇa-nambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	..	Do.	Mentions that the pillar was the gift of Paradayāṇ Śika-śimāraṇ Nilaiḍaiyāṇ.
145	On two detached stones in the south wall of the Kṛishṇasvāmin temple to the south of the same temple.	Vijaya-nagara.	Virapratapa Sadāśivadēva-Maharāya	Śaka 1471, Saṁnya, Vāśākha, ba. di., 30.	Kanarese	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Vira-Paṇḍita.
146	On a slab set up in front of the Tillaipuramman temple in the same village.	....	....	Śaka 1150, Śaka 1126, Kalayukti (wrong.) Wednesday, peṇḍhami, U-tirāḍam, Mīna Jagna.	Tamil	In modern characters and mutilated. Mentions the names of Konguvarṇi, Viḷāṇṇaram and Rājārajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mandapa in front of the Uttaraṅviraraghavan temple in the 'Fort' of the same village.	Nayaka	Virappa-Nayaka ..	Kali 4416, Aṅgrasa, (wrong), Nargajī.ś.	Do	Incomplete and stones out of order. States that Tambigu.... lar piḷḷai was the agent of Virappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Kongu-Chola	Rajakesarivarman alias Tribhuvanaśāhavaratīn Virarajēndr.	15 + 1st year ..	Do.	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarṇai-seliyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijaya-nagara.	Virapratapa Sadāśivadēva-Maharāya	Śaka 1473, Virōdhi-kṛit, Bhadrāpada, śa. di., 12, Thursday.	Kanarese	Records gifts of rice, etc., and money for the god Viṣṇu at Dharaṇpura.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakāra wall of the same temple.	Kongu-Chola	Rajasekharavarman alias Tribhuvana-chakravartin Virarajendra-deva.	28th year ..	Tamil ..	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Amittirappallavarayan for offerings to Subrahmanya in the temple of Aludayar Tirumattayamudaiyar. Mentions Karaival nadu.
151	Do.	Kongu-Pāṇḍya.	.....tm Virā-Pāṇḍya-deva ..	6th	Do. ..	Fragmentary and stones missing. Mention of Rajadindja-chaturvellingam, as a landholder in Narayan-nadu.
152	Do. west wall ..	....	....	11th	Do. ..	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Virāṇ Virāṇ alias Alagakkon, a merchant of Rajavich-chadirapuram.
153	On a lion pillar lying in the compound of the Kalyanaramasvamin temple in the same fort.	Kongu-Chola	Virarajendra-deva	18th	Do. ..	Records the gift of the lion-pillar by a merchant of the name.
154	On two detached stones by the side of a well called the Kalyanaramasvamin tank.	Do	Do.	6th	Do. ..	Records gift of two kalāṣṭra of gold by Tuṅganudaiyan alias Telling-madu-ndaiyan for a twilight lamp to the god Tinn-maṇai-ndaiyar of Nāṇapuram.
155	On the base of the south wall of the central shrine in the Sōkanathasvamin temple at Kolinjivadi.	....	Tribhuvanaachakravartin Koneimmai-kondāṇ.	30th year and 51st day.	Do. ..	Records gift of six ma of land, free of all taxes in Anukampallam alias Amattibuvanakaramanai in Udaya-pirattichaturvellingam in Narayan-nadu for daily worship to the goddess Tirukkamakottattu-nachchiyar alias Alagiyasokkiyar in the temple.
156	On the same base .. ..	....	Do.	30th year and 56th day.	Do. ..	Records another gift of 24 ma of land in Vinasolammanai, Kumanarayanaiyana and Kulottungasolammanai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29th year and 236th day.	Do. ..	Records gift of 3/16 vel of land free of certain taxes to the god Alagiyasokkanna in the same temple.
158	On the south base of the Pidarisanman temple at Dalavay-pattanam.	Kongu-Pāṇḍya.	..... varman Tribhuvanaachakravartin Sundara-Pāṇḍya-deva.	24th year ..	Do. ..	Seems to record gift of gold for a twilight lamp in the Pidarisanman called Nāṇadēva-nāṅga.
159	On the north wall of the mahamandapa of the Kalyuga Kaṇṇavarasvamin temple at Alangiyam.	Do.	[Sun]dara-Pāṇḍya-deva	27th year, Vaigāsi, 5.	Do. ..	Records the deposit of gold with certain temple priests for providing offerings to the Nachchiyar consecrated for the merit of her mother by Alaganda, daughter of Kara-niya-perumal alias Vijayanga-deva, a temple servant residing in Maṇakkula-kal-maduvai.
160	On the same wall .. ..	....	Virā-[Sundara], who was pleased to take every country.	[7]51st year [Aṅ]-pasi.	Do. ..	Gift of land, free of taxes, by Devan Sivandaka Perumal, a Vellala of Uttamasolammanai alias Alagiyam in Ten-Poṅgattarva-nadu, for the maintenance of a matha of Nayanar [Jana]murtideva-Nayanar.
161	On two detached stones set up in the ruined wall of the north prakāra of the same temple.	Kongu-Chola	Tribhuvanaachakravartin Virā-Chōladeva	2nd year ..	Do. ..	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Samkrānti days to Vaṇḍupillaiyar set up in the temple of Kalyuga Kaṇṇavarasvamin by Sērummai, wife of Tanayan Alavan-dan alias Virarajendra Adiyaman, a madali of Alangi-yam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakāra, same temple.	Koṅgu-Chōla	Virarājendradeva	10 + 1st year ..	Tamil ..	Damaged. Seems to record gift of land free of taxes by Siruppiaviraṇ alias Virarājendra Adiyamaṇ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ..	Do. ..	Records gift of one tnaṭ of land by Virarājendra Adiyamaṇ to supplement the inadequate gift of land made by Virudavar his elder brother for daily offerings (tirup-puṇḍiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanaachakravartin Koṇṇerūmaikop- [dāṇ].	2[6]th ..	Do. ..	Beginning built in. Records gift of land, free of all taxes, by Attiyaviraṇ Agūchit Sarakṛituyāli to the temple.
165	On the base of the north wall of the central shrine, Paṇḍiśavarasva- min temple at Kōngur.	Koṅgu-Chōla	Rajakesarivarman alias Kulōttunga- Chōladeva.	3rd ..	Do. ..	Gift of 2 ma of land by Sundarim Niladaiya Perumaḷ alias Kulōttunga-chōla Anutirappallavarayan for rice offerings to the god Paṇḍiśavarasvamin in Kōngur alias Jayangonda-sōlanallur in Pongalurka-naḍu.
166	On the same base	Do.	Tribhuvanaachakravartin Vira[ra]jendra- deva.	17th ..	Do. ..	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vaḍapaśa..... nādu and Perumbili.....nallūr.
167	Do.	Do.	Do.	11th ..	Do. ..	Records gift of gold for a twilight lamp to the god by Pillandēvan, a Vellala of the Sātandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ..	Do. ..	Records gift of gold to a temple priest by Satiperi alias 'Iaruvilakku Pichohi, a dancing girl of Kōngur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost ..	Do. ..	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the maha-mandapa in the same temple.	Do.	Do.	7th year ..	Do. ..	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same mandapa.	Do.	Kulōttunga-Chōladeva	10th ..	Do. ..	Damaged at the end. Records that the two mudalis, Sūttan Adiyasōlan alias Virarājendra Irungōlan and Alavandan Yajvallaṇ alias Kulōttungaśōla. . . . jōndra Pallava [ra]yan agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the mandapa attached to the south side of the same temple.	Koṅgu-Pāṇḍya.	Tribhuvanaachakravartin Koṇṇerūmaikop- ḍaṇḍa Sundara-Pāṇḍyadeva.	27 + 1st year, Ādi, 7.	Do ..	Records gift as doṇḍana, free of taxes, of the village of Maḥamandala Vaparayanaḷlur, a newly founded village in the suburbs of Kōngur for the expenses connected with the daily worship and offerings to the god Paṇḍiśavarasvamin and repairs to the temple. Mentions as signatories Villavadarayan and 'Iondamaṇ.
173	On a pillar in the same mandapa ..	Do.	Do.	15 + 1st year. . .	Do. ..	Incomplete.
174	On a door-post lying in the temple compound.	Koṅgu-Chōla	Tribhuvanaachakravartin Virarājendradeva	Saka 1834, Śubha- kṛit, Āvanti.	Do ..	In modern characters. Records that Venkaṭamma, the mother of Kuṇḍattingayan of Kaṣyapa-gotra built the prakāra walls and the first gopura-entrance to the temple.
175	On the base of the west wall of the central shrine of the Piḍariammaṇ temple in the same village.	Koṅgu-Chōla	.. .. tin Virarājendradeva ..	13th year ..	Do ..	Saka 1834 is a mistake for 1634. Built in at the beginning. Seems to record that Yajvallaṇ Adiyasōlan, a mudali of Kīṭanūr in Pongalurka-naḍu engraved on stone and copper the gift of land made by his grandfather Somaṇḍadevar alias Apitirappalla-varayan for offerings to the goddess Kaṇḍapadiyār.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivarasvamin temple at Kottanur.	Koṅgu-Chola	Vīrajaṇḍradeva	42nd year	Tamil ..	One stone is missing in the middle. Records gift of one aśvohin of gold by a temple priest for a twilight lamp to the god Chennivarasvamin-udaiya-Nayanar of Kottanur in Tenkaran-nadu.
177	On a pillar in a ruined mandapa in the east prakara of the same temple.	Do...	.. .. ndradeva	• 4th "	Do. ..	Damaged and incomplete. Mentions Rajēndrasōja, as the name of a goldsmith in Kottanur.
178	Round the belt of the central shrine, Apramēsvarasvamin temple at Maravapalayam.	Hoyasala	Vīra-Ballaladeva	Lot	Do. ..	Built in the middle. Records gift of 5 ma of land situated in Udayapraṭṭi-chaturvedinaganaham in Narayanur-nadu to provide daily offerings to the god Apramēsvarasvamin-udaiyar of Kottanur in Tenkaran-nadu.
179	Round the base of the same shrine	Ummattar ..	Mahamandalesvara Nanjaraya Udayar ..	Paridhapi, Tula, Sunday, Monday, dasami, Sravastha.	Do. ..	Damaged in several places. Records gift of 2 ma of land in Karayappan alias [Vīrasōja-chaturvedinaganaham] in Tenkara [Vīrasōja-vadanadu] for offerings to the god Chennivarasvamin-udaiyar of Kottanur in Tenkaran-nadu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaśaṅkharavartin kopḍan.	15 + 4th year and 12th day.	Do ..	Built in at the beginning. Records a tax-free gift of 8 ma of land situated adjacent to the land of the Nilappār-temple for offerings to the god Aludaiyar Apramēsvara-udaiyar of Kottanur in Tenkaran-nadu. Ellānvallasōja-Muvendaveja figures as a signatory.
181	On the same base	Koṅgu-Chola	Kulottunga-Chōlodeva	17th year	Do. ..	Records a tax-free gift of 7 ma of land for measuring out 24 kalams ofaddy by the Rajakesari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvalluṇṇathasvamin temple at Piramiyam.	Do.	Tribhuvanaśaṅkharavartin deva.	14th "	Do. ..	Records gift of 8 annadan aśvohin of gold by a merchant in Vīrasōja-chaturvedinaganaham, a bhahmadaya in Tenkaran-nadu, for offerings to Keṭerapalappillaiyar in the temple of Udayar Tiruvalluṇṇathasvamin in the same village.
183	On the same wall	Do.	Kalimurkha Vikrama-Chōlodeva	42nd "	Vaiṭṭeḷuttu ..	Records deposit of 55 kaḷaiju of gold with the assembly for providing meals for 3 Brahmins daily in the temple. Parakeṣṇika-lalajai-niṇṇai-ṣempon appears to have been the standard of fineness and weight of gold and Parakeṣṇika a standard measure.
184	Do.	Do.	Tribhuvanaśaṅkharavartin deva.	3rd "	Tamil ..	Records that a samanta of Vīrasōja-chaturvedinaganaham set up the image of the god's consort (palliyarai-nachaiyar) in the temple in honour of his sister Kadaikkurichohi-aiyar, wife of jendradeva and presented some gold to the village assembly through a certain Anandakāṭṭan for providing offerings on certain occasions.
185	Do.	Do.	Kalimurkha Vikrama-Chōlodeva	42nd "	Vaiṭṭeḷuttu ..	Records that Nīkkaṇ Vīraṇḍa alias Vīrasōja-chaturvedinaganaham of the perumal peṇḍanatiaraiyar gave 16 kaḷaiju of gold for a perpetual lamp to the god for the merit of Kṛmāi Nakkai Kunṇai.
186	Do.	Do.	Rajakesarivarma alias Tribhuvanaśaṅkharavartin Vīrajaṇḍradeva.	5th "	Tamil ..	Records gift of 5 kaḷaiju of gold by Devan Madavan alias Kalikadinda Sōlamarayan of the perumal-kaikkolaṅ for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chola	Kōnattāṅ Vikrama-Chola ..	20th ..	Vatṭelettu ..	Records gift of 12 kulaṅṅu of gold by the king to the villagers of Vellāṇṇi, a hamlet in Kāṅṅayā-nādu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷaṅ Solamadeviyār. Parakeśari-ulakku is mentioned as a standard measure and Kēṣavaṅ Sugrivaṅ alias Sembiyaṅ Mōvendaveḷaṅ appears as a signatory.
188	On the same wall	Do.	Virarājendradeva ..	8th ..	Tamil A ..	Records gift of 2 kulaṅṅu of gold by Arayaṇōṣaṅ, son of Sankarū for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do.	Vi[rasōḷa] Kalinur-khapperunāl ..	1[3]th ..	Vatṭelettu ..	Damaged. Seems to record that Brahmadhiraṅṅu got a piece of land exempted from taxes by a payment of 15 kulaṅṅu of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḷanādu and Ayirur are mentioned.
190	On the same base	Do.	Kalinur-kha Vikrama-Choladeva ..	32nd ..	Do. ..	Records a deposit of 12 kulaṅṅu of gold with the assembly of Virasāṅṅaḍa-chaṭturvedināṅṅalam by Apakkāṅṅi Sendan alias Eriyūṁ Vīṇaṅkaṅ-seṭṭi of Manikaṅṅa-maṅṅalam in .. . layar-kurraṁ, a sub-division of Kōṇṅṅu, for a perpetual lamp to the god.
191	Do.	Do.	Virarājendradeva ..	19th ..	Do. ..	Records gift of 4 aṅṅu of gold by Tīrmaṅṅapaṭṭi Pallava-riyaṅ of the Perumal-Kailāṣas for offerings to the god on Śivaratrī.
192	Do.	Do.	Rajadhiraṅṅa Vira-Choladeva ..	5 + 1st year ..	Do. ..	Records that certain land belonging to a Brahman of Virasāṅṅaḍa-chaṭturvedināṅṅalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṅṅ Solāṅ alias Virasōḷaṅkāṅṅayāṅ, one of the feudatories of the king, on payment of 30 poṅ into the treasury and was presented to the temple.
193	Do.	Do.	Tribhuvanaśakravartin Virarājendra-deva.	7th ..	Do. ..	Records gift of 2 kulaṅṅu of gold by Andāḷ, the senior wife of Naṅṅbiyaḷvi, a son of Paṣalāi Tīrvaḷṭṭipṭṭokki alias Virarājendra Brahmadaraya of Śrī Uḍaiyapiraṭṭi-chaṭturvedi-maṅṅalam in Naraiyaṅūr-nādu for a twilight lamp to the god for her own merit.
194	Do.	Do.	Rajakeśarivarman Tribhuvanaśakra-vartin Kulottunga-Choladeva.	11th ..	Tamil ..	End missing. Records that the assembly of [Virasāṅṅaḍa-chaṭturvedināṅṅalam] took from Uḍaiyār Viranarayana [Naba]jivanaṅṅayār 20 kulaṅṅu of gold and invested it on thirty kulaḷ of land for the temple.
195	Do.	Do.	Tribhuvanaśakravartin Virarājendra-deva.	.....	Do. ..	Records gift of one aṅṅa-aṅṅu and one kitti of gold by a merchant of Virasāṅṅaḍa-chaṭturvedināṅṅalam for offerings and sacred-bath to the god.
196	Do.	Do.	Parakeśarivarman Tīrnohohiraṅṅabala-mudaliyaṅ Vikrama-Chola.	13th year ..	Do. ..	Records gift of 28 kulaṅṅu of gold together with one kulaṅṅu due as tax on the brahmadōya for the supply of suṅṅa paste to the god throughout the year.
197	Do.	Do.	Tribhuvanaśakravartin Virarājendra-deva.	[6]th ..	Do. ..	Records gift of 2 kulaṅṅu of gold by a merchant for a twilight lamp to the god.
198	Do.	Do.	Rajadhiraṅṅa Uttama-Choladeva ..	8th ..	Do. ..	Records that Korāḷakkaṅṅari Amaraḅṅṅayāṅṅara Kōṭṭipuliyaṅ of the Perumal-valiṅṅar gave 3 kulaṅṅu of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Kongu-Chola	Virarajendradeva	8th year ..	Vatteluttu ..	Records gift of two kalaiju of gold by a Brahman lady Periyandachani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th " ..	Do. ..	Records gift of two kalaiju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulottunga-Choladeva	9th " ..	Do. ..	Incomplete. Records gift of 2 kalaiju of gold by Solanarayana Pallavarayan-Alagan Somapalan alias Ganga-vadaiyan, the king's samanta of Kajarajapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimana Chola Rajadhirajadeva	10th " ..	Do. ..	Records that Sthanbaradakkalavan, a kavala (guard?) residing in Virasungada-chaturvodi-mangalam, covered the ceiling of the Mukha-magadapa of the temple with stones for the merit of Eduptan Nalan Sthanban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Virarajendradeva .. .. .	....	Do. ..	Records gift of one kalaiju of gold by Tiru-chakaso an alias Virarajendra Nitapallavarayan, a drummer (uvachohakani udaiyan) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Virasola-Kalimorkhapperumal	24th year ..	Do. ..	Records gift of 1½ ma of land to the assembly by the queen madoviyar naittan for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Choladeva	17 + 1st "	Tamil ..	End damaged. Mentions one Kandugan Abhinanasola Rajadhiraja as one of the relatives (urimaiyar), of the feudatories (samantas) of the king.
206	On a similar post in the same place	Do.	Vira-Rajendradeva	19th " ..	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vatteluttu ..	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Vichchadira by Vilupparayan, the nephew or son-in-law (son-in-law) of Sembiyan Vikramasolaiya Jayan.
208	On a slab in a field 1 mile to the south of the same temple.	Chera ?	Sarvachama Varaguna Parantaka	6 + 9th year ..	Do. ..	Much damaged. Seems to record gift of land by Vaduharkonkai, wife of Puttar-kilang Ullungunapan and daughter of Kodai-kilang for offerings, appointment and festivals to the god. The king bears the brida of Chandraditya-kulatilaka and the district of Andanady is mentioned. Damaged. Seems to record gift of paddy for offerings to the god.
209	In the same place .. .. .	..	....	6 + 11 1/2 th "	Do. ..	Incomplete. Refers to the gift of a stone door-post to the temple of Alindaiyal Alagiyandayan by a goldsmith residing in Kuruchchi in Tenkarai-nadu.
210	On a broken door-post lying on the old site of the Siva temple at Lakmanayakanpatti.	Kongu-Chola	Virarajendradeva	15 + 1st "	Tamil ..	In modern characters. Contains the impression that whoever obstructed the charity of the village given by Nannai-rama Udaiyar to the god Nannajudalinga will be a sinner. The engraver's name is given as Ramana Ogan.
211	On a slab set up in the prakara of the Kulamanikkavasavamin temple at Turambadi.	..	....	....	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampunayaka Udaiyar, for daily worship in the temple.
212	On the base of the west wall of the Perumal shrine at Nanjai-talaiyur.	Vijayanagara	Mahamandalesvara Vira[pratap]Kumara Mallikarjunaraya.	Saka 1381 Pramathi, Rishabha, 5th di, septami, Hasele, Monday.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanathaswamin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pat[chaui], day lost.	Tamil ..	Built in at several places. Records gift of 150 kuli of land by the agent of the king for offerings and worship to the god Trivinitirta-tambirajar of Mayilrangam and the provision of 6 poṇ each to the gods Kamamadappa and Chellappaiyar. Isarajapuram is mentioned as the capital of Kongu-madalan.
214	On a slab set up in front of the Perumal temple in the same village.	Do.	Achutataya ..	Kali 4635, Jaya, Chitra, 2.	Do. ..	Damaged at the end. Records the assignment of land near Madavilagam by adihikari Avinasiappar, the agent of Raghupatideva-Maharaja who was himself an agent of Mahamandalasvara Valayadeva-Maharaja for conducting worship, to the god Trivinitirta-tambirajar.
215	On a pillar in the Amman shrine in the Siva temple at Malanur .	Kongu-Chola	Kalimarkha Vikrama-Chola-deva ..	27th year ..	Vettejattu ..	Damaged and incomplete.
216	On the base of the north wall of the mahamandapa of the Parakrama-Cholaswara temple at Vellakoyil .	Vijayanagara	Mallikarjun-raya, son of Devaraya Udayar.	Praṇoduta, Vai-gasi, 29	Tamil ..	Mutilated at the end. Records that during the régime of Kampayanayaka, the natavar of Kangaya-nadu made a gift of 6 poṇ, the income from the village of choleswarsnallur in Vellakal in Kangaya-nadu for daily worship and offerings to the god Parakrama-Cholaswara and Karupakattiya-pillaiyar.
217	On a slab set up to the west of the Mandisvaraswamin temple at Mandapuram , a hamlet of Metupalayam .	..	Tribhuvannacharavartin kordan.	14 + 1st year ..	Do. ..	Damaged and incomplete. Seems to record gift of land of the village of Virapadiyanallur, as devadana for worship in the temple of Mandisvara.
218	On the base of the north wall of the central shrine, Vikrama-Cholaswara temple at Kannapuram .	Kongu-Chola	Virarajendra[deva] ..	15 + 1st ..	Do. ..	Records that in response to the request of the nagarattar of Abhinavasolapuram and Vikramasolapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Kilamvalla Sola Marudavelan, Vanarayadevan, Tyagavinodadevan, Nuniyadarayan, Chedtrayadevan, Kaduveiti, Kalappalarayan and Vilafasingudevan.
219	On the same base	Do.	Virarajendradeva ..	15 + 1st ..	Do. ..	Records gift of one achobu of gold by Nuniyadarayan and Tyagavinodadevan, the headman of Vilattor for a twilight lamp to the god Aludaiyar Vikrama-cholaswara-nayagar.
220	On the south wall of the same shrine.	Do.	Do.	15 + 1 + [1] + 1st year.	Do. ..	Damaged at the end. Seems to record gift of one achobu of gold for a twilight lamp to the god by a merchant of Villavaṇmadevi alias Vikramasola[apuram].
221	On the same wall	Do.	Virarajendra ..	17th year ..	Do. ..	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th ..	Do. ..	Do.
223	On the south wall of the Nityaselviamman shrine in the same temple.	Do.	manuchola Rajadhirajadeva ..	3rd ..	Do. ..	Built in and incomplete. Seems to refer to some feeding charity by Arayan Soman.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyaśvamin shrine in the same temple.	Koṅga-Chōla	Parakēsarivarman Tribhuvanaśaśvavarman Vikrama-Chōlādēva.	18th year ..	Tamil ..	Records that a merchant of Villavanmādevi alias Vikrama-chōlapuram in Kāṅgaya-nādu set up the images of the two consorts of Kuṇṇameriṇṇi-pillaiyar, i.e., Subrahmanya.
225	On the north wall of the Ardm Kapaliśvaraśvamin temple at Madavilagam.	Vijayanagara	Mahamandalesvaran Hariyaraya Udaiyar.	Sarvadhari, 18	Do. ..	Records gift of 5 ma of land in Alambadi and Kārāyaṇ-kani alias Viraśōla-chaturvedinengam in Viraśōla-vālanādu for daily worship and offerings to the god Udaiyar Paṇcheśvita-avudaiyar of Pappati in Kāṅgaya-nādu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōla, the chief of Kārai, (i.e., Nattakkaraiyar).
227	On the same wall	Vijayanagara	Mahamandalesvaran Hariyaraya Udaiyar, son of Devaraya.	Sarvadhari, 26.	Tamil ..	Registers an agreement given by the nāṭṭar of Kāṅgaya-nādu regarding No. 225 above. Devarayam (a tax?) and a tax of one panam per village are mentioned.
228	Do. .. ..	..	Rajakēsarivarman Tribhuvanaśaśvaka ..	[1] 2th year	Do. ..	Beginning built in. Records gift of one achola of gold for a twilight lamp to the god Vinayakapillaiyar in the north of the village of Pappati in Kāṅgaya-nādu by the king's relative (Peromaḷ-nrimaliyar) of Rājajapuram.
229	On the base of the west wall of the same temple.	Koṅga-Pāṇḍya.	Rajakēsarivarman alias Tribhuvanaśaśvaka-ravartin Vira-Pāṇḍyādēva.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjamb of the entrance into the Jayangōṇḍānaśvamin temple at Nattakkaraiyur.	..	....	Saka 1380	Do. ..	States that the door-posts and two steps were the gift of a resident of Kārāiyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahamandalesvara Mallikarjunaraya ..	Prabhava, Vaigasi, 23.	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	....	Do. ..	States that the pillar was erected by Kōṅgaveḷadaiyār, uncle of Viṇṇaḷayār Kōṅgaveḷadaiyār of Kārāiyūr in Kāṅgaya-nādu.
233	Do.	..	....	....	Do. ..	States that the pillar was the gift of Aḷagan Uttamaśōla Gamindan Kariyaṇ Uttamaśōla Gamindan of the Veḷḷaḷa caste.
234	Do.	Vijayanagara	Mahamandalesvara Mallikarjunaraya ..	Prabhava, Vaigasi, [23].	Do. ..	Records that the pillar was erected by a resident of Kārāiyūr.
235	Do.	Do.	Do. do.	Do.	Do. ..	Records gift of a pillar by Kōṅgaveḷadaiyār Iraksha-perumal, a Veḷḷaḷaiyār of Kārāiyūr.
236	Do.	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Tiṅgalur in Kūrappu-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanaśaśvapuram alias Kārāiyūr in Nāṭṭakkaraiyūr.
238	On another beam in the same place	..	....	Kali 4722, Saka 1643.	Do. ..	Records a similar gift by a merchant of Kārāiyūr.
239	On a slab lying in the south prakara of the same temple.	..	Bamadeva Mahārāya ..	1643, Dumatī, Paṅguni, 6, Sunday.	Do. ..	Records gift of certain pieces of land to the god Jayangōṇḍānaśvamin by Nallattambi-Gaṇḍar Viśvanātha Chakkarai Uttamaśōla Maṇḍaiyār, a Veḷḷaḷaiyār of Kārāiyūr in Kāṅgaya-nādu during the time of Mutuvirappa-nayaka, the agent of Bamadeva. Kāṇḍi-nadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisvarasvamin temple at Marudurai.	Vijayanagara	Krishnaraya	Dhatu, 22.	Tamil ..	In modern characters. States that during the regime of Kondamarasa, the agent of the king, the residents of Marudurai in Kangaya-nadu assigned certain lands to the god Aludaiya-taminanar Pattiyappan and to Alala-sundarpandita-nayinar in equal shares.
241	On the base of the south wall of the central shrine in the Agastya-svarasvamin temple at Akhilan-dapuram.	Do.	Mahamandalesvara Virasayana Udaiyar.	Dundubbi, Karti-gai, 18.	Do. ..	States that the residents of Kangayam made a gift of one panam of gold per month for providing rice offerings at nights to the god Aludaiya-Nayinar Tiruvagattisvaram Udaiyar.
242	On the same wall .. ..	....	....	....	Do. ..	Records the charity of a stone Nirmala-trough by a Vellala of Kangayam.
243	On the base of the west wall of the same temple.	Kongu-Pandya.	Sundara-Pandya-deva	8th year, Ani	Do. ..	States that the Mukhavapai in the artha-mandapa was erected by Puliammai, the wife of Sengali of the Kavalur Kurumbillar of Pattali.
244	On the base of the south wall of the same temple.	....	....	....	Do. ..	Built in at the end. Records gift of two door-posts in the Artha-mandapa by a Vellala of the Andai sub-section.
245	On the same base .. ..	....	....	....	Do. ..	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamandalesvara Aohyutaraya-Maharaya.	Kali 488, Nandana, Madi, 5, Thura-day, an. di., pafichami, Ravati.	Do. ..	Damaged. Seems to record gift of land by the residents of Kangayam to the god Agastya-svara in the time of Valayadeva-Maharaja, the right-hand of Timma-pandyaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathesvarasvamin temple at Kiranur.	Kongu-Pandya.	Vira-Pandya-deva	15 + 1st year	Do. ..	Records that Periyasara Alagiyapillai, a chief of Kijalak-karai erected two door-posts in the temple of Aludaiyar Adinathesvaram-Udaiyar in Kiranur in Kangaya-nadu.
248	On two other door-posts in the same place.	Do. ..	Kulasaktharadeva	4th "	Do. ..	Records the gift of two door-posts to the temple by Urali of the Sokkenuliyar the chief of Melakkakarai.
249	On the north wall (inside) of the artha-mandapa, of the same temple.	Kongu-Chola	Rajadhirajadeva	3rd "	Do. ..	Records an order of the king making a tax-free gift of land as devadana for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Virarajendradeva	15th "	Do. ..	Records the erection of the nayaka-kal (pillar) in the Tirumandeyasa of the temple by Ilaya Sevvaraiyan alias Inji-velan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikruti, Tai. 5	Do. ..	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Toden Mander Kattai of Farpini during his regime as collector of tolla in Kangaya-nadu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Kongu-Chola	Virarajendradeva	20th year	Do. ..	Incomplete and damaged. Seems to record gift of nine seshu of gold by Chitravuli, a goldsmith of Kiranur for offerings and lamp to the god Idadagai-vinayaka-pillaiyar.
253	On the same wall	Kongu-Pandya.	Vira-Pandya-deva	2nd "	Do. ..	Records that the Dharmapada in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Kongu-Chola.	Tribhuvanaviradeva	2nd "	Do. ..	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Soliyana is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarajendradeva	19th "	Do. ..	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the base of the north wall of the central shrine in the Palvanēs-varavamin temple at Araṣan-palayam .	Kongu-Chōla	Vikrama-Chōlādēva	9 + 1st year	Tamil ..	Records gift of one kaṣāṇju of gold to a certain Brahman in the temple by a merchant living in Iraṭṭarumolai (Sōlapperun-deru) in Kañchikūvatṭundam for a twilight lamp to the god Palvanēs-varuṇ-ū-ḍaiyar.
257	On the same base. ..	Do.	Do.	21st "	Do. ..	Records gift of one kaṣāṇju of gold by Kāṣi Kāṣi, a Kavakumpanaḍi of Ravinaḍur, for burning a twilight lamp to the same god in the temple at Paṭṭali.
258	Do. ..	Do.	Do.	5th "	Do. ..	Records the sale by the resident of Paṭṭali of a garden and an irrigation well to the temple treasury for twenty aṣṭaka of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśaḥakravartin Koṇḍaṇ.	20th year, 60th day	Do. ..	Registers an order of the king, assigning paddy recoverable from Karaṣayan-kāṇi (as Virāḥa-chaṭṭa-vēdinaṭṭalam in Virāḥa-vaḷanadu, for the provision of daily offerings and worship to the god Palvanēs-varuṇ-ū-ḍaiyar and the image of Nacheṭiyar, his consort, which was set up in the name of Akkaṇi. Sōlakumārakk, Muvēndaveḷaṇ figures as a signatory.
260	On the same walls ..	....	Tribhuvanaśaḥakravartin Koṇḍaṇ.	4 + 4th year, 80th day.	Do. ..	Incomplete. Records gift of gold for offerings at the service called Virarājendran-saṇḍi, Kuladipa Muvēndaveḷaṇ Vannayadeva, Chōdirayadeva and Jyagivinnōda are mentioned as signatories.
261	Do. ..	Kongu-Chōla	Virarājendradēva	29th + 7th year ..	Do. ..	Records gift of 10 aṣṭaka for offerings to god Palvanēs-varuṇ-ū-ḍaiyar. Mentions the measure Pannadā-nāḷi.
262	Do. ..	Do.	Vikrama-Chōlādēva	6th "	Do. ..	Records gift of one kaṣāṇju of gold by Kuttaṇ Iyāḷallaṇ Uḍaiyāṇḍadēvan, a member of the Pannal-mundals for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Virarājendradēva	13th "	Do. ..	Incomplete. Records a gift of money by Kuttaṇ Vāḷavan-ḍan of the Kavalaṇ Kurumbollai of Paṭṭali to the residents of Nallur alias Annarabhuṇṇakara-chaṭṭavēdi-maṇḍalam in Vāḷuppankka-nādu for supplying paddy to the temple for the Sivarātri festival.
264	On the same base ..	Do.	Vikrama-Chōlādēva	20th "	Do. ..	Records gift of two kaṣāṇju of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Virarājendra[dēva] ..	4 + 4th "	Do. ..	Records gift of one kaṣāṇju of gold for a twilight lamp in the temple by the lady Sōḷand of Kadaver in Kangayan-nādu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulōttunga-Chōlādēva	9th "	Do. ..	Records the erection of the mandapa by Kuttaṇ Kuttaṇ alias Adiyamaṇi, a member of the Kavalaṇ-karumpillars of Paṭṭali.
267	On the base of the east and north walls of the Maṇa-maṇḍapa in the same shrine.	Do.	Virarājendradēva	18th "	Do. ..	Records gift of one kaṣāṇju of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōlādēva	19th "	Do. ..	Incomplete. Mentions Virantappallavaraiyan.
269	On the same base ..	Do.	Do.	Do. "	Do. ..	Incomplete. Records gift of gold for a twilight lamp by Senguttal[ī], wife of Sōṇappallavaraiyan of Virakoraḷam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahamandapa.	Kongu-Chōla	Vikrama-Chōladeva	19th year ..	Tamil ..	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavalan-kurumpillars.
271	On the base of the west wall of the Kalabhairava shrine in the same temple.	Do	Do.	12th ..	Do. ..	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramadi-cha, Chittirai.	Do. ..	In modern characters and much damaged. Mentions Uttama Gampāda Nannadiyar.
273	On the north and west walls of the central shrine, in the Nanmanisvarasvamin temple at Kattan-gani.	Hoyasala	Vira Vallaladeva	Dhatu, Kannu, Śu. di., Friday, Śravana.	Do. ..	Records a deposit of gold with the temple priest by Visva-mitraṇ Thirunāraṇapurattupillai Jagannātha Brahmādeyaṇ, a resident of Udayapirāṭṭi-ohaturvedināṅgalam, a brahmadeya in Virarājendra-valaṇadu, a subdivision of Nanniyar-nadu for a twilight lamp to the god Nannasivaram-Udayar in the temple at Kattayankani alias Virarājā-ohaturvedināṅgalam in Virarājā-valaṇadu. Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Virarājendradeva.
274	Round the belt of the same shrine	....	Kōnerimalkopḍaṇ	[14th] year ..	Do. ..	Damaged and incomplete. Seems to record an order of Virarājāperumal granting a gift of gold for rice offerings to the god and for five perpetual lamps.
275	Do.	Kongu-Chōla	Rajasekarivarman alias Trihuvana-ohakravartin Kulottuṅga-Chōladeva.	10th ..	Do. ..	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
276	On the door-posts of the entrance into the same shrine.	Do.	Uttama-Chōla Viranarayana	2nd ..	Do. ..	Incomplete. Records gift of gold by Bharadvaji Ariyaperuḷ and his son Singaperumal Allalanatha for offerings to the god on certain festival days.
277	On the west wall of the same shrine	Hoyasala	Vira Vallaladeva	.. .. Śimha, Śu. di., .. . Mon-day.	Do. ..	In modern characters. Records that during the regime of Neṅṅar Kaṇṭakaperumal, son of Tribhuvanattirajakkal Iambirānar Parakrama-Pandyaḍeva, a gift of certain taxes was made to the temple. Vikramaṇḍya Brahmāraja is mentioned as a signatory.
278	On a slab lying outside the same temple.	Ummattor	Nannajaraya, son of Prataja Harihararaya.	Bahubhanya, Arpaḍi 7.	Do. ..	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulottuṅga-Chōlavinṇagar-āḍavar. Brahmāpallavaraya, Jayarājopḍa Muvandavēḷāḍi and Virarājā-Muvandavēḷāḍi figure as signatories.
279	Round the base of the Śokkaperumal temple in the same village.	....	Kōnerimalkopḍaṇ	7th year, 300th day	Do. ..	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulottuṅga-vinṇagar-embaruman on certain days.
280	On the door-posts of the same shrine	Kongu-Chōla	Kulottuṅga-Chōladeva	3 + 1st year ..	Do. ..	Records that, while Veṅṅi Aḷagiri-Nayaka, the agent of Veṅṅi-Minakshi-nayaka who was the agent of Śokkannatha, was holding court at Kaṇṭayam, he presented 2 ma of land to the temple and left it under the supervision of Amaravali Kaṇṭayamaṇḍiyyar.
281	On the rock at Vattamalai	Nayaka	Mahamandaleśvara Vijayaranga Muttu Kṛishṇa Chokkanatha-nayaka.	Śaka 1630, [Sarva]-dhari, Chittirai, 7, Sunday, Haeḷa, deṣam, Śimha-lagne.	Do. ..	Records gift of 5 ma of land for offerings and worship to the god Tirunakkiśvaramudaiya-Iambirānar at Aratoluḷu in Kaṇṭayanaḍu.
282	On the south wall of the central shrine in the Tirunakkiśvarasvamin temple at Aratoluḷu.	Ummattor	Vira-Nannajaraya-Udayar	Sadharana, Kartti-gai 14.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Kongu-Pandyas.	Vira Pandya	11th year ..	Tamil	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do.	Records the erection of two door-posts in the central shrine of the temple by Kavalan Punnagariyan Vira.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year ..	Do.	Damaged. Seems to refer to the erection of two pillars in the ardu-mandapa by a kavulan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahamandalesvaran Vira Krishnaraya-Maharaya.	Kali 4628, Viya, Arpa.	Do.	Specifies that during the time of Valaraya, the agent of Kondamasur some land was presented at Aratolava for offerings to the god and repairs to the temple of Pach-chōtūn-avudhiyar at Madavilagam.
287	On the north wall of the central shrine in the Varadaraja-Perumal temple in the same village.	....	....	Śaka 1675, Kali 4854, Śrinukha, Maśi, 16.	Do.	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do.	Damaged. Refers to the gift of a ne achen of gold by a private individual for a twilight lamp to the god Adu-daiyar Kadavur-Andar.
289	On the south wall of the central shrine, in the Kōdesvarasvāmin temple at Kadaiyur.	Kongu-Chōla	Tribhuvanaviradeva	4 + 1st year ..	Do.	Registers the assignment, by the residents (urur) of Kadavur, of a third of the yield of certain wet lands in Sirukadavur for offerings, etc., to the gods Kadavur-appar and Tandōnri-appar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahamandalesvara Maharaya.	Śaka 1449, Kali 46, 28 Sarvajit, Vairāsi, 9, ebaethi, Monday, Pushya.	Do.	Refers to a gift of 15 vellam of dry land in Kadaiyur by Uttama Gampida Nairadiyar for the midday offerings to the god Sivapamalai andavar at Sivapamalai.
291	On a slab placed in front of a Vinayaka shrine in Kavundanpalayam.	....	....	Kali 4894, Śaka 1715, Pramadhica, Chittirai.	Do.	Registers that Sivalekha Nisānkanathayya purchased some land from a Brahman of Koppaka for the god Mahanandisvara or Mahanandigiri-linga.
292	On a stone at the northern entrance into the Śiva temple of Mahānandi on the island near Polavaram.	....	....	Śaka 1330, Sarvasakha, su. di., 15, Monday.	Telugu	Gives the details of land in Kropaka purchased by Annadevaraja, son of Chōda-Bhaktiraja and granted to the temple of Mahanandigiri-linga and its sthanapati Nisānkanathayya.
293	Polavaram taluk, Godavari district	....	....	Śaka 1330, Sarvasakha, su. di., 51, Monday.	Do.	States that the local and mufasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Ishṭakamīsvara at Gajjaram.
294	On a pillar at the southern entrance into the shrine of the Vireśvara temple at Paṭṭam; another island near Polavaram.	....	....	Śaka 1060, Uttirayana-Sankranti.	Do.	Unfinished. Gift of land by purchase at Ventavolu to the temple of Ishṭakamīsvara at Gajjaram, for maintaining a perpetual lamp by a certain Leṅka Ballapa-Nayaka.
295	On the same pillar ..	....	....	Śaka 1151, Margasira, su. [tra] yōdasi, Monday.	Do.	A certain Kosana Komana granted land for a lamp to the temple of Ishṭakamīsvara-Mahadeva.
296	Do.	....	....	Śaka 1223, Vaigakha, su. di., 10, Thursday.	Do.	Records some grants of land and mentions Rajala-Mahadevi, queen of Malayam Mahadevaraja. The village Devami is also mentioned.
297	On a pillar at the southern entrance of the same temple.	....	Malayam Mahadevaraja ..	Śaka 1159, Makara	Do.	Registers that Adapa Mavēna-Pergada, minister of the king granted land at various places to the god Ishṭakamīsvara.
298	Do.	....	Do.	Śaka 1159, Phal. Gupta	Do.	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śreṣṭha (Jyeshtha), Sudhadasami, Tuesday.	Telugu	Grant of land by Andalōri Pīnīcōṭṭi for the maintenance of a perpetual lamp in the temple of Ishtakamīśvara at Gujjarami for the merit of his parents.
300	On the same pillar .. ..	....	....	Śaka 1212, Margasīra, Śu. di., 13, Monday.	Do.	Grant of land by the lady Prōlamī to the god Ishtakamīśvara.
301	On a pillar in the ardba-maṇḍapa of the same temple.	....	....	....	Do.	Incomplete. Eulogy of the god Bhimesvara of Sūryanārayana.
302	On the same pillar .. ..	....	....	Śaka 1117, Uttarayana-Saṅkrānti.	Do.	Registers the grant of 6 gold mādas by the lady Anyama. Also records grants of land to Bhīmanāthadeva of Guṇṭāla by several persons.
303	On another pillar in the same place	....	....	....	Do.	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Alvar shrine behind the sanctum of Śrī-Rāmaśaṣṭrī temple at Bhadrachalam, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, Śu. di., 9, Sunday.	Do.	Registers that a certain Varada-Ramadasu of Kāñchī-nagara, who was an incarnation of Śrī-Ramadasu of the time of Tanisha, came to Bhadrādrī and spent his time there as a devotee. In course of time he miraculously became the administrator of the Iṣṣanabādū-Paragana (in His Exalted Highness the Nizam's State) in the time of Nuwāb Nasaruddaula and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Raktakashi, Phalgun, Śu. di., 5, Thursday.	Do.	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrachalam, the wife of Mutyam Akkameppa, a Padmanāyaka born in the Vīpyārā-yōtra caused the maṅkha-maṇḍapa and the prakāra to be built as her charity in the temple and gave the whole of the village of Guṇḍālā for providing festivals and servants. Another part of the inscription records that a daughter of Mutyala Rāmākka, named Appalamma, built and consecrated the shrine of Nāmaṇḍāvarī; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at Mailavaram, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-ekavadi (vachavillo), tanks, and temple are of (i.e. constructed by?) Guṇṭā-ṭheri. His elder son died in the battle of Nidimānu (the present Nidimānūr near Ongole). The Rājādī (i.e. the Reddi of Nidimānūr) gave two haṇḍaga of field land? (aripaṭṭu) to Brahmans.
307	On a Nandi-pillar set up in front of the Rāmaṅgaśaṣṭrī temple at Mudunuru, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakatiyas. In the end are given the names of the Mahamāṇḍa-śaṣṭrī Kōṇakandavādī Bhūmarāja and his two sons Chōḍayarāja and Pōṭarāja.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarnēśvara-min temple at Ganapavaram, Bhitavaram taluk, same district.	..	Mahamandaleśvara Gokaraja, son of Mallidevaraja of Vengi.	Śaka 1096, Ashādha, Krishna-ekādaśī, Wednesday, Dakṣiṇāyana-Samkrānti.	Telugu	Gift of 10 cows for the maintenance of a perpetual lamp in the temple of Svarnēśvara at Padminipura.
309	On the same pillar .. ..	..	Mahamandaleśvara Kolani-mandalika Somayaraja.	Śaka 1117, Uttarāyana-Samkrānti.	Do.	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarnēśvara at Padminipura. do.
310	Do. .. ..	..	Kolani Kāṭama-Nayaka	Śaka 1073, Uttarāyana-Samkrānti.	Do.	Do.
311	Do. .. ..	..	....	Śaka 1166, Uttarāyana-Samkrānti.	Do.	Damaged. Mentions Mahamandaleśvara Kolani-mandalika Maṅgayadevaraja, his servant Enmadala Anuna-Nayaka and the latter's son Kuṣama-Nayaka.
312	On another pillar in the same temple.	..	....	....	Do.	States that the temple was built by Siddh[na]johari, son of Eṅgohari Maṇḍachari.
313	On the same pillar .. ..	..	....	....	Do.	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarnēśvara at Padminipura.
314	Do.	..	....	....	Do.	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarnēśvara at Padminipura.
315	Do.	..	Rajaraja	Śaka 1087, 1270 th year.	Do.	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	..	..	Do.	Damaged. Registers a gift of land for worship and services in the temple of Svarnēśvara at Padminipura.

D.—List of photographs taken during 1919-1920.

Number (continued from the last report).	Locality.	Description.	Size of negative.
546	Maḍam	General view of the ruined Śiva temple	Half-plate.
547	Do.	Do. do.	Do.
548	Do.	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kiliyanūr	View of the central shrine of the Śiva temple	Do.
550	Do.	View of the <i>mandapa</i> in front of the Viṣṇu temple	Do.
551	Marakānam	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do.	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do.	Do. central shrine (top portion)	Do.
554	Do.	Stone image of the Svayambhu- <i>linga</i> in the central shrine of the same temple.	Do.
555	Do.	Bronze image of Śivakāmi-amman in the same temple	Do.
556	Olagapuram	South-east view of the ruined Śiva temple	Full plate.
557	Do.	North-east do. do.	Do.
558	Do.	Sculpture in relief of a king worshipping the Śiva- <i>linga</i> , in the same temple.	Do.
559	Do.	General view of the ruined <i>gōpura</i> , Viṣṇu temple	Do.
560	Do.	Do. central shrine of the same temple.	Do.
561	Do.	Stone images of Viṣṇu and his consorts in the same temple.	Half-plate.
562	Dādapuram	General view of the central shrine of the Viṣṇu temple.	Do.
563	Do.	Sculpture in relief of Kundavaipiraṭṭiyār in the same temple.	Do.
564	Do.	General view of the <i>mandapa</i> of the Śiva temple	Do.
565	Do.	Do. central shrine of the same temple	Do.
566	Āvūr.	Do. ruined Viṣṇu temple	Full plate.
567-568	Do.	Sculpture in relief of Viṣṇu and his attendants in the above temple.	Do.
569	Do.	General view of the ruined Śiva temple	Do.
569 (a)	Do.	Ruined <i>mandapa</i> in the same temple	Do.
570	Pudutturai	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do.	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōnam	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do.	Another view of the same shrine	Do.
574	Śittannavaśal	General view of the rock-cut temple	Do.
575	Do.	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do.	Another in relief of a Jaina image in the same temple	Do.
577	Do.	View of the rock showing <i>ēladipattam</i> on the way to the cavern.	Quarter plate.
578	Do.	Interior view of the cavern from the southern end	Do.
579	Do.	Do. do. northern end	Do.
580	Do.	Do. do. south-eastern end	Do.
581	Tirupparaṅkun-ram.	View of the hill and the cavern	Half-plate.
582	Do.	Interior view of the cavern	Quarter plate.
583	Do.	Do. do.	Do.
584	Do.	Do. do.	Do.
585	Umnāmalai	View of the cavern with beds	Half-plate.
586	Muttupattī	East view of the cavern containing beds	Do.
587	Do.	South view of the same cavern showing Jaina images	Do.
588	Do.	West view of the same cavern	Do.
589	Do.	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Koṅgar-Puli-yaṅkuḷam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919–1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Kongar-Puli- yankulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Chakradēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgākkudi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī inscription and beds.	Do.
596	Do. ..	Another view of the same showing the Jain image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kilavalavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Aritṭapatti ..	View of the first cavern containing Brāhmī inscriptions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern	Do.
615	Maruḡaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (a)	Do. ..	View of the cavern showing the northern end ..	Do.
617–618	Maidūru ..	Hero-stones	Quarter plate.
619–620	Nandi-Bēvūr ..	Do.	Do.
621–622	Chirasthahalli ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haluvagaḷu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvatti ..	Do. do.	Do.
626–627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manuscript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631–632	Kaḍabagēri ..	Do.	Do.
633	Gudihalli ..	Stone image of Sarasvatī	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva- Linga sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hirc-Mealagiri	Stone image of Anantāśyin	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

F.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumalpādi ..	Stone image of Raṅgaṇātha in the Viṣṇu temple.
215	Do. ..	Do. Tēṅgalai-Jīyar in the same temple.
216	Do. ..	Do. Lakshmi do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Viṣṇu temple.
218	Śittannavāsai ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.*. Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kōpperuñjīṅgadēva.</i>		
1919	350	15th year, Rishaba, ba. di., tritiyā, Friday, Mūla = A.D. 1257, May 3rd ; '23 ; '22. The week day is Thursday, not Friday.
"	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; '61 ; '53. The week-day is Friday, not Saturday
"	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākhā = A.D. 1261, September 1 ; '28 ; '28.
"	450	11th year, Karkātaka, śu. di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at '35 of day and nak. Uttiram ended at '37.
CHOLA.		
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva (I).</i>		
1920	29	3rd year, Vriśchika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at '66 and nak. Aśvati ended at '27 on Sunday.
<i>Tribhuvanachakravartin Vijayarājendra-Chōḷadēva (Rājādhirāja I).</i>		
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mrigaśirsha. Irregular : ba. 10 and nak. Mrigaśirsha can combine in Karkātaka month, not in Tulā.
Rājarāja II.		
"	76	3rd year, Makara, śu. di., ekādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; '70 ; '83.
"	79	4th year, Simha, ba. di., aṣṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; '07 ; '45. Regnal year was 3rd, not 4th.
"	& 92	
"	96	18th year, Dhanus, ekādaśi, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśi (13) which ended at '40 and the nak. Mūla ended at '92 on that day.
Kulōttuṅga III.		
1919	346	35th year, Karkātaka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st '32 ; '30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga III—cont.</i>		
1919	348	23rd year, Vṛiṣchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at '17.
"	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; '07; '63. The <i>tithi</i> was bahula-dvitiyā.
"	390	14th year, Mēsha, ba. di., Friday, daśami, Avittam = A.D. 1191, April 19; f.d.t. '59; '24.
"	435	36th year, Kanyā, 12th, Sunday, Mṛigaśirsha, saptami = A.D. 1213, September 8; '88; '93.
"	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. '01. The pañchami <i>tithi</i> appears to be a mistake for pañcha-daśami, Purnimā.
"	453	30th year, Karkāṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
"	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. '00; f.d.n. '44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at '34.
"	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādaśi which ended at '59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., aṣṭami = A.D. 1191, April 4; '10; '20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; '79; '24.
"	81	4th year, Tulā, ba. di., tṛitīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tṛitīyā ended at '73 and the nak. Kārtika was current all day and ended at '02 on the following day, Monday.
"	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśākhā = A.D. 1188, December 15; ba. 10 ended at '25 and nak. Viśākhā began at '25, ending next day at '18.
"	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at '88 of the day.
<i>Rājārāja III.</i>		
1919	351	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdra = A.D. 1224, May 22; '03; '03. This was the 5th year, not the 7th.
"	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at '34 of the day.
"	358	21st year, Tulā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at '34 of the day. Trayōdaśi ended at '01 on Sunday and chaturdaśi commenced ending at '91 the same day.
"	359	14th year, Simha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at '72 and nak. Svāti at '10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1238, March 5; '56; '86.
"	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at '94 and continued the whole of next day. Nak. Śravaṇa ended at '45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as '94 of the day should have been cited and not amāvasya.
"	368	23rd year, Makara, śu. di., shasbti, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at '63 the previous day.
"	369	20th year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1235, March 9; '47; '44.
"	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādaśi was current the whole day and the nak. Śatabhishaj ended at '91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
CHOLA— <i>cont.</i>		
<i>Rājarāja III—cont.</i>		
1919	388	23rd year, Simha, ba. di., dvādasi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādasi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēsthā = A.D. 1234, March 27, when bahula 5 and nak. Jyēsthā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak. Uttiram ended at '98.
"	400	21st year, Mithuna, śu. di., pañchadasi Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at '16 of the day.
"	407	27th year, Mīna, śu. di., aṣṭami, Saturday, Mrigaśīrsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mīna, śu. di., ēkādaśi, Monday, [Pushya] = A.D. 1230, February 25; '06; '23.
"	416	17th year, Vriśchika, ba. di., ēkādaśi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, śu. di., pañchami, Friday, Rēvati. Irregular: śu. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ēkādaśi and nak. Śravaṇa ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, śu. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, śu. di., trayōdaśi, Sunday, Mrigaśīrsha = A.D. 1232 December 26. Śu. 13 commenced at '06 of the day and nak. Mrigaśīrsha was current the whole day.
"	468	17th year, Mīna, śu. di., paurṇimā, Saturday, Uttiram = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1236 the <i>tithi</i> and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mīna, śu. di., dvādasi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, śu. di., pañchami, Thursday, Āsvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, śu. di., ēkādaśi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kurubha, ba. di., dvādasi, Thursday, Pūrvāśādhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
"	566	[31]st year, Karkataka, śu. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, śu. di., trayōdaśi, Tuesday, Āsvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, śu. di., prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA— <i>cont.</i>		
<i>Rājarāja III—cont.</i>		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; '96, '09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at '33 and ba. 3 ended at '76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshādhā = A.D. 1239, November 1. Śu. 5 commenced at '65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. '26; '30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at '08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at '10 and '72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashādhā = A.D. 1240, May 12; '78; '20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; '16; '79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; '80; '61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Avittam = A.D. 1236 August 17; '49; '44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. '25; '44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; '67; '83.
"	25	26 + 1st year, Karkāṭaka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; '28; '19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. '23; '75.
"	39	20th year, Karkāṭaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; '75; '62.
"	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at '21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at '75 and '01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; '49; '97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at '04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravana. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at '04 and nak. Svāti at '99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōḍaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vriśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '66 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkāṭaka, ba. di., dvādaśi, Sunday, Mrigaśīrsha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
<p>N.B.—All the three dates of Jaṭavarman Vira-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt.</p> <p>Over twenty dates are now available for this reign, to which may be added some six dates from Kudukkota State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭavarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭavarman Vira-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]</p>		
<i>Māravarman Tribhuvanachakravartin Kulāśekhara-dēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māravarman Tribhuvanachakravartin Kulāśekhara-dēva [II].</i>		
"	741	20+1st year, Karkāṭaka, 8th, ba. di., śkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdāśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptami, Friday, Rēvati = A.D. 1316, January 2; '47; '42.
<i>Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vriśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
<p>N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vriśchika.</p>		
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SALUVA.
		<i>Narasīṅgarāya.</i>
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; 93; 27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, śimha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Śimha month.
		VIJAYANAGARA I.
		<i>Sāyaṇa-Uḍaiyār.</i>
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; 91; 89.
		<i>Kampana II.</i>
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
		<i>Harihara II.</i>
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; 29; 49.
		<i>Dēvarāya II.</i>
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; 38; 50.
		<i>Malikārjuna.</i>
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
		<i>Virūpāksha II.</i>
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; 76; 92.
"	658	Śaka 1389, Sarvajit, Śimha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; 16; 66.
		<i>Timmayyadēva-Mahārāya.</i>
"	689	Śaka 1430, Vibhava, Vaisākha, śu. di., 15, Saturday = A.D. 1508, April 15; 59. The nak. was Svāti which ended at 66 of the day.
		VIJAYANAGARA II.
		<i>Vīra-Narasīṅgayyadēva-Mahārāya.</i>
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; 18, 47.
		<i>Kṛishṇadēva-Mahārāya.</i>
"	370	Śaka 1433, Praj[ot*]pati, Śimha, śu. di., pañchami, Thursday, Svāti = A.D. 1511, July 31. The <i>tithi</i> was not pañchami, but shashti which ended at 17 on Thursday. Nak. Svāti ended at 85.
"	375	Śaka 1446, Tārana, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at 08 and nak. Rēvati ended at 39.
"	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; 10; 24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Krishṇadēva-Mahārāya</i> — <i>cont.</i>		
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di. ekādaśī, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgaśīra month
"	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptaṃsi, Wednesday, Rōhini. Śu. 7 and "Rōhini" did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; '68; '58.
"	439	Śaka 1449, Sarvajit, Dhanuṣ, śu. di., paurṇami, Saturday, Mṛigaśīrsha = A.D. 1527, December 7; '83; '68.
"	474	Śaka 1438, Dhātu, Pushya, ba. di., saptaṃsi, Wednesday. In the year quoted ba. 7 and "Pushya" combined on 18th October A.D. 1516; but the weekday was Saturday not Wednesday.
"	476	Śaka 1434, Āṅgīrasa, Mīna, śu. di., paurṇami, Sunday, Hasta = A.D. 1513, March 20; Paurṇama and "Hasta" commenced at '42 and '34 on Sunday and ended at '42 and '36 respectively the next day.
"	478	Śaka 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttirāṃ = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttirāṃ (ended '60) but it was śu. 8, not śu. 10.
"	512	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Āśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Paurṇami and "Āśvati" ended at '25 and '02 respectively on Sunday.
"	599	Śaka 1416, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
"	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; '43; '25.
"	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
"	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśī, Wednesday, Svāti. Śu. 12 and "Svāti" cannot combine in Kumbha month.
"	660	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; '36; '61.
"	685	Śaka 1432, Pramōdita, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; '21. The nak. was Māgha which ended at '22 (= 13 Ghaṭikas after sunrise).
"	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
"	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; '94. The nak. was Anurādhā which ended at '29 and then "Jyeshṭha" commenced.
"	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoludu. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
"	286	Kali 4628, Vyaya, Arpaśī. Details not enough for verification.
"	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāśī, 9, Monday, Pnshya, shashti = A.D. 1527, May 6; '54. The tithi was shashti which ended at '84.
<i>Achyutarāya-Mahārāya</i> .		
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; '44; '43.
"	374	Śaka 14[5]2, Vikriti, Karkāṭaka, ba. di., daśami, Rōhini, Wednesday = A.D. 1530, July 20. Daśami tithi ended at '91 on the previous day. Nak. Rōhini ended at '23 on Wednesday.
"	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhi fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigaśīrsha did not combine.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōḍaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikṛiti, Karkāṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkāṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkāṭaka.
"	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; '38. The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vṛiśchika, śu. di., amāvāsyā, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvītiya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēṣṭha lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana, . . . , śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravaṇa, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mṛigaśīrsha ended at '28 and then Ārdra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The <i>tithi</i> chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The <i>tithi</i> commenced at '67 and nak. Bharani at '63.
"	575	Śaka 1460, Viḷambi, Vṛiśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti = A.D. 1541, April 10; paurṇamī ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Viḷambi, Karkāṭaka, śu. di., ēkādaśi, Jyēṣṭha, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāṣhādhā, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkāṭaka, ba. di., tṛitīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hastā. Details not enough for verification.
"	614	Śaka 1464, Subhakṛit, Mithuna, śu. di., trayōḍaśi, Sunday, Mūla = A.D. 1542, June 25. The <i>tithi</i> ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkāṭaka, śu. di., tṛitīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśīrsha = A.D. 1536, February 28. The <i>tithi</i> ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Achyutarāya-Mahārāya</i> — <i>cont.</i>		
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana. Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāśivadēva-Mahārāya.</i>		
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōḷaśi, Monday = A.D. 1562, June 29; '35. The nak. was Mrigaśīra which ended at '47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkāṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
"	448	Śaka 1482, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25; '7; f.d.n. '05.
"	482	Śaka 1470, Kīlaka, Mīmha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
"	484	Śaka 1466, Krōdhi, Vriśchika, ba. di., chaturdaśi, Thursday, Svāti = A.D. 1544, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Pramādicha, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikrit, Dhanus, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
"	507	Śaka 1470, Kīlaka, Makara, su. di., paurṇimā, Pushya = A.D. 1549, January 13, Sunday; '60; '60.
"	509	Śaka 1473, Virōdhikrit, Vriśchika, śu. di., dvitīya, Friday, Anusham = A.D. 1551, October 30; f.d.t. '07; '57.
"	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīya, Friday, Svāti = A.D. 1546 March 19; '59; '95.
"	526	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadayam" in Rishabha month ended at '65 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
"	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tritīya, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghaṭikas after sunrise) on Thursday.
"	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati = A.D. 1544, June 14; '93; '79.
"	529	Śaka 1467, Viśvāvasu, Vriśchika, śu. di., daśami, Friday, Uttirattādi = A.D. 1545, November 13; '76; '93.
"	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttirāḍam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
"	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīya, Saturday, Rōhini = A.D. 1561, October 25; '27; '67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mrigaśīrsha = A.D. 1559, January 19; '05; f.d.n., '15.
"	550	Śaka 1472, Sādhārana, [śu. di.], saptami, Rōhini. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Sadāśivadēva-Mahārāya—cont.</i>		
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = A.D. 1547, December 23; '78; f.d.n. '11.
"	580	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; '32; '38.
"	582	Śaka 1472, Sādhārāṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttirattādi = A.D. 1551, February 7; '75; f.d.n. '68.
"	591	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ekādaśi, Tuesday, Āsvati = A.D. 1551, December 8; '86; '19.
"	592	Śaka 1471, Saumya, Karkātaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkātaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at '68 and the nak. Uttara-Phalguni ended at '83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Simha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t. '20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgaḷa, Chaitra, ba. di., dvādaśi. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Māgha, ba. di., ekādaśi. Details not enough for verification.
"	731	Śaka 1482, Raudri, Mārgaśīra, ba. di., shashti. Details not enough for verification.
"	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Āṅgīrasa, Makara, śu. di., Monday, Punarpūsam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōduta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Āṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi, Monday, Punarpūsam = A.D. 1575, January 24; '47; '49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashti, Sunday, Makara = A.D. 1582, May 27; '69; '97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. '62; f.d.n. '30.
"	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; '88; '31.
"	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśi. Details not enough for verification.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	379	Śaka 1527, Visvāvasu, Karkātaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = A.D. 1605, July 2; '95; '69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. '41; '35.
"	382	Śaka 1517, Manmatha, Simha, śu. di., purnimā, Avittam, Saturday = A.D. 1595, August 9; '85; '72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. '02; f.d.n. '03.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>		
1919	531	Śaka 1509, Sarvajit, Karkataka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587-88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; 51; f.d.n. 30; but the solar month and day were Simha 3rd, not a day in Karkataka.
"	587	Śaka 1510, Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; 9; 32. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśakha, śu. di., 15. Details not enough for verification.
<i>Rāmadēva.</i>		
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	502	Śaka 1564, Chitrabhānu, Viśakha, ba. di., 30. Details not enough for verification.
<i>WESTERN CHALUKYAS.</i>		
<i>Āhavamalla.</i>		
"	710	Śaka 903, Vikrama, Vaiśakha, śu. di., pañchami, Thursday = A.D. 980, April 22; 40. The nak. was Punarvasu which ended at 68 of the day.
<i>Trailōkyamalla.</i>		
"	711	Śaka 969, Sarvajit, Vaiśakha, amāvāsyā, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
<i>Tribhūwanamalla.</i>		
"	697	4th year, Siddhārthi, Pushya, amāvāsyā, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhavā in the lunar month Jyēsthā (i.e., A.D. 1126, June 22, Tuesday).
<i>Bhūlōkamalla.</i>		
"	695	8th year, Ānanda, Āsbādha (śu. di.) amāvāsyā, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at 48.
"	699	8th year, Ānanda, Jyēsthā, śu. di., Tritiyā, Friday. There was an <i>adhika</i> -Jyēsthā as well as a <i>nija</i> -Jyēsthā in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were :— Saturday, 28th April, A.D. 1134; 96. Monday, 28th May, A.D. 1134; 29. Tuesday, 26th June, A.D. 1134; 57.
<i>Jagadēkamalla.</i>		
"	696	5th year, Dundubhi, Māgha, purnimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; 74.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		YADAVAS.
		<i>Kannaradēva.</i>
1919	732	Śaka 1176, Ānanda, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till .15.
"	733	Śaka 1177, Rākshasa, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		<i>Rāmachandra-dēva.</i>
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at .12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., purnimā, Thursday = A.D. 1287, July 25; f.d.t. .31. The week-day was Friday and not Thursday.
		GANDAGOPALAS.
		<i>Alluntikka-Maharāja-Gaṇḍagōpālādēva.</i>
"	386	6th year, Simha, śu. di., Ashtami. Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at .27 on Wednesday and the nak. Viśākha ended at .00 or A.D. 1228, August 9, Wednesday; f.d.t. .18; f.d.n. .09.
"	441	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttirāḍam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; .94; f.d.n. .17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. .21; f.d.n. .57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; .92; f.d.n. .35.
"	608	5th year, Tulā, śu. di., prathamā, Monday, Viśākha. = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; .31; .59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; .22; .60. N.B.—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		<i>Madurāntaka Pottappichchōli Manumasiddaraiśa Tirukkālattidēva alias Gaṇḍagōpālādēva.</i>
"	391	Dhanus, ba. di., trayadośi, Wednesday, Kēttai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; .92; .90.
		<i>Vijaya-Gaṇḍagōpālādēva.</i>
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; .42; f.d.n. .06. The solar month must be Vriśchika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; .80; .19.
"	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at .56 and nak. Pushya commenced at .27.
"	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; .29; .91.
"	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharani = A.D. 1258, December 8; .31; .53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; .67; .66.
"	491	18th year, Makara, śu. di., purnimā, Wednesday, Hasta. Purnimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., sapthami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at .52 and nak. Śadayam ended at .80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
GANDAGOPALAS— <i>cont.</i>		
<i>Vijaya-Gaṇḍagōpālādēva—cont.</i>		
1919	500	31st year, Kanyā, śu. di., tritīyā, Thursday, Viśakha = A.D. 1281, September 18; '83; '39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchami, Monday, Āsvati = A.D. 1270, January 27. Śu. 5 commenced at '05 and nak. Āsvati at '77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; '13; '34.
"	537	18th year, Simha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; '49; '40.
"	558	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; '50. On this day nak. Chitra which commenced at '08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at '47 and nak. Hasta was current till '88.
"	568	16th year, Rishabha, ba. di., daśami, Friday, Uttirattādi = A.D. 1267, May 20; '26; '80. The nak. was Rēvati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at '86 and nak. Śravaṇa was current till '47.
"	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till '92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vriśchika, śu. di., dvādaśī, Tuesday, Āsvati = A.D. 1270, November 25; Dvādaśī commenced on this day at '08 and nak. Āsvati was current till '31.
<i>Vīra-Gaṇḍagōpālādēva.</i>		
"	603	3rd year, Kumbha, ba. di., tritīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at '79 and the nak. Hasta at '48.
HOYSALA.		
<i>Vīra-Rāmanātha.</i>		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at '13.
"	21	16th year, Mithuna, ba. di., ekādaśī, Friday, Bharani = A.D. 1271, June 5; '10; '58.
"	23	25th year, Vriśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at '78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; '13; '83.
"	46	18th year, Rishabha, ba. di., pañchami, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; '81; '60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mrigaśirsha = A.D. 1274, May 9; '58; '52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśī, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkāṭaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāḷa.</i>		
"	273	Dhātu, Kanyā, śu. di., trayōdaśī, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Simha month not in Kanyā, on Tuesday, August 20; f.d.t. '00; 60.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		UMMATTUR CHIEF. <i>Nañjarāya-Uḍaiyār.</i>
1920	179	Paridāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29 ; f.d.t. '77 ; '08.
		NAYAKA. <i>Tirumalai-Nāyaka.</i>
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		<i>Ēkappa-Nāyaka.</i>
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		<i>Šokkanātha-Nāyaka.</i>
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hastā, daśami, Sirmha-lagna. In Śaka 1630 expired = A.D. 1708-09, Chitra 7 fell on Sunday, April 4, A.D. 1708 ; but the nak. was Dhanisthā, not Hastā. The <i>tithi</i> was ba. 10 which ended at '77 of the day.
		REDDI. <i>Anna-Vēma.</i>
1919-20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, purnimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The <i>tithi</i> Purnimā ended at '75 ; the week-day was however Tuesday and not Wednesday.
		<i>Pēdda Kōmati-Vēma.</i>
"	" 14	Śaka 1333, Khara, Mārgasīrshā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in
Copper-plates. Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}$ " long by $1\frac{1}{2}$ " broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of Rāja Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika, śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the Mahārāja Dāmōdaravarman of the Ānanda-gōtra ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmaṇas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmaṇa donees with their respective gōtras are mentioned, viz., 11 of the Koṇḍinna (i.e., Kaundinya)-[gōtra]; 5 of the Kassava (i.e., Kāśyapa)-[gōtra]; 1 of the Vatsa-[gōtra] and 1 of the Āgastī (i.e., Agastya)-[gōtra]. As in the case of the gōtras the names of the donees also are given in their Prākṛit forms, e.g., Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the victorious Kandarapura was evidently named and the Ānanda-gōtra to which both

Dāmōdaravarman of the Ānanda-gōtra. the Rāja Attivarman of the Guntur district plates and the Mahārāja Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the Mahārāja Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archæological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$ " in length and $2\frac{1}{2}$ " in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kalinga copper-plate inscriptions usually begin and states that 'from the victorious Kalinganagara, the worshipper of the divine feet of Gōkarnasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāngas, the great *Māhēśvara*, *Mahārāja* Hastivarman purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāngēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāngēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasimha.

Raṇabhīta Rājasimha Hastivarman—an early Gaṅga king.

The next in Prof. Kielhorn's list (No. 677), dated in the Gāngēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāngēya Era 80 and who was also known by the surnames Rājasimha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman of the Buguda plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Guḍimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archæological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puravu* (revenue assessment) of the granted (village) is five hundred *kāḍis* of paddy and ten *poṇ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmanas who were well-versed in the three Vēdas and the *Sāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivātama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāṇa-Vidyādhara and Prabhūmēru both of which are evidently general titles and not proper names.

Bāṇa King Vikramāditya II.

After Vikramāditya I came Vijayāditya II who receives the title Prabhūmēru in our plates and the Tamil title Pugalvippavarganda in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhūmēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhūmēru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Kṛṣṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Viṣṇu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Viṣṇukunḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by

Viṣṇukunḍins.

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarmān and the Rāmatīrtham plates of Indravarmān. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava[varmā]* engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakṣmī or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is

Mādhavavarman (II).

Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-

feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Viṣṇukunḍin Mādhavavarman (II). The grant portion of the inscription with the possible date [30] 7 *vā. pa.* 7 *dī.* 7 in 1-13 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmī or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatirtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*viṣaya* that that village has been granted to the Brāhmaṇa Agnisarman of the Vatsa-gōtra, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*ājñā*) of the royal gift was the 'dear son' Maṇchyanna-Bhaṭṭāraka.

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavarman* of No. 12, the grandfather of *Mādhavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Brīhatphalāyanas and the early Kalinga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavarman* I., who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavarman* II., who was the lord of the Trikuṭa-Malaya country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavarman* III (?), who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavarman* (IV) of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākātaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhaṭṭārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān* (II);

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;

Plate I.
North Wall.



1. Avanaśiyandār Mudalaivāyppillai.



2. Tiramuruguppuṇḍiyil peṇṇapadi.



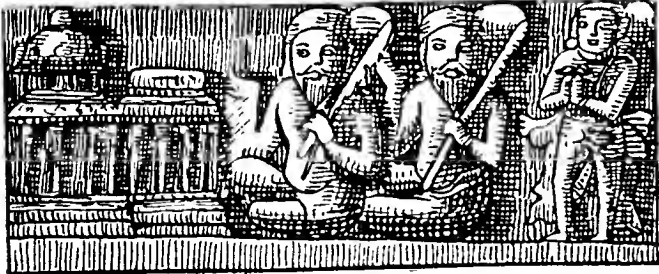
3. Uḍaiyanambiyai Vēdar-vaḷiparittapadi.



4. Uḍaiyanambikku ōlai veṇṇaruliṇapadi.



8. Isaiṇaiyār.



5. Uḍaiyanambiyai aṇḍakond-ruliṇapadi.



9. Śadaiyaṇār.



6. vaṇa-ōlai kaṭṭiṇapadi.



10. Tirunilakāṇḍapperumbaṇār.



7. Uḍaiyanambi eḷundaruḷugirār.



11. Kō-Śeṅgapperumaḷ.

- (14) his son Gōvindavarman ;
 (15) his dear son *Mahārāja* Mādhavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 3 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavarman III (No. 5 above) and Mādhavarman IV (No. 6 above) may possibly be identical. The Trikūta-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavarman II (No. 3 above) and Mādhavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūta and Tripura of the Traikūta kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūta-Malaya is Trikūta mentioned in the Bālāghat plates of the Vākātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishnukundins 'must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasīma]-Vallabha Sarvasiddhi and Vishnuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kīrtivarman, his son Vishnuvardhana *Mahārāja* and his son the great Bhāgavata.

... vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasīma-Vallabha, the eldest son of

[Jayasīma]-Vallabha.

Vishnuvardhana I. Maṅgi-yuvarāja is mentioned in l. 12 as the master of the donee Maṇḍasārman and we know that this prince was the grandson of Jayasīma-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasīma-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Edēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishnuvardhana-*Mahārāja* II, his son Vijayasiddhi (i.e., Maṅgi-yuvarāja) and the latter's son Vishnuvardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvārāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōri to king Vishnuvardhana III is not made clear by the wording of the inscription. Records of Vishnuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaṇṇeya (*i.e.*, Katakārāja) Tina of the Vātaṭṭa-gāma (village?)

Vishnuvardhana III-Vishamasiddhi.

We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōri of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikunḍa grant made to the Jaina temple at Bezvada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishnuvardhana I who bore the surname Vishamasiddhi, since Vishnuvardhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūṭa record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I.

No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*, Indavali, etc.), is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pullulu*, *bālavana* and the *māyiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmūṇḍas* and the twenty-five *mahājana*-[Ba]lājigas to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhatāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory

Early records of the Chalukyan kings of Bādāmi in the Bellary district.

chief called Tonḍamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmūṇḍas*, residents and accountants (*karana*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's *Kanarese dynasties in Bombay Gazetteer*, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A.D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-

The later Chālukya kings of Kalyāṇi.

Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gaṇḍarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavādi one thousand, Bennavūr twelve and the āya-bhatta village of Muṇḍugunda (No. 711 of Appendix B). Another subordinate of

Sōmēśvara I.

the same king was the Pallava chief Vīra-Nolamba Pallava-Permānadidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu.) Vīra-Nolamba Pallava Permānadi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI.

Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvī (Gokak), born in the Solar race

and the Kāsyapa-gōtra, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarsa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya, belong two records (Nos. 695 and 699 of

Sōmēśvara III.

Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vira-Nolamba Irungōla-Chōlamahārāja who held the titles 'the lord of Oṛeyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅgoṇḍa Garuḍi-setṭi who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696

[Perma]-Jagadēkamalla II.

and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkarana*, *Herilāla-sandhivigrahi* and the *sēnādhipati* Kēsimayya, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nādu, Mi[diri]-nādu, Kosage, . . . [lū]lūru-nādu, Kallakelagu-nādu, Kolipāke-nādu and Sindavādi-nādu. His son the *Dāṇḍanāyaka* Chiyamarasa was ruling the Sindavādi-nādu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Sāmvatsara*=A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kannara or Kamharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārin* Jōgama-Rāhutta ruling the Sindavādi country. One of the latter's subordinate in

The Yādavas of Dēvagiri.

the 17th regnal year Sarvajit, was Rājakulada-rāya son of Dēvarāṇe who gave four villages in the Sindavādi-nādu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅcarāchārya*, *Ekāṅgavīra*, *Svayambhu-khaṇḍeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumidēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavādi in the Trichinopoly district and the Vishṇu temple of Arulālapperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōlas were secured from Tiruvārūr and Tirumalavādi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkan Tillai Alagiyār alias Śōlamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavādi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kollidam, a branch of the Kāvērī.

Parakēsarivarman.

19. No. 14 of 1920 is dated in the 27th year of Rājākēsarivarman but from the astronomical details it is attributable to Rājārāja I who ascended the throne in 985 A.D. It records a gift of land by Ilaṅgōṇ Pichchi, queen of Rājārāja I. Ilaṅgōṇ Pichchi, the senior queen (*mūta deviyār*) of Rājārāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājēndra-Chōla I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Anukkiyār Paravai Naṅgaiyār, by Arumolikkūṭṭaṇ Lōkamārāyaṇ and by Íṣaṇaikkurai-udaiyār Nakkaṇ Orri between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Anukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that

Rājēndra-Chōla I.

between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājēndra-Chōladēva and Anukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājēndra-Chōla's successors, *viz.*, Rājādhirāja I and Rājēndradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichechōla Manumasiddarasa to the temple of Arulāpperumāl at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantālvār was built by Śiya-Gaṅgaṇ son of Chōlēndrasimha, lord of Kuvalālapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvātēśvara temple at Dārāśuram near

Kulōttuṅga III.

Kumbhakōṇam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

PERIYAPURĀṆAM SCULPTURES IN THE TEMPLE AT DARĀŚURAM NEAR KUMBHAKONAM.

North Wall.

1. *Avanāśiyāṇḍār Mudalaivāyppillai*—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāśi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. *Tirumurugaṇpūṇḍiyil perṟapadi* (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumurugaṇpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumurugaṇpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Uḍaiyanambiyai vēḍarvaliparittapāḍi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Uḍaiyanambikkū ḍalai vēṇṇaruliṇapāḍi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śāṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvorriyūr. At the time when Sundaramūrtti visited the temple at Tiruvorriyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Śāṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the *maḍi* tree. But the god instructed Śāṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Uḍaiyanambiyai āṇḍukondaṇḍaruliṇapāḍi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruveṇṇainallūr and there miraculously disappeared into the *liṅga* while Sundara observed.

6. . . . *vāṇa-ḍalai kāṭṭiṇapāḍi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Uḍaiyanambi eḷundaruluḡirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvatī. There was mutual admiration. Siva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śāṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundara's life.

8. *Isaiṇāṇiyār* (No. 8 on the same wall).—The woman who brought forth the great Sundara.

9. *Śuḍaiyaṇār* (No. 9 on the north wall).—The father of the famous Sundara.

10. *Tirunīlakandapperumbāṇār* (No. 10 on the same wall).—This *bhakṭa* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śeṇḡapperumāl* (No. 11 on the same wall).—This is a Chōla king who, by his great devotion, attained to the rank of Saints (Nāyaṇārs). As a king he is represented with a crown.

12. *Nēśāṇḍār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṇḍimāḍēvī* (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṇ. She was the daughter of a Chōla king. She went by the name of Maṅgaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. *Appālum-adichchārnda-āḍiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunīru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēni-tiṇḍuvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-piṇḍār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramaṇaiyē-pāḍuvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyaṇmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōtpuliyāṇḍār* (No. 20 on the same wall).—This Nāyaṇār of Tirunāṭṭi-yattāṅgudi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*gaṇas*).

21. *Puḡalttunaiyār* (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *baḷi-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *baḷi-pīṭhā* also.

22. *Śeruttunaiyāṇḍār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyaṇār observing the wife of Kālarsīṅgar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgaliyāṇḍār* (No. 23 on the same wall).—He was a king of Kodumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgaliyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtoming.

24. *Kālarsīṅgaṇār* (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttunai Nāyaṇār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.
North Wall—cont.



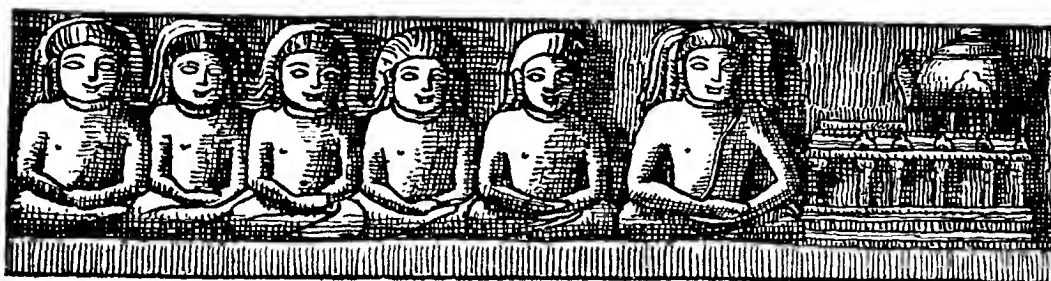
12. Nésāṇḍār.



13. Pāṇḍimādevī.



14. Appāluṁ-ṣṭichoharṇḍa-aḍiyār.



15. Muḷunīpūṣīya Muṇivār.



16. Mukkaḷam-tiromēṇitṇḍuvār.



17. Tiruvārūr-piṇḍār.



18. Paramaṇaiyē-pāḍuvār.

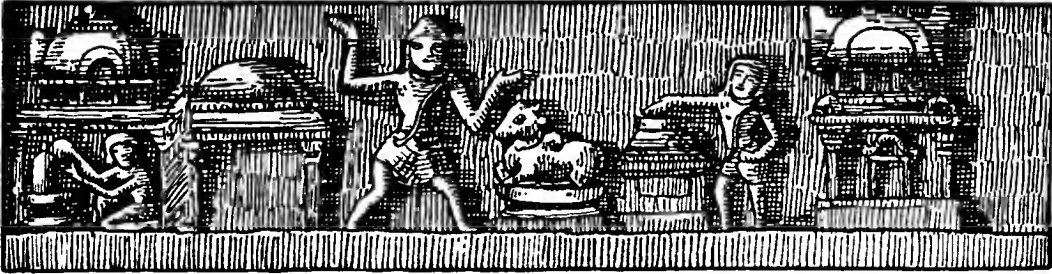
Plate III.
North Wall—cont.



19. Pattaraiyē-panivār



20. Kōṭṭuliyaṇḍar.



21. Puḡaḷttuṇaiyar.



22. Śeruttuṇaiyaṇḍar.



23. Idāṅgaḷiyaṇḍar.



24. Kaḷarsinṅaṇar.



25. Muṇaiyaḍuvar.

Plate IV.
West Wall.



26. Vayilar.



27. Neđumarañar.



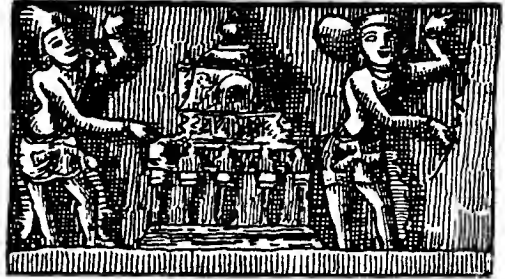
28. Kariyar.



29. Širappuliandar.



30. Kaņampulaņdar.



31. Aiyadigaļ Kađavarkonar.



32. Šattiyaņdar.



33. Kaliyaņar.



34. Kalikkambaņdar kadai.



35. Adipattar kadai.

immediately was much offended at this, but on Śeruttunai Nāyaṇār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Muṇaiyaḷuvār* (No. 25 on the same wall).—This native of Nīdūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilar* (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Neḷumāraṇār* (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṇ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkaraśi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Neḷumāraṇār or Niṇṇaśirneḷumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkadayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappuliāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kaṇampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidīśvaraṅkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyāḍigal Kāḍavarkōṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Śattiyāṇḍār* (No. 7 on the same wall).—A native of Variñjiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kadai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *ṛishaba* (bull) to give salvation to them.

35. *Adipattar kadai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *riṣhaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Naraśiṅga-muṇaiyaraiyar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ādrā asterism. On such a day even when a pseudo-Śaīva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugalchchōlaṇār* (No. 12 on the same wall).—This Chōla king who was ruling at Uraiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Poyyadimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *maṇḍapa*.

39. *Kūrṇuvaṇār* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōla king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vāssals are seen paying homage to him.

40. *Gananūdāṇḍār kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śēramāṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōdaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śiruttōṇḍar kadai* (No. 17 on the same wall).—This devotee of Tiruchengāttāṅgudi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkiyaṇār* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

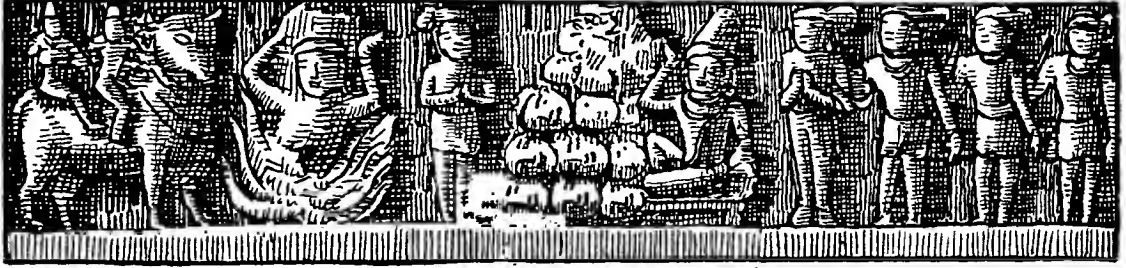
South Wall.

44. *Eṅarkōṇ Kalikkāmāṇḍār* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Narasiṅgamunaiyariyar.



37. Puṅḷchehōḷanar.



38. Poyyaḍimaiyillada pulavar.



39. Kūṟuvaiyar



43. Śakkiyanar.



40. Gaṇaṇāṇḍar kadai.

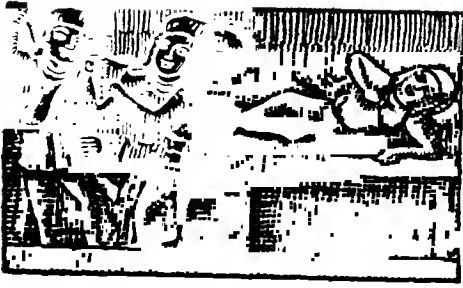


41. Śeramāṇ-Perumaḷ kadai.

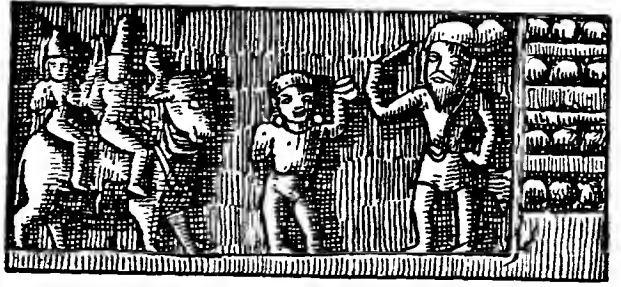


42. Śiruttōṇḍar kadai

Plate VI.
South Wall.



44. Eṇarkoṇ Kalikkāmandār



45. Āludaiyapillaiyar.



46. Nannandiṇḍal.



47. Sēṇalūr-pillaiyār kadai.



48. Tirukkuriṇṇupputṇḍar.



49. Tirunāḷaippovār.



50. Ilaiyamaṇḍuḍi Marar kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Āḷudaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *ṛishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminandi-aḍigal* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an aërial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Śēyṇālūr-pillaiyār kadai* (No. 4, same wall).—This is Chandēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chandēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkuripputtaṇḍar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunāḷaiappōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilaiyamāraṅguḍi Mārār kadai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumaḷavāḍi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūṟṟūrudaiyāṇ Terri Periyāṇ alias Ediriliśōḷa Mūvēṇḍavēḷāṇ repaired the *nṛitta-maṇḍapa* in the temple of Tirumaḷavāḍi-Uḍaiyār, the Viṣṇu

sāmanta of the king, Telīnganādudaiyān by name, is the donor figuring in No. 154 of 1920. Kōṅgūr was called Jayāṅgondaśōlanallūr and it is not unlikely that Jayāṅgondaśōla was the surname of Vīrarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōla, both of whom claimed to have ruled the two Kōṅgus. *Amudaṇ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *uṇḍi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915-16. '*Rājakēsari-kāl*' (No. 181 of 1920) and '*Parakēsari-kāl*' (No. 183 of 1920) were evidently the names of the standards measures of quantity and '*Parakēsari-kal*' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression “பரகேசரிக்கல் துளையிறை செம்பொன் ஆணி ஒட்டிப் பது” in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and His successors.

the other a Parakēsarivarman Tribhuvanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirāmbalamudaiyān.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same. Vīra-Pāṇḍya.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Kōṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṇār Jñānamūrttidēvanāyaṇār made in the reign of a king whose name has tentatively been read as Emmandalamum-kondaruliya Vīra-Sundara in the [7]51st year, Arpaśi month. It is not understood who this king is and to what era the date belongs.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeluttu characters and is dated in the 6 + 9th year of Kō-Varaṅga Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatīlaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguna (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandāṇ-Vīranārāyaṇa or Kōkkandāṇ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguna and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandāṇ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Kōṅgu kings so far known:—

Kōnāṭṭāṇ Vikrama-Chōladēva probably also called Kō-Kalimūrkhā Vikrama-Chōladēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsarivarman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.

Rājādhirāja Vīra-Chōla from 1118 for at least 5 years.

Perumāḷ Vīrachōḷadēva or Vīraśōḷa-Kalimūrka-Pērumāḷ with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōnēriṇmaikoṇḍāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttunga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Kongus', also called Kōnēriṇmaikoṇḍāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōnēriṇmaikoṇḍāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D. 1273-74

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 1281 A.D. 1273-74

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Kongu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jātavarman Sundara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikoṇḍāṇs and Parakēsarivarman Kōnēriṇmaikoṇḍāṇs.

THE VIJAYANAGARA KINGS.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gaṇḍagōpāla and Vijayagaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Viṣṇu temples, seem, however, in later times to have developed a special predilection to Vaiṣṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampana I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampana I.

Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Bṛundhūbi corresponding probably to Śaka 1304 (roughly A.D. 1382-83) and belongs therefore to the son of Bukka I.

38. In a record (No. 662 of 1919) of Kampana II dated in Śaka 12[96] figures the donor, Kōṇappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakaṇḍaṇ* and *Bāshaikkuttappuvarāyagaṇḍaṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādicā (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampana II.

records hitherto discovered in Kōngu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarājā, a local chieftain. This leads to the not improbable conclusion that Kōngu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaḷadēva Mahārāya, son of Pillaiyār Podukkamūr Siddharaśar is mentioned with a long string of Sanskrit epithets, such as
 Harihara II. *Vṛishabhakāñchana*, *Bhāradvājagōtra*
javitra, *Mallāpurandhara*, *Mallāpuravallabha*, *Pallavāditya*, *Jagadēkabhairava*, *Bhuvani*
nārāyaṇa, *Rūpakandarpa*, etc.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādī was permitted to be colonised by ryots for cultivation purposes and that gifts of
 Harihara III. *Dēvarāyapoṇ* (same as the *Dēvarāya*
pagodas mentioned on page 85 of the
Annual Report for 1910-11) and a tax of one *paṇam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's கருவக்கன், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kaḍavar*) in No. 216 of 1920.
 Kumāra-Mallikārjuna.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparru alias Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikarambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāṇi*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumaliśaiālvār temples in a certain ratio.
 Virūpāksha II.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Śaka 1431 a Setṭi of Narasiṅgarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the Setṭi saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.
 Vīra-Narasiṅgadēva-Mahārāya.

44. Inscriptions belonging to Krishnarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos 474 and 533 of 1919) copied at Conjeeveram give a complete list of Krishnarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvannāmalai) and No. 196 of 1903 (Telugu inscription at Kālabasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kālīṅga, he started again for Bezvada, laid siege to the fort of Kondapalli and captured alive the (Oriya) chiefs Prabharāju-Śiraschandra Mahāpātra, Bōdajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Undrakonda, Aruvapalli, Jallipalli, Kandikonda, Kappaluvāyi, Nallakonda, Kambamettu, Kanakagiri, Sankagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishnu-Kāñchi a present of the *Puṇyakōṭi-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvī is again recorded in three trilingual (*Tamil*, *Kanarese* and *Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Išvara down to Krishnarāya. while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmrānāthaśvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishnu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Kṛṣṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahansa Parivrajakāchārya Vyāsa-Tīrtha, the disciple of Brahmanya-Tīrtha, secured from the king, the village of Pulambākkam in Paḍaiviḍu-rājya, for conducting the Āraṇi festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Goṭṭimukkil Timmarasa of the Bhāradvāja-*gōtra*, and the Āśvalāyana-*sūtra*, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Danāyaka Uḍaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Koṅgu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Krishnadēvarāya; but as we know that Krishnarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 513 of 1919) mention that he performed the *tulābhāra* of pearls and No. 513 of 1919 refers to *Mahādānasahasragōḍāna* and other ceremonies performed by him at the time of his visit to the Varadarāja-svāmi temple in company with his wife

Achyuta.

Varadādēvī and his son Chinna Venkaṭātri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuṣa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

chārya Paramahansa Parivrājākāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahūbalam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishnadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Daṇṇāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Daṇṇāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchi and whose relationship to Virūpāksha-Daṇṇāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasām Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Sāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvilaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandālai Rāmānujajyāngār, Paravastunayinār and Vada Tiruveṅgada-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandālai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to fileh more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Vitthala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Vitthalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Rāngayyadēva-Chōla Mahārāja, son of Manumapalli Śalukkayyadēva-Chōla Mahārāja of the Kāśyapa-gōtra, Āpastamba-sutra and of the solar race and bearing the *birudas* *Mahāmaṇḍalēśvara* and *Appratikamalla*.

The Mattli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvēri-vallabha*, *Katikasurāhūra*, *Ottētturājuḷattiguṇagaṇḍa* and *Gajasimha*. He is evidently the son-in-law of Krishnadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishnappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Rāngarāya who is perhaps identical with the agent of Yara Tirumalarājayya, who was enjoying the *jūghir*

of **Koṇḍavidu**—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that **Nāgarāj** referred to in No. 550 of 1919 as the son of **Kaḍappai Siddhirāja** of the **Ātrēya-gotra** and of the lunar race was a brother of his.

Four generations of a branch of the **Tālappākkam** family of poets are given in Nos. 495 and 496 of 1919, viz., **Annamayaṅgār**, his son **Periya Tirumalayyaṅgār**, his grandson **Chinna Tirumalaiyyaṅgār** and his great-grandson **Tiruveṅgaḷappaṅgār**.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor **Sadāśiva** is dated in Śaka 1492 and **Tirumala I**'s short *de-jure* reign has also to be located between these two reigns. **Achyutappa-Nāyaka**, the son of **Adappam Chinnadēvappa-Nāyaka** of **Vēppambattu** is mentioned as the donor therein and **Tōppūr Tirumalai-Nāyaka** figures in No. 479 of 1919 as *dalavāy* of **Mahāmaṇḍalēśvara Rāmarāju Venkaṭapatidēva Mahārāja**, who is presumably **Venkaṭa I** who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's régime till the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the **Varadarāja** temple which was in the hands of one **Rāmayya**, was cancelled at the instance perhaps of **Kumāra-Tātāchārya**, the manager of the temple affairs and was ratified by the order of **Venkaṭapatidēva**, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of **Tiruveṅgaḍaśirukkaṇ alias Parāṅkuśa Tirupaṇipillai** of **Tiruppullāṇi** of **Pāṇḍi-maṇḍalam**, a probable partisan of the all-powerful **Tātāchārya**, that the lessor was allowed to enjoy the perquisites of his office such as *prasāda*, cakes, fees, house-site, etc., and that the items of the *nīrvāha* (superintendence) were the arrangements for the **Śrījayanti-urīyadī**, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain **Rāmānujayya** who is stated to have hailed from the same **Tiruppullāṇi** and attained to undying fame in his devoted service and *tiruppaṇi* to god **Varadarāja**.

51. The next king of the **Karnāṭa** line, **Venkaṭapatideva-Mahārāja** is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one **Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya Eṭṭūr Tirumalai Kumāra Tātāchārya** finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of **Śrīraṅga II**, he figures with his single name of **Kumāra Tā-**

Venkaṭa I and Tātāchārya.

tāchārya without the resounding **Vaiṣṇava** titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king **Venkaṭapati**, to whom he was the spiritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this **Kumāra-Tātāchārya** who was also known as **Lakshmikumāra** and **Kōṭikanya-kādānam Tātāchārya**, lived in kingly splendour at **Conjeeveram** at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God **Venkaṭēśa** on the **Phanipatigiri** (*i.e.*, **Śēshāchala—Tirupati**) with gold in the year **Promōdūta** corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of **Varadarāja** in erecting the **Kalyāṇakōṭi-vimāna** in gold for the goddess **Lakshmī** in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the **Garuḍa**, **Hanuman**, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called **Tāṭasamudram** are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, **Ānanda**, refers to the erection by him of the **Kalyāṇakōṭi-vimāna** to the goddess perhaps in emulation of the **Punya-kōṭi-vimāna** set up by **Kṛishṇadēvarāja**, which **Tātāchārya** is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimsati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyankulam) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkata II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tam-mappa-Nāyaḍu, son of Pāchada Chinna Kṛishnappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōlas, sometimes wielding independent authority, have been often met with in records coming from the districts of

Gaṇḍagōpālas, North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report* on Epigraphy for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāṅgāḍu and Tirup-pāṣūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpāladēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichehōḷaṇ Manumaśiddaraṣaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōla Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichehōḷaṇ who signs his name as Rāja-Gaṇḍagōpāla or *Allālanātha padalāṅchchunu* and issues orders under royal writ (செருமுடி) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gaṇḍagōpāladēva or *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpāladēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) *Tribhuvanachakravartin* Vīra-Gaṇḍagōpāladēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōla king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-pudu-māḍai* made to the temple of Arulāpperumāl in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatīya king Gaṇapati

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva. (Śaka 1120 to 1182) one of whose ministers Kōṇ Kāṭṭaiyaṇ is mentioned in No. 608 of Appendix B as making a donation to

the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichehōḷaṇ Manumaśiddaraṣaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōla king Rājarāja III. Mr. Venkayya identifies him with Chōda-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpāḷaṅ-*sandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvāṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvēri-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichchōḷa Manmasiddharasaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla.

passed away was born Vijjana and in his family was Erasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the

cataclysmic fire to the ocean, viz., Kalyānapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithivīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuna king and was the supreme lord of Vikramasimhapurī (i.e., Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichchōḷa Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchi and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpāḷaṅ-*sandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājārāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājārāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōḷa Tirukkālattidēvaṅ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *sandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāl Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāl Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājārāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōḷa chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōḷa who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (అమ్రము) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagāṇḍagōpāḷaṅ-*sandi* after his own name and being a great devotee of that god, he calls himself at

Madhurāntaka Pottappi-Chōḷa Rāja-Gaṇḍagōpāladēva. the end of some records ' (the servant) who bears the stamp of the feet of the blessed Arulānātha (Śrī-Arulānātha-

pada-lāñchhanasya) or Allādanātha' in place of the usual signature Rājagāṇḍagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāṇiga-nagarattār and its Bauddhappalli (Buddhist *vihāra*). Some of the street names were Mummudichōḷa-perunderuvu, Arumolīdēva-perunderuvu, Nigarili-chōḷa-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūrai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

Conjeeveram streets and Buddhist Vihāras. lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla may have been also like Madhurāntaka Pottappichchōlaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulālapperumāl were impressed with the Gaṇḍagōpālaṇ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that “with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of

Vijaya-Gaṇḍagōpāla. his reign.” As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-mādai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśar who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatīlaka*, *Mukkanti-Kāduveṭṭivamsāvatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśar of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallaśiddaraśaṇ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vira-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysalas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāla and the rest in that of Vīra-Rāmanātha.

A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja (III) (1216-1243 A.D.), though they cannot be called Hoysala epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary

Vīra-Narasimha II.

Hoysala king Vishnuvardhana Vīra-Narasimha II (1217 A.D.). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumalavāḍi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appana and Samudra Goppaya.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysala dominion, come from Tirumalapāḍi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection.

Vīra-Rāmanātha.

They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalapāḍi Uḍaiyār, an unfailing supply of potfuls of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*utlaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'குளவந்தியில் ஸ்ரீகேசயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-dannāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

59. No. 401 of 1919, a record of Vallāḍaḍēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that,

Ballāla III.

when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-dannāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-dannāyaka. Mallappa-dannāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Vīravallālāṇ' which was placed in the Abhisheka-mandapa under a canopy (*pandal*) called 'Ariyaṇṇavallāṇ' to seat the god on the festival days, when *Tiruvāymoli* (*Śaḍagōpaṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysala dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōṅgumaṇḍalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Konḍaviḍu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

The Reddis.

near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured kāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kundiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery)

Vēmaya-Reddi.

and the Gautamī (Gōḍavārī), to have crushed the pride of Kalingarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēcchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preggāda who wrote the *Harivamśamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddividvān who was a great astronomer (*daivajñachūdāmaṇi*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛsiṃha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes and confirms gifts to Brāhmanas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñacha' ravarṭin* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmanas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharanikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi-Vēma Viranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachehani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhatta, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says:—"the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapādu, the composer is the poet Śrinātha-Bhattāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrinātha.

63. The *Māhāmandālēsvara* Vīra Nañjarāya Uḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482-94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhārana and in Paridhāpi corresponding to Śaka 1414.

Ummattūr chiefs. In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāl temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (శిబిర), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518-19 A.D. and he is evidently identical with Nañjarāya Uḍaiyār (1512-40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpanna Uḍaiyār, his father, must have had the other name of Pratāpa Harihāra. One Rāhuttaperumāl, son of Parākrama-Pāndyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjarāya holding sway over Kārāyaṅgāni, a portion of Nājarājapura-nādu in the Kōngu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vīra-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913-1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Tēngalai Vaishnavite mark flanked on either side by a conch and a discus. The Tēngalai sect of Vaishnavites in general and that of the temple employees in particular attach great importance to it as it advertises the prominent part played by Lālā Tōḍaramalla. one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vadagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Āttāṇ Tiruvēṅgaḍa Rāmānuja Jīyar, the image of Varadarāja from its place of retreat in the jungles of Uḍayārpālayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Sarasvati in his Telugu article in the *Ānṭhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōdaramalla Ranganātha is mentioned and Tōdaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (vide page 1684 of Ranga-charya's 'Inscriptions of the Madras Presidency'). Tōdaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōdaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against, and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the jungles of Udayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Udayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchi, with the result that, at the special intercession of Śrīmat Paramahansa Pārvirājākāchārya Āttāṇ Jiyar, his disciple Lālā Tōdaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Udayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Ranganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampana in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, viz., Śrīnivāsadāsa or Āttāṇ Jiyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Golkonda and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyangār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protégé of Tōdaramalla, is said to have granted five villages to the temple of Śrīmushnam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsiyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōdaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tondaradippodi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tondarmallan-vāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tondaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōdaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōdarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōdarmall, Mātā Mōhanadēvi

and Pitā* Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōdaramalla, but for whose heroic recovery of the images from Udayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alangīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-

Ullāh Khān Bahadūr was wielding his viceroyalty in Ūrukkaṭṭu-kōṭṭam in Tanḍakanadu-nāḍu, a district of Jayāṅḡaṇḍasōḷa-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishnu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Āmbi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Geṭimanniyasuratrāna*, *Nāvalaṇ*, *Peruntivu-navamanivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

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Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.
 „ the Superintendent, Archaeological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archaeology (with C.L.).
 „ the Publicity Officer.
 Editors' Table.



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- (60-years' cycle) -

Prathava	Sarvajit	Plavanga
Vibhava	Sarvadhari	Kulaka
Sukla	Viroshi	Vamya
Ramodita	Vikinti	Sadharana
Rajotpatti	Khara	Viroshikis
Rujirasa	Kandana	Kanishavi
Srimukha	Vijaya	Pranadika
Bhavi.	Vara	Khanda
Yuva.	Mammatta	Rukhaka
Shatru	Darmulochi	Nda
Isvara	Kerlambi	Prigala
Banuthanga	Vilambi	Kalyanli
Pranadi.	Vikari	Vishkaki
Vikrama	Sirani	Randri
Vikha.	Plava	Darmati
Chakshana	Satlatkis	Dandathi
Labhara	Satlatkis	Rudhivodpi
Tavana.	Kudhi	Rakpatki
Parvata.	Vishavara	Koshana
Varya.	Parashava	Aleshaya
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